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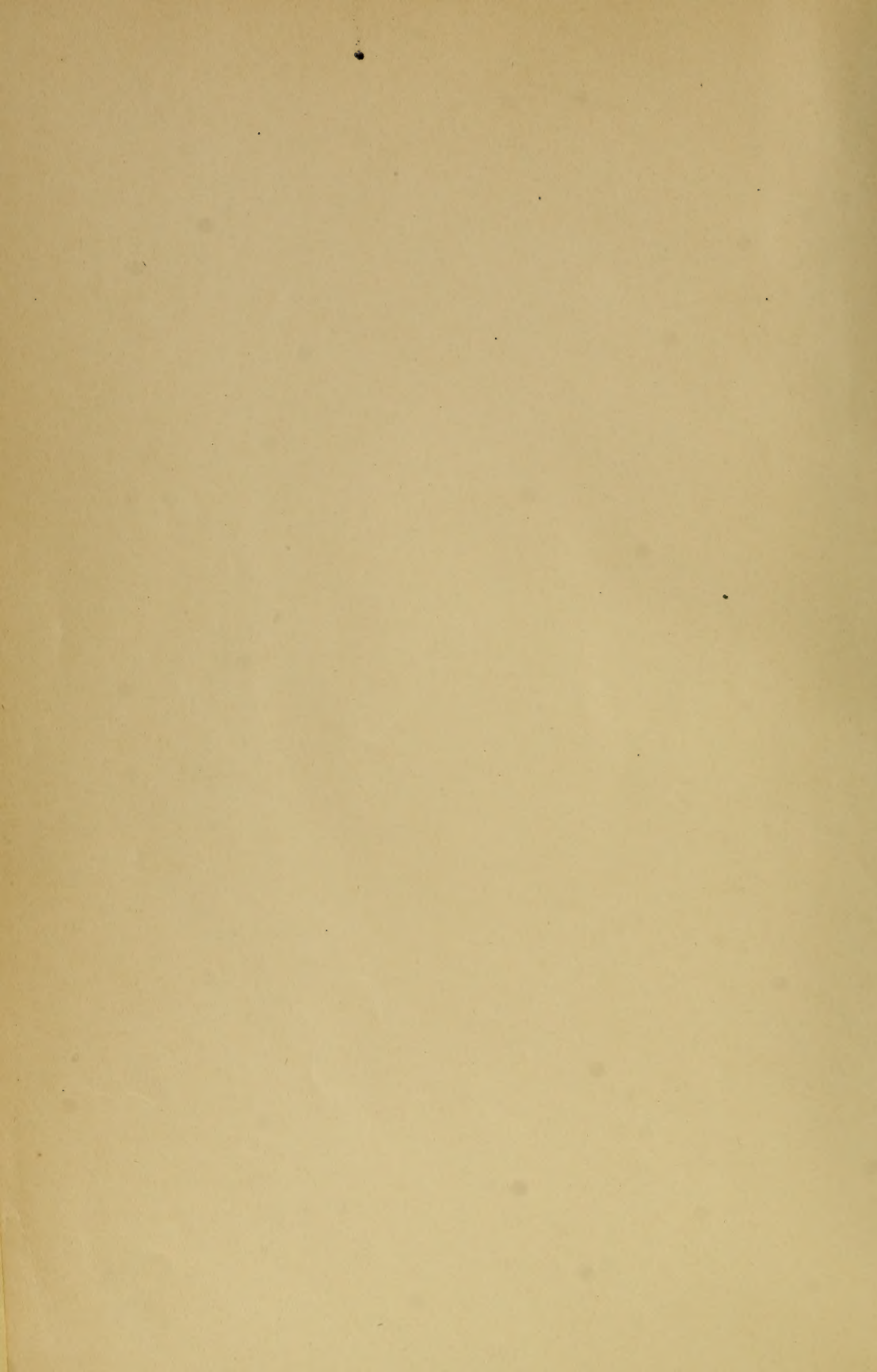
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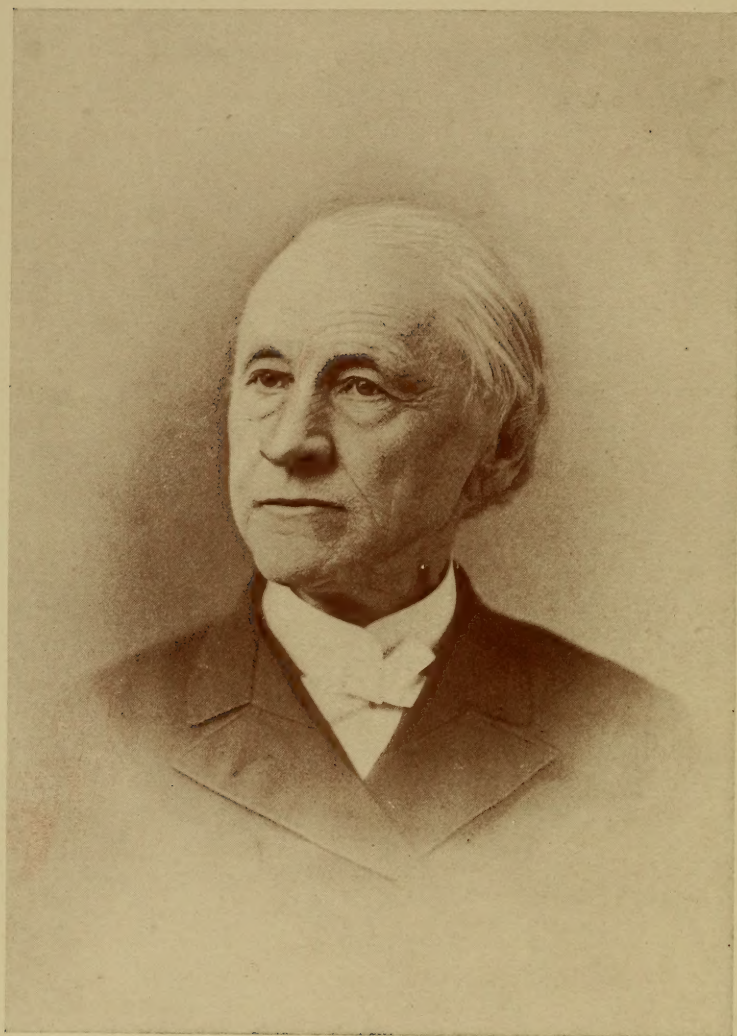
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J. Glenthworth Butler

TOPICAL ANALYSIS OF THE BIBLE

A RE-STATEMENT OF ITS MORAL
AND SPIRITUAL TRUTHS, DRAWN DIRECTLY
FROM THE INSPIRED TEXT

ALSO CONTAINING A

SUBJECT-INDEX TO "THE BIBLE WORK"

BY

J. GLENTWORTH BUTLER, D.D.

Author of "The Bible Work"

What saith the Scripture?—*Rom. 4 : 3*

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POINTS OF EXPLANATION

Touching the Method, Subject-Matter, and Use of this Volume.

The *Method* of the Volume is simple but thorough. All the texts bearing upon each subject or truth have been carefully gathered and closely studied as to the *explicit and implicit teachings of each text*. From this study an analysis is made of the *several distinctive points of the subject or truth*. These points are then drawn out in definite, concise statements or propositions, arranged in a natural order, *to each of which are directly attached the texts which suggested and sustain it*. If the subject or truth has relations or affinities with other truths, these also are definitely stated and the texts attached. A few closely allied subjects are grouped together in order to their better comprehension. For example, the "Christian Life" is presented under its varied aspects and particulars in a series of connected and classified statements, thus bringing together the Scriptural teachings upon this supremely practical theme.

All essential and helpful subjects have been treated with a fullness proportioned to their relative importance, and to the number and the reach of the texts which disclose them. Themes curious, occult, mystical, or mooted, however interesting in a literary way or as questions of speculative thinking, are passed over, under the honest conviction that the longest life and profoundest study are inadequate to the clear and sufficient apprehension of the manifold truths that are both definite in meaning and vital to genuine and effective Christian Believing and Living.

In its method of unfolding Bible truths the Work differs from that of system and creed makers in two essential respects: 1. It attempts no comprehensive and systematic formulation of the Scripture teachings. It deals directly with each truth as it stands revealed, and with the relations of each truth to others as these are distinctly disclosed in the Scripture; and it constructs its concise, plain propositions from the Written Text. 2. It does *not* seek to harmonize Bible statements with facts and principles of psychology or philosophy. It *does* seek to give a clear, full, and sufficient answer to the single question, *What saith the Scripture?* And it always aims in its definitions and explanations not to exceed the bounds of explicit statement or unquestioned inference. In a word, this Volume neither endorses nor antagonizes any theological system or creed, but

deals exclusively with the truths set forth in the Scripture. In an orderly and thorough way, by a method that seems to be natural and exhaustive, it deduces leading and subordinate propositions touching each vital truth directly from the body of inspired statements relating to that truth. And it has this desirable advantage, that the correctness and sufficiency of its propositions can be determined for himself by every intelligent student and reader.

As to the *Subject-matter*, it will be seen that this TOPICAL ANALYSIS differs widely and vitally from the "*Analysis of the Bible*," by Talbot, and its subsequent revisions by Eadie and Hitchcock, as well as from recent works on similar lines. The substance of all those volumes consists in the gathering and detailed classification of texts pertaining to particular subjects. In the present Volume, this gathering and arrangement of texts covering each topic was a preliminary and foundation work, original and independent. It was done as incidental and preparatory to the broad and vital work of defining, developing, and fully interpreting all essential Bible truths.

As to its *Use*. The Volume is not designed, nor was it prepared, as a Book of Reference. The subjects are treated with a distinct purpose of prompting to and effectively aiding a careful study by every thoughtful reader. For this end, the texts belonging to each theme are presented with fullness, and with an orderly progress in the unfolding of all essential points of thought and teaching. Hence, *its fruitful use and its largest helpfulness can only be attained by close, continuous, and careful study of its pages, subject by subject.*

In this connection, two facts may be added: 1. In these re-statements of Bible truths, the sole intent and endeavor has been to keep within the limits of what is clearly revealed, and sustained by definite and appropriate texts. And to this end, the true meaning and the applicability of each text have been duly considered. 2. In the *form* of these statements, technical, formal, and obsolete phraseology has been avoided. The aim has been, in all definitions and summaries of teaching, to use a simple, clear, and appropriate diction.

A Final Personal Word. With this Volume of Summarized Biblical Theology, now added to the preceding Volumes of Biblical Commentary, the Author closes a task of twenty years. Gratefully recognizing the Divine goodness in permitting him to bring it to completion, he earnestly invokes the blessing of God upon a large and fruitful use of his long, loyal, and loving toil.

NOTE.—As almost every cited text refers to its own volume and page in the Bible-Work, the book furnishes an exhaustive Index to that Work.

TOPICAL ANALYSIS OF THE BIBLE.

ACCOUNTABILITY TO GOD; Responsibility, Individual and Personal; Judgment according to Life-Work.

The sense of accountability, the inward conscious conviction of personal responsibility, is an inherent product of the conscience or moral judgment, that exists and spontaneously acts in every man by nature. The recognition by the moral judgment of right and wrong, good and evil, is necessarily accompanied by the moral feeling consequent upon the willing or doing the right or the wrong. And, like the other self-recognized fact of *dependence*, which is produced and set in every man's conviction by known and felt helplessness, this *conviction of responsibility* implies of necessity a Being to whom the account must be rendered, or a rightful and supreme Moral Ruler and Judge. To this character the *fact of dependence* intimates the further relation of Creator, Upholder, and Provider. So much of God is assuredly disclosed by conscience and by actual living.

Scripture Testimony :

Rom. 14 : 10, 12. We shall all stand before the judgment-seat of God. Each one of us shall give account of himself to God. XI. 268. 1 Pet. 4 : 5. Shall give account to Him that is ready to judge the quick and dead. Matt. 12 : 36. Every idle word . . . shall give account in the day of judgment. Heb. 13 : 17. As they that shall give account. Eccles. 3 : 15. God requireth (seeketh again) the past. VI. 462. Eccles. 11 : 9. VI. 511. Eccles. 12 : 14. VI. 528. Matt. 25 : 15. To every man according to his ability. Prov. 9 : 12. Wise for thyself; if thou scornest thou alone shalt bear it. VI. 293. Job 34 : 11. The work of a man shall He render to him, and cause every man to find according to his way. VI. 179. Ps. 62 : 12. Rom. 2 : 5. Who will render to every man according to his deeds. 2 Cor. 5 : 10. We must be made manifest before the judgment-seat of Christ, that every one may receive according to that he hath done. XI. 362. Rev. 2 : 23. I will give unto each one of you according to your works. Rev. 22 : 12. Ezek. 18 : 20. The soul that sinneth, it shall die; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. IX. 81-86.

See CONDEMNATION; DAY OF THE LORD; CONSCIENCE.

ADOPTION.

Admission, by gracious Reinstatement, to full rights and privileges of Childship and Home Fellowship with God. A Fruit and Proof of the Father's love. 1 John 3 : 1. A result of Christ's redeeming work. Gal. 4 : 4, 5. Childship ensures heirship with Christ to eternal glory. Rom. 8 : 17.

Predicted. Jer. 3 : 19. Ye shall call Me, my Father, and shall follow Me. VIII. 414. Hos. 1 : 10. Sons.

Assured to believers. John 1 : 12. To them that believe on His name, gave He the right to become children of God.

By the witness and leading of the Holy Spirit. Rom. 8 : 14-16. As many as are led by the Spirit of God, are the sons of God. Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit beareth witness with our spirit that we are the children of God. If children, then heirs with Christ. XI. 236. Tit. 3 : 7. Heirs according to hope of eternal life. Gal. 4 : 4-7. God sent forth His Son, that we might receive the adoption of sons. And because sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father. XI. 402, 3. 1 John 3 : 1, 2. Now are we the sons of God. XI. 690. Eph. 1 : 5. The adoption of children by Jesus Christ. Gal. 3 : 26. Ye are the children of God by faith in Christ Jesus. XI. 400. 1 Pet. 1 : 14. Obedient children. XI. 649. Eph. 5 : 1. Beloved children. XI. 435. Rom. 9 : 26. Called children of the living God. Eph. 2 : 19. Of the household of God. Heb. 12 : 7. God dealeth with you as with sons.

Lost childship still recognized by God. Prov. 23 : 26. My son, give Me thy heart. VI. 383. Luke 15 : 20-24. His father saw him, and had compassion, and ran and fell on his neck and kissed him. . . . This my son was dead, and is alive again. X. 370. With many teachings regarding the process and results of genuine conversion, the Parable mainly emphasizes God's yearning over His lost child and His delight in regaining the child's affection and fellowship.

See **CHILDLIKENESS**.

AFFLICTION; Chastening; Grief; Pain; Sorrow; Tribulation; Trouble:

1. God Chastens, in Love.

Deut. 8 : 5. As a man chasteneth his son, so the Lord thy God chasteneth thee. II. 649. Prov. 3 : 11, 12. Whom the Lord loveth He chasteneth. VI. 254. Heb. 12 : 5-7. XI. 605, 6. Rev. 3 : 19. As many as I love, I reprove and chasten. XI. 736. Deut. 8 : 16. To do thee good. II. 651. Ps. 39 : 9. Thou didst it. IV. 293. Jer. 31 : 18. VIII. 544. Jer. 10 : 24. VIII.

447. Isa. 48 : 10. I have chosen thee in the furnace of affliction. VIII. 249. Mal. 3 : 3. IX. 638, 9. Ps. 94 : 12. Blessed the man whom Thou chasteneth, O Lord. V. 136, 7. Job 5 : 17, 18. VI. 41, 2. Ps. 119 : 75. In faithfulness hast thou afflicted me. V. 320. Lam. 3 : 32, 33. Though He cause grief, yet will He have compassion, for He doth not afflict willingly. VIII. 608, 9. Job. 37 : 23. VI. 194. Hosea 6 : 1. The Lord hath torn and He will heal. IX. 352.

2. Suffering Needful as shown by its Purpose and Effects :

Needful for testing, proving and training, for gain in knowledge of self and God, in faith, in patience, in holiness, in helpfulness to others and honor to God.

Deut. 8 : 2, 3, 16. Humble thee to prove thee, to do thee good. II. 648, 651. 1 Pet. 1 : 6, 7. Now for a little while if need be, ye have been put to grief in manifold trials. XI. 646. 1 Cor. 11 : 32. We are chastened of the Lord that we may not be condemned with the world. XI. 319. Ps. 119 : 67. Before I was afflicted I went astray, but now have I kept thy word. V. 316. Ps. 119 : 71. Good for me that I have been afflicted, that I might learn thy statutes. V. 318. Hosea 5 : 15. In their affliction they will seek Me. IX. 351. Hosea 2 : 14, 15. IX. 339-342. VII. 377-379. 1 Pet. 1 : 7. That the trial of your faith might be found unto praise, etc. XI. 647. Zech. 13 : 9. Refine as silver. IX. 608. James 1 : 3. The trial of your faith worketh patience. XI. 617-619. Rom. 5 : 3. Tribulation worketh patience. XI. 216. Heb. 12 : 11. Chastening for the present is grievous, yet afterward it yieldeth peaceable fruit of righteousness. XI. 607. Heb. 12 : 10. He chastens for our profit, that we may be partakers of His holiness. XI. 606. 1 Pet. 5 : 10. XI. 669. 2 Cor. 1 : 4. That we may be able to comfort them that are in affliction through the comfort wherewith we are comforted of God. XI. 347. Acts 14 : 22. Through many tribulations we must enter into the kingdom of God. Rev. 7 : 14. Lam. 3 : 1. VIII. 602. Dan. 12 : 10. IX. 326-328. John 15 : 2. Every branch that beareth fruit, He cleanseth it, that it may bring forth more fruit. X. 489. ["The keen edge of God's pruning-knife cuts sheer through. No weak tenderness stops Him whose love seeks goodness for His servants."]

3. God, only and surely, our Deliverer and Comforter. Manifold Promises and Fulfilments :

2 Cor. 1 : 5. As sufferings abound, so comfort also aboundeth through Christ. XI. 347. 2 Thes. 2 : 16. Hath given us eternal comfort through grace. XI. 503. Isa. 43 : 2. When thou passest through the waters, I will be with thee. VIII. 225. Zech. 13 : 9. I will bring thee through the fire. IX.

608, 9. *Illus.* Dan. 3 : 24, 25. Nahum 1 : 7, 8. In their trouble He knoweth them that trust in Him. Job 34 : 29. When He giveth quietness, who can trouble? Heb. 13 : 5. He hath said, I will never leave thee, nor forsake thee. XI. 614. III. 37. Ps. 34 : 19. Many the afflictions of righteous, but the Lord delivereth from all. IV. 258. Ps. 46 : 1. IV. 334. Ps. 71 : 20. IV. 477. Ps. 91 : 15. V. 123. Isa. 50 : 10. In darkness trust in the Lord and stay upon God. VIII. 265. Isa. 63 : 9. In all their affliction, He was afflicted. VIII. 367. Ps. 68 : 19. Daily beareth our burdens. IV. 464. Ps. 145 : 14. Raiseth up the bowed down. V. 474. Job 35 : 10. Giveth songs in the night. VI. 184. Hosea 2 : 14, 15. I will bring her into the wilderness, and speak comfortably to her. I will give her the valley of Trouble for a door of hope. IX. 339-41. Isa. 51 : 12. I, even I, am He that comforteth you. VIII. 269. Isa. 57 : 18. VIII. 325. Isa. 66 : 13. As one whom his mother comforteth, so will I comfort you. VIII. 384. Isa. 30 : 21. Tho the Lord give you the bread of adversity and the water of affliction, yet thine ears shall hear a word saying, This is the way, walk ye in it. VIII. 152. John 14 : 1. Let not your heart be troubled, trust Me. X. 480. 16 : 33. In the world ye have tribulation, but in Me peace. X. 503. John 14 : 2, 3, 16-19, 27. X. 480, 4, 5, 7. Jer. 16 : 19. My refuge in the day of trouble. VIII. 474. Nahum 1 : 7. Stronghold in trouble. IX. 496. Ps. 23 : 4. Through the valley, Thou art with me. IV. 184. Ps. 81 : 7. Thou calledst in trouble, and I delivered thee. Ps. 27 : 5. IV. 207. 31 : 7. IV. 230. 32 : 7. IV. 242. 2 Cor. 1 : 10. Who delivered us, and doth deliver, in Whom we trust that He will yet deliver. XI. 347. Deut. 33 : 25. As thy days, so shall thy strength be. II. 735. Ps. 84 : 6, 7. Strength to strength. V. 69. Deut. 33 : 27. The eternal God thy dwelling-place ; and underneath are the everlasting arms. II. 736.

4. God to be Sought, with Submission, Trust, Patient Obedience, and Hope.

Job. 34 : 33. As Thou wilt. VI. 181. Ps. 46 : 10. Be still, and know that I am God. IV. 336, 7. *Illus.* Eli, 1 Sam. 3 : 18. It is the Lord, let Him do what seemeth Him good. Job 1 : 21. The Lord gave, hath taken away. Blessed be the name of the Lord VI. 21, 22. Lev. 10 : 3. Aaron. Ezekiel IX. 113, 327. James 5 : 13. Is any afflicted ? let him pray. Ps. 50 : 15. Call upon Me in the day of trouble. I will deliver thee, and thou shalt glorify Me. IV. 359. Ps. 55 : 22. Cast thy burden upon the Lord, and He shall sustain thee. IV. 391-393. Ps. 56 : 8. IV. 396, 8. Ps. 57 : 1, 2, etc. IV. 399, 400, 413, 477. Prov. 20 : 22. Wait on the Lord, and He shall save thee. VI. 366. Ps. 37 : 5, 7. Rest in the Lord and wait patiently for Him. IV. 274-277. Ps. 40 : 1. I waited patiently and He heard my cry. IV. 296. Ps.

42 : 5, 11. Why cast down, O my Soul? Hope thou in God, for I shall yet praise Him. IV. 310-322. 1 Pet. 4 : 19. Let them that suffer according to the will of God commit their souls, in well-doing, to a faithful Creator. XI. 665. Isa. 26 : 4. Trust forever, for the Lord Jehovah is an everlasting rock. VIII. 124.

5. Trust and Joy in Trial.

Job 23 : 10. He knoweth the way that I take. When He hath tried me I shall come forth as gold VI. 134, 5. Job. 13 : 15. Though He slay me, yet will I trust (wait upon) Him. VI. 83. Micah 7 : 8. When I fall I shall arise ; when I sit in darkness Jehovah shall be a light unto me. IX 489. Ps. 18 : 28. Jehovah will lighten my darkness. IV. 141. Ps. 27 : 1. IV. 204. 112 : 4. V. 249. Ps. 23 : 4. Though I walk through the valley of the shadow of death, I fear no evil IV 184. Ps. 138 : 7. Though I walk in the midst of trouble, Thou wilt revive me. Ps. 42 : 7. 8. IV. 315. James 1 : 2. Count it all joy when ye fall into manifold trials. XI. 619. Rom. 5 : 3. Let us rejoice in our tribulations. XI. 215. Rom. 8 : 35. XI. 243, 4. 2 Cor. 7 : 4. I am exceeding joyful in all our affliction. Hab. 3 : 17, 18. Though fig tree not blossom, etc., yet in Jehovah will I rejoice. IX. 521, 2. *Illus.* Ex. 15 : 25. II. 63.

6. Final Issue in Gladness and Glory.

2 Cor. 4 : 17. For our light affliction worketh for us more and more exceedingly, an eternal weight of glory. XI 360. Rom. 8 : 18. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. Ps. 30 : 5. Weeping may endure for the night, but joy cometh in the morning. IV. 225. Ps. 97 : 11. Light is sown for the righteous, and gladness for the upright in heart. V. 157. Job. 37 : 21. Light in the skies. VI. 193, 4. Zech. 14 : 7. At evening time it shall be light. IX. 614. Isa. 35 : 10. The ransomed shall obtain joy and gladness ; sorrow and sighing shall flee away. VIII. 176, 7. Isa. 51 : 11. VIII. 269. Isa. 33 : 24. The inhabitant shall not say, I am sick. VIII. 167. Rev. 21 : 4. No more sorrow nor crying, neither any more pain. XI. 778. See HEAVEN.

7. Christ our Example in Suffering ; we share His Suffering and His Joy.

1 Pet. 2 : 21. Christ suffered for you, leaving you an example. XI. 655. Heb. 12 : 3. Consider Him, lest ye be wearied and faint. XI. 605. Phil. 1 : 29. It is given not only to believe, but to suffer in His behalf. XI. 449. 2 Cor. 1 : 7. As ye are partakers of the suffering, so also of the consolation. XI. 347. 1 Pet. 4 : 12-14. As partakers of His sufferings, when His glory is

revealed, ye glad with exceeding joy. XI. 664. Rom. 8 : 17.
 If we suffer with Him, also glorified together. "Suffering the
 Sacrament of Glory." XI. 237. 2 Tim 2 : 12. If we suffer we
 shall reign with Him. XI. 534. Matt. 16 : 24-27 ; 19 : 29.
 X. 277, 391.

8. Related Points.

(1) Question of the ages: Why the good suffer and the bad prosper?

Ps. 37. IV. 271-284. Ps. 49. IV. 347-355. Ps. 73. V.
 6-18. Job. VI. 7-9, 186, 218, 226. VIII. 452.

(2) Calamities not Divine Judgments.

Luke 13 : 1-5. X. 200, 329. John 9 : 2, 3. Rom. 8 : 28.
 XI. 240.

(3) Reserves of Strength needful in trials.

Jer. 12 : 6. VIII. 453, 4.

(4) Remedy for Disquiet and Trouble is Work and Trust.

VII. 129.

9. Other Suggestive Paragraphs.

II. 63, 64. III. 472. VI. 40, 1. VII. 350. VIII. 225.
 IX. 339, 341, 463.

See ANXIETY ; COMFORT ; DESPONDENCY ; INFIRMITY ; TEMPTATION.

AGENCY, DIVINE AND HUMAN, in Providence and Redemption. Divine Willing and Working the Source and Cause. Human Willing and Doing a Condition and Means.

Human Agency Demanded. Divine Agency Assures Results.

In Providence.

Gen. 3 : 19. In the sweat of thy face eat bread. Ps. 104 : 14. He causeth grass to grow and herb
 for the service of man.

James 5 : 7. Husbandman waiteth for the fruit.

2 Tim. 2 : 6. Husbandman that laboreth must be the first to partake of the fruits. Isa. 55 : 10. Seed to the sower.

2 Thes 3 : 10. If any will not work, neither let him eat Matt. 6 : 11. Give us our daily bread.

In Redemption.

Phil. 2 : 12. Work out your own salvation.
 Lev. 19 : 14. Thou shalt fear thy God.
 Isa. 1 : 16. Wash you, make you clean.

Ezek. 18 : 31. Make you a new heart.
 Eph. 4 : 23. Be renewed in the spirit of your mind.
 Eph. 4. Put off the old man, put on the new.
 Rom. 6 : 12. Let not sin reign in your body.
 Rom. 13 : 14. Put ye on the Lord Jesus Christ.
 Rom. 12 : 2. Be not conformed to this world, but be ye transformed by the renewing of your mind.

Prov. 4 : 23. Keep thy heart.
 Prov. 3 : 1. Let thy heart keep My commandments.
 1 Tim. 5 : 22. Keep thyself pure.
 1 Pet. 1 : 5. Kept through faith
 Eph. 6 : 10. Be strong
 Phil. 4 : 13. I can do all things

Phil. 3 : 12. I press on that I may apprehend that
 1 Cor. 16 : 13. Stand fast, quit you like men, be strong.
 2 Cor. 6 : 1. Working together with Him.

Ps. 119 : 32. I will run the way of Thy commandments,
 2 Pet. 1 : 10. Give diligence to make
 1 Pet. 1 : 22. Ye have purified yourselves
 Rom. 8 : 13. Ye mortify the deeds of the body
 2 Thes. 2 : 13. Belief of the truth and
 Luke 13 : 23. Strive to enter in by the narrow door.
 Matt. 11 : 28. Come unto Me. John 5 : 40.

Matt. 5 : 48. Be perfect, as your heavenly Father.
 2 Tim. 1 : 14. That good thing keep
 Jude 21. Keep yourselves in the love of God.

John 15 : 4. Abide in Me and
 Heb. 2 : 3. How escape if we neglect so great salvation.
 Isa. 27 : 5. Let him lay hold of my strength
 Isa. 1 : 19. If ye be willing and obedient
 Isa. 55 : 6, 7. Let the wicked return unto the Lord and

God worketh in you to will and to do.
 Jer. 32 : 4. I will put my fear in their hearts.
 Ps. 51 : 10. Create a clean heart in me, O God.
 1 John 1 : 9. Will cleanse us from all unrighteousness.
 Ezek. 26 : 36. A new heart will I give you.
 2 Cor. 4 : 16. Our inward man is renewed day by day.
 V. 14. Sin shall not have dominion over you.
 Col. 1 : 27. Christ in you. Eph. 3 : 17. Dwell in.
 Rom. 8 : 29. Foreordained to be conformed to the image of His Son.
 Col. 3 : 16. Is being renewed after the image of Him.

Phil. 4 : 7. Peace of God shall keep your hearts.
 Jer. 31 : 33. I will write My law in their hearts.
 Jude 24. To Him that is able to keep you.
 By the power of God.
 In the Lord and in the strength of His might.
 Through Christ who strengtheneth me.
 2 Cor. 12. My strength is made perfect in weakness.
 For which I was apprehended by Christ Jesus.
 Phil. 1 : 6. He who began a good work in you will perfect it until the day of Jesus Christ.
 Col. 1 : 2. Worketh in Me. 1 Thes. 2 : 13. Effectually worketh.

when Thou shalt enlarge my heart. V. 300.
 your calling and election sure.
 through the Spirit.
 by the Spirit.
 sanctification of the Spirit.
 John 10 : 9. By Me if any man enter in, he shall be saved.
 John 6 : 44. No man can come to Me except the Father draw him.
 Heb. 13 : 21. God make you perfect. Heb. 10 : 14.
 By the Holy Ghost who dwelleth in us.
 Rom. 5 : 5. The love of God is shed abroad in our hearts by the Holy Ghost.
 I in you.
 Titus 2 : 11. The grace of God bringeth salvation.
 and he shall make peace with Me. VIII. 132.
 Ye shall eat the good of the land.
 He will have mercy and pardon. VIII. 303-306.

“Demand what Thou wilt, only give what Thou demandest.” *Augustine.*

The Potter and clay. Jer. 18 : 1-10. Divine side, vs. 1-6. God Sovereign in National and Individual life. VIII. 488. Also Job 10 : 9. Isa. 64 : 8. Rom. 9 : 10. Human side, vs. 7-10. Influenced by man. VIII. 489-492.

Intervolution of Divine and human plans illustrated : VII. 61, 62, 154, 211-214. [If the gospel be accepted it must be by a process in which the will has a part, and to which the soul gives determinant force. It is true that the gospel offers to man reasonable grounds for decision, but it never crushes out his individuality. The prodigal remembers his Father's house, and is melted. The sinner looks to him that “first loved him,” but is neither captured by force nor imprisoned with violence. If he be saved it will be by the exercise of that which is most distinctive of him as a man and an individual, the use of God's noblest gift to the spirit, the free human Will. *Interior.*

When treating of the divine efficiency in redemption and of the divine origination of it, Paul speaks freely and unreservedly from the standpoint of God's good pleasure in the choice of men to salvation ; when speaking of the human conditions of its appropriation he speaks as unreservedly from that point of view, laying full, strong emphasis upon the capacity of men to receive or reject the offered grace, and upon their responsibility for their choice. . . . When the aim is to humble human pride and pretension before the sovereign might of God, he overleaps all human conditions, and without definition or qualification asserts the divine absoluteness, as though God dealt with men as the potter deals with passive clay. But when the aim is to silence human excuses for neglect and disobedience, he brings into full prominence the free wrong choices and conduct of men as the reason for God's rejection and condemnation. These two truths Paul asserts with equal energy and plainness. He adds no word of comment upon their relation to each other. He betrays no consciousness of any conflict or contradiction between them. *G. B. Stevens.]*

ALTAR, FOR SACRIFICE.

First Altar and mention of Burnt-Offering, Noah, Gen. 8 : 20. I. 250. Others of special significance, Abraham, Gen. 12 : 7, 8 ; 9 : 18 ; 22 : 9. Jacob, Gen. 35 : 1. Moses (Tabernacle), Ex. 17 : 15 ; 20 : 34. II. 312, 3. Solomon (Temple), 2 Chron. 4 : 1. III. 544. See SACRIFICE.

ANGELS, Unfallen and Fallen.

1. Unfallen.

Job 38 : 7. Sons of God (rejoicing at the Creation). VI. 200. Ps. 103 : 20, 21. V. 186, 7. Luke 2 : 10-14. (Song at the Birth in Bethlehem.) X. 35. Luke 15 : 10. Joy in the presence of

the angels over one sinner. X. 367. 1 Pet. 1 : 12. Angels desire to look into. Heb. 1 : 14. Ministering spirits to . . . heirs of salvation. XI. 557. (Servants to Sons.) 1 Cor. 6 : 3. We shall judge angels. XI. 296. (In some respects inferior to saved men.)

Archangels: Gabriel. Dan. 8 : 16 ; 9 : 21. Luke 1 : 19, 26. Michael. Dan. 10 : 13, 21 ; IX. 306-308. 12 : 1. Jude 9. Rev. 12 : 7.

2. Fallen Angels, and their Chief. See VI. 23.

The Chief, Head, or Prince is called Satan, Devil, Adversary, Accuser, Tempter, Calumniator, Wicked One, Dragon, Serpent. 1 John 3 : 8. Devil sinneth from the beginning. Eph. 2 : 2. The prince of the power of the air, the spirit that now worketh in the children of disobedience. (Showing personality and power over human souls.) Acts 5 : 3. 1 Pet. 5 : 8, 9. Your adversary the devil walketh about seeking whom he may devour ; whom resist steadfast in the faith. XI. 66. James 4 : 7. Resist the devil and he will flee. XI. 637. Eph. 6 : 11, 12. Stand against the wiles of the devil. XI. 442. 2 Tim. 2 : 26. John 13 : 2, 27. The devil put into the heart of Judas. X. 469, 471, 3. Acts 5 : 3. XI. 36-38. Job 1 : 6-12 ; 2 : 1-7. VI. 15-27. Zech. 3 : 1, 2. IX. 560, 1. Matt. 13 : 39. X. 210. John 8 : 44. X. 316. Gen. 3 : 15 Bruise thy head. I. 188-192. Heb. 2 : 14. Through death He might destroy . . . the devil. 1 John 3 : 8. Was the Son of God manifested that He might destroy the works of the devil. XI. 691. Rev. 12 : 7. War in heaven. Michael and his angels prevailed against the Dragon and his angels. Rev. 12 : 9, 10. The great Dragon, called the Devil and Satan, cast down. XI. 757. Jude 6. Angels who kept not their first estate . . . in everlasting bonds unto the judgment of the great day. Matt. 25 : 41. Fire prepared for the devil and his angels. X. 463. X. 321. 2 Pet. 2 : 4.

ANGER OF MAN, Wrath, Vengeance. See CONDEMNATION (Wrath of God).

Prov. 27 : 4. Wrath is cruel and anger is overwhelming. Prov. 29 : 22. Angry man stirreth up strife. Prov. 14 : 17. Soon angry will deal foolishly. Eph. 4 : 31. Let all bitterness, wrath and anger be put away, with all malice. Col. 3 : 8. Ps. 37 : 8. Rom. 12 : 19-26. Eph. 6 : 4. Prov. 15 : 1. Soft answer turneth away wrath, but a grievous word stirreth up anger. VI. 330. Prov. 29 : 11. A fool

uttereth his anger, a wise man keepeth it back and stilleth it. VI. 418. Eccles. 7 : 9. Be not hasty to be angry, for anger resteth in the bosom of fools. Eph. 4 : 26. Be ye angry and sin not, let not sun go down on your wrath. James 1 : 19. Slow to wrath. Prov. 14 : 29. He that is slow to anger is of great understanding. VI. 326. Prov. 16 : 32. VI. 343, 4. Prov. 19 : 11. VI. 359. Prov. 20 : 22. VI. 366. Prov. 24 : 29. VI. 398. Prov. 25 : 21, 22, 28. VI. 402. Deut. 32 : 35. To Me belongeth vengeance. Ps. 94 : 1. Rom. 12 : 9. Heb. 10 : 30. III. 439.

ANTHROPOPATHY.

A term applied to certain forms of expression touching God, chiefly found in Old Testament. Definitely stated, it is the attribution to God of human emotions, passions and actions, as "repenting," "grieving," "hating," "hiding the face," "turning from," "returning to," "rising up early and speaking," etc. It is an accommodation to the thought and speech of men, in order to emphasize most effectively the reality of His relations and dealings with men, and the strength and intensity of His interest in their spiritual well-being. As His revelation must be in accord with the thought and language of men to be comprehensible by them, so the disclosure of His desires and purposes of blessing is most clearly and impressively made by adopting forms of expression employed among men.

As examples: Repenting, Gen. 6 : 6. I. 233, 4. Judges 2 : 18. III. 166. 2 Sam. 24 : 16. III. 369. Jer. 18 : 11, 12. VIII. 491. Joel 2 : 13. IX. 396. Jonah 3 : 10. IX. 458. Rising up early and speaking (or sending), etc. Jer. 7 : 13 ; 11 : 7 ; 25 : 3, 4 ; 26 : 5 ; 29 : 19 ; 32 : 33 ; 35 : 14, 15 ; 44 : 2. See also Isa. 1 : 2, 3. VIII. 18, 19. Jer. 31 : 20. VIII. 545. Hosea 11 : 1-4. IX. 368, 9.

See CALL OF GOD ; LOVE OF GOD.

ANXIETY ; Care ; Fret ; Complaining.

Ps. 37 : 1, 7, 8. Fret not thyself. IV. 271, 276, 278. Ps. 49 and 73. Lam. 3 : 39. Wherefore complain ? VIII. 611. Matt. 6 : 34. Take no anxious thought. X. 162, 197. Phil. 4 : 6, 7. In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let

your requests be made known to God, and the peace of God shall guard your hearts and thoughts in Christ Jesus. XI. 462. 1 Pet. 5:7. Casting all your anxiety upon Him, because He careth for you. XI. 668. John 14:1. Let not your heart be troubled, trust Me. X. 480, 5, 7. Ps. 112:7. Not afraid of evil tidings. V. 252, 3. Deut. 33:25. As thy days, thy strength. II. 735.
See DESPONDENCY; INFIRMITY.

APOSTLESHIP. APOSTLES.

Conditions of Apostleship: Seeing Jesus Christ. Witnesses by His personal call and intercourse. 1 Cor. 9:1. Acts 1:21-26. Acts 9:4-6. Gal. 2:8. Signs and Wonders Wrought. Acts 5:12. 2 Cor. 12:12.
Apostles of Christ's Appointment. The Twelve, Matt. 10:2-4. Matthias, Acts 1:21-26. Paul, Acts 9:4-6.

ARCHEOLOGY AND EXPLORATION.

Some References: Assyrian Discovery, I. 66-68. Antiquity of man. I. 145. Rosetta Stone. I. 501. Moabite Stone. VII. 86, 7, 166. Stone of Temple Wall. X. 621. See CRITICISM.

In its broader sense Oriental archeology includes all that may be made known of Oriental lands and peoples. The Bible may be used as one of its sources. The extra-Biblical sources are the fragmentary notices of ancient historians and the discoveries of recent excavators and explorers. During the last half century the extra-Biblical source has been made to yield a vast array of facts. The labors of Societies and individuals have enriched the museums of Europe with a vast store of interesting articles from antiquity, besides occasioning the erection of local museums for the care of such articles as might not be removed from the scene of their discovery. Rock and wall inscriptions have been copied with exemplary accuracy. Temples, columns, statues, monoliths, and obelisks have been studied, photographed, and described in detail. Cylinders, seals, coins, funeral tablets, contract tablets, papyrus rolls and slabs have been collected, and the inscriptions on them have been reproduced in facsimile impressions. The whole territory of Egypt, Mesopotamia, Arabia, Syria, Phœnicia, and Palestine has been surveyed and accurately mapped out, with a view to bringing before the mind the precise surroundings within

which events occurred. To bring about these results two classes of patient, specially qualified, hard-working scholars have devoted their time and energy, viz., the explorers and excavators on the field and in the midst of the mounds and ruins of the East, and philologists and historians in European museums, who have taken the discoveries of the excavators, deciphered them, arranged them, and out of their contents have written the histories of the Egyptians, the Hittites, the Chaldeans, the Assyrians, the Babylonians, and the Persians.

Archeology has made known a large number of historical facts, in the light of which certain views become absolutely certain and their opposites absolutely untenable. It has therefore thus set some general limits within which criticism must move. Some of these may be stated as follows: 1. The general credibility of Biblical history. Formerly criticism was free to begin with the assumption that the historic accounts in the books of the Bible were not credible. Archeology now changes the situation. It says to the critic that that assumption is not only arbitrary, but contrary to all the known facts. This result archeology has brought about by throwing considerable light on the darkest and most isolated portions of the Biblical history, the patriarchal age and the monarchical age of Israel. 2. There is a special correlation of the history gathered from the monuments with the history recorded in the Biblical sources. The Egypt of the Exodus corresponds with the Egypt of the period of the Exodus as read in the hieroglyphics. The accounts of the kings of Judah and Israel fit into the accounts of the conditions of the world as found in the Assyrian tablets. Ahab, Jehu, Benhadad, Azariah, Menahem, Pekah, Hoshea, Rezon, Jehoahaz, Hezekiah, are names which occur in the Assyrian monuments, and what is said of them positively coincides with what is recorded in the Biblical books as far as the two accounts touch on the same points, and neither account renders impossible the truthfulness of the other at those points where they do not touch. This is true of the accounts of Nebuchadnezzar and the later Babylonians and the Persians, as far as their histories come in contact with the Biblical history. These histories dovetail into one another. Any results of criticism that would undertake to dislocate and rearrange this history, so constructed and verified by facts drawn from two sources, must now settle its accounts, not with the Bible merely, but with Oriental archeology also. 3. Archeology renders untenable any theories which assume false positions regarding literary work in early and Oriental surroundings. The date of the beginning of the art of writing has been set much farther back than it was commonly supposed to be before the dawn of modern archeological science. The first historical critics of the Pentateuch denied its Mosaic authorship, partly on the assumption that the art of writing was not known at the time of Moses. Such a conclusion would now find itself face to face with the remains of the art of writing that come from centuries, if not, as some say, millenniums before the time of Moses. One may now actually see in the museums of Europe papyri from Egypt, tablets from Assyria, and inscriptions from Babylonia which antedate Moses. 4. Archeology and Chro-

nology. Strictly speaking there is no chronology in the Biblical records, but only chronological data. Now, if archeology throws light on the nature and mode of using the chronological data above mentioned, and if, above all, it enable the critic to proceed not on the basis of assumptions, but of well-established facts, in building his chronology, the use of the historical argument will be strengthened by so much. As a matter of fact, this has been a most fertile field of research and a source of many valuable results. Many of the prophetic discourses of Isaiah and Jeremiah, not to speak of others of the Biblical writers, have received an immense amount of light in this way. The chronological and historical data furnished by archeology have enabled critics to rearrange and to surround these writings with their natural environments. It is thus made possible to realize, in a measure, the situations within which they were first used. *A. C. Zenos, "Elements of the Higher Criticism."*

The monuments are brought to light just at the time when we are prepared by scientific knowledge to understand them, and by the historic spirit to appreciate them. In any earlier age they would have been lost, destroyed, or wasted. It is now in place to use the word "illustrate" almost exclusively instead of "confirm" in describing the Biblical function of the monuments. The stadium of needed vindication of the historical accuracy of the Old Testament is now as good as past in our progress toward the final goal of truth and knowledge. *H. V. Hilprecht.*

Egyptian civilization is at the very outset fullgrown. The monumental history of Egypt gives no countenance to the theories of to-day which derive civilized man, by a slow process of evolution, out of a brute-like ancestor. So far as excavation has made it known to us, it is a history, not of evolution and progress, but of retrogression and decay. . . . The age of the Hebrew Patriarchs lies exposed to the full glare of history. It is not prehistoric, it does not even belong to the dawn of civilization. We possess an abundance of contemporaneous records which enable us to test the truthfulness and credibility of the narratives of the Old Testament. And the narratives fully stand the test. . . . The discovery of the tablets of Tel-el-Amarna shows how extensive were the knowledge and use of writing throughout the East in the time of Moses. We know now that, so far from being an illiterate age, it was an age of the highest literary activity, and it would be nothing short of a miracle if the Israelites alone, in the midst of literary populations like the Canaanites, the Egyptians, and the Babylonians, should have been in a state of intellectual slumber. *A. H. Sayce.*

On the relations of archeology to the Higher Criticism, see Sayce, *The Higher Criticism and the Monuments*, 1895; and on the general subject of the results of recent archeological research as directly or indirectly affecting thought and belief regarding the Bible, cf. *The Records of the Past*, published by S. Baxter, 1873, and onward; *By-Paths of Bible Knowledge*, published by Religious Tract Society, 1883, and onward; St. Clair, *Buried Cities*, 1892; Brugsch, *Egypt under the Pharaohs*, new edition, 1891; Flinders Petrie, *Egyptian Tales from the Papyri*, 1895;

Schrader, *Die Keilinschriften, und das Alte Testament*, 1872, 2d ed., 1883 ; English translation, *The Cuneiform Inscriptions and the Old Testament*, 1885-86 ; McCurdy, *Prophecy, History, and the Monuments*, 1894. *A. C. Zenos*.

See also Hilprecht, *Recent Researches in Bible Lands* ; and note current explorations and discoveries in Egypt and the Desert, Syria and Palestine, Babylonia and Assyria.

ATHEIST AND ATHEISM.

Ps. 10 : 4. All his thoughts, no God. IV. 92. Ps. 14 : 1 ; 53 : 1
The fool hath said in his heart, No God. IV. 106-112, 380-382.

ATONEMENT.

God has made the Death of Christ the Procuring Cause of Human Salvation. This is the Central and Cardinal Fact of Divine Revelation. Its expression is concentrated in the heralding Baptist's sublime Announcement when, pointing to the approaching Christ, he exclaimed, Behold the Lamb of God, Who taketh away the sin of the World !

This Vital Fact comprehensively stated : Isa. 53 : 5, 6, 12. He was wounded for our transgressions. The Lord laid on Him the iniquity of us all. He poured out His soul unto death. He bare the sin of many. 1 Pet. 2 : 24. Who His own self bare our sins in His body upon the tree, that we might live unto righteousness. XI. 656. 1 Pet. 3 : 18. Christ suffered for sins once, the righteous for the unrighteous, that He might bring us unto God ; being put to death in the flesh, but quickened in the spirit. Phil. 2 : 8. He humbled Himself, and became obedient unto death, even the death of the cross. XI. 452. Heb. 12 : 2. Who for the joy set before Him endured the cross. 2 Cor. 5 : 21. Him Who knew no sin, He made to be sin on our behalf ; that we might become the righteousness of God in Him. XI. 366.

I. Meaning of Terms Employed in Old and New Testaments.

1. **Atonement.** (In O. T. exclusively) Heb. *Kippurim*, Coverings ; *Kaphar*, to Cover. Lev. 23 : 27, 28. The idea of atonement is the foundation-thought in all the sacrifices and in all the ser-

vices, both in the ritual of the altar and of the Holy-place. One day of the year, and that the most sacred of all, the great fact of atonement was presented alone and in the most solemn manner before the minds of the people. *J. M. Gibson.* It was in all its services and ceremonies the fullest representation, the most perfect shadow, of the great work of Redemption. *G. Bush.* II. 414-419.

2. Reconciliation. To Reconcile, Make Reconciliation. *Heb. Kaphar ; Gr. Katalasso, Katallage,* signifying To

Cover, Make Atonement ; to Change thoroughly ; to Appease, Propitiate. Dan. 9 : 24. To make reconciliation for iniquity and bring in everlasting righteousness. IX. 299. Rom. 5 : 10, 11. Reconciled to God by the death of His Son ; through Whom we have now received the (atonement) reconciliation. XI. 218. 2 Cor. 5 : 18, 19. Reconciled us to Himself through Christ ; God was in Christ reconciling the world unto Himself ; not reckoning to them their trespasses. XI. 365, 6. Eph. 2 : 16. That He might reconcile both unto God. XI. 422. Col. 1 : 20, 21. Through the blood of the cross by Him to reconcile all things to Himself. You that were enemies by His death hath He reconciled. XI. 470. Heb. 2 : 17. Make reconciliation for sins. XI. 562. Heb. 9 : 12. Through His own blood entered in once for all into the Holy Place, having obtained eternal redemption. XI. 588.

3. Propitiation. *Gr. Hilasmos,* What Appeases, Propitiates. Rom. 3 : 25. A propitiation through faith in His blood. XI. 212, 3. 1 John 2 : 2. He is the propitiation for our sins. XI. 685. 1 John 4 : 10. Sent His Son to be the propitiation for our sins. XI. 696.

4. Mercy-Seat. *Heb. Kapporeth (Kaphar).* Place of Covering. *Gr. Hilasterion.* Place of Propitiation or Appeasement. Ex. 25 : 17. Make a mercy-seat of pure gold. (The word *Kapporeth* or covering used only in the spiritual sense of atonement.) II. 300, 1. Heb. 9 : 5. Cherubim of glory overshadowing the mercy-seat (propitiatory).

5. Cross of Christ ; Crucified. Gal. 6 : 12, 14. Glory save in the cross of our Lord Jesus Christ, etc. XI. 412, 3. Phil. 2 : 8. Became obedient unto death, even the death of the cross. XI. 452. Col. 1 : 20. Peace through the blood of the cross. XI. 470. Heb. 12 : 2. Endured the cross. XI. 605. 1 Cor. 2 : 2. Know nothing save Jesus Christ and Him crucified. XI. 284, 5.

II. Atonement as Disclosed in Type through Old Testament Sacrifice.

The only use and justification of Animal Sacrifice, by the Patriarchs from Adam to Jacob, and through the elaborate Sacrificial System of the Ceremonial Law of Sinai, was in the fact that it was a needed method of symbolizing to the Old Testament generations God's plan of Redemption by substitution of life for life. Nothing else could be devised so simple, clear and impressive, and so suited to man's relation to God and His Laws as a disobedient offender. The ideas plainly presented to the offerer in the typical act of sacrifice and strongly suggested to him by its details were mainly three: 1. Substitution of an unoffending animal for the human offender in the matter of suffering for wrong-doing. 2. Nothing less than the life-blood (Read II. 369, 370. Lev. 17: 11. "Blood maketh atonement by reason of the life.") of the substituted victim sufficed for the remission of deserved penalty to the human offender. 3. The offerer's act of laying his hand upon the substitute animal in the exercise of faith and with words of penitent confession intimated a transfer of guilt from the offerer to the victim, and on account of such transfer the offender's reliance for immunity from the penal effects of his own wrong-doing. These ideas substantially convey and exhaust the typical teaching of Old Testament Sacrifice as regards the fact and meaning of Atonement. The full interpretation of that teaching we find, partly in the Psalmists and Prophets either by inference and suggestion or by distinct prophetic declarations, but chiefly in the words and sufferings of Christ and their full exposition by the inspired writers of the Gospels, the Acts, the Epistles, and the Revelation.

For a large consideration and explanation of the Old Testament Sacrificial System, see Vol. II. pp. 358-366. See also, for this whole subject, SACRIFICE. Further, study 9th and 10th chapters of Hebrews, specially 9: 12-14, 26, 28 and 10: 10, 12, 14, 19, 20, 29, of which the key thought is found in 9: 22. All things are cleansed with blood, and apart from shedding of blood (life-blood) there is no remission. XI. 586-593.

[The sacrifices of Israel were intended and adapted not only to meet the deep-felt want of human nature, common to them as to all other tribes, but also were intended and adapted to point onward to Him in whose death a real want of mankind was met, in whose death a real sacrifice was offered, in whose death an angry God was not indeed propitiated, but in whose death the loving Father of our souls Himself provided the Lamb for the offering, without which, for reasons deeper than we can wholly fathom, it were impossible that sin should be remitted. There is no gospel worth calling so, worth the preaching, worth your believing, or that will ever move the world or purify society, except the gospel which be-

gins with the fact of an atonement, and points to the cross as the altar on which the sacrifice for the sins of the world, without whose death pardon is impossible, has died for us all. *Maclaren.*]

III. Atonement as Realized and Fulfilled by the Self-Sacrificial Offering of Jesus Christ.

1. Distinct Intimations, References, and Declarations of Old Testament. (An Outline for study.)

First intimated in the primal root-promise of God to Adam. Gen. 3 : 15. II. 188-192. Referred to in covenant promises to Abraham. Chiefly Gen. 22 : 17, 18. In thy seed shall all nations of the earth be blessed. I. 396-399. Explained Gal. 3 : 7-9, 16, 29. To David. 2 Sam. 7 : 12-16. III. 387-392.

See COVENANTS.

Prophetic References and Declarations : Ps. 22 : 1, 7, 8, 16, 18. IV. 169-175. Isa. 52 : 13-15 ; 53 : 1-12. VIII. 276-293. Dan. 9 : 24-26. IX. 299, 303. Zech. 11 : 12, 13. IX. 598. Zech. 13 : 1, 7. IX. 605-608. See II. 340 (last note), 341. XI. 586, 587. 1 Pet. 1 : 11. The Spirit of Christ in the prophets testified beforehand the sufferings of Christ. XI. 648.

2. Plain and Multiform Assertions of the New Testament, under varied aspects and statements.

(1) Our Reconciler with God.

For texts see above, I. 2. Eph. 2 : 13, 14, 16. In Christ Jesus ye that were afar off are made nigh in the blood of Christ. For He is our peace Who hath made both one. XI. 422.

(2) The Propitiation for our sins.

For texts, see above, I. 3.

(3) Our Efficient, Sufficient and Accepted Sacrifice.

1 Cor. 5 : 7. Christ our Passover is sacrificed for us. XI. 295. Eph. 5 : 2. Christ gave Himself up for us, an offering and a sacrifice to God. XI. 436. Heb. 9 : 12-14, 26. He appeared to put away sin by the sacrifice of Himself. XI. 588.

(4) Died for us. Gave Himself for us.

Rom. 5 : 6. Christ died for the ungodly. XI. 217. 2 Cor. 5 : 14, 15. Died for all. XI. 364, 365. 1 Thes. 5 : 10. Who died for us that we should live

with Him. XI. 495. Heb. 2 : 9. He should taste death for every man. XI. 560. Gal. 1 : 4. Who gave Himself for our sins that He might deliver us. Gal. 2 : 20. Who loved me and gave Himself up for me. XI. 397. Eph. 5 : 2. Who loved you and gave Himself an offering and a sacrifice to God.

(5) Died for Our Sins.

1 Cor. 15 : 3. Christ died for our sins according to the Scriptures. XI. 331. Isa. 53 : 4-6. He was wounded for our transgressions. V. 12. He poured His soul unto death, yet He bare the sin of many. VIII. 281-284, 287. Dan. 9 : 24-26. IX. 299, 303. *To take away our sins.* John 1 : 29. The Lamb of God, who taketh away the sin of the world. Heb. 9 : 26. He was manifested to put away sin. 1 John 2 : 2. He is the propitiation for our sins. XI. 686. Matt. 26 : 28. My blood . . shed . . for the remission of sins. X. 476. *To save us from our sins.* Matt. 1 : 21. He shall save His people from their sins. X. 32. Luke 19 : 10. Son of Man is come to save the lost. 1 Tim. 1 : 15. Christ Jesus came into the world to save sinners. XI. 507. *To cleanse us from sin.* Tit. 2 : 14. Gave Himself for us that He might purify unto Himself a people for His own possession. 1 John 1 : 7. The blood of Jesus Christ cleanseth us from all sin. XI. 683. Heb. 9 : 14. The blood of Christ cleanse your conscience. XI. 588. Heb. 10 : 10, 14, 29. We are sanctified through the offering of the body of Jesus Christ once for all. By one offering He hath perfected them that are sanctified. The blood of the covenant wherewith he was sanctified. XI. 592. Rev. 1 : 5. Unto Him that loved us, and washed us from our sins in His own blood. XI. 718. *To turn us away from sinning.* Acts 3 : 26. God sent Him to bless you in turning away every one of you from his iniquities. XI. 29, 30. *To counteract the power of sin in us.* Rom. 8 : 2-4. XI. 232-234. Rom. 6 : 14. XI. 225. *To redeem us, as our Ransom, from the penal claim of Law.* Gal. 3 : 13. Christ redeemed us from the curse of the law, having become a curse for us, etc. XI. 399. Eph. 1 : 7. We have redemption through His blood. XI. 416. 1 Tim. 2 : 6. Who gave Himself a ransom for all. XI. 511. Titus 2 : 14. Who gave Himself for us that He might redeem us from all iniquity. XI. 548. Heb. 9 : 12. By His own blood obtained eternal redemption. XI.

588. 1 Pet. 1 : 18, 19. Redeemed with the precious blood of Christ. XI. 650. Rev. 5 : 9. Thou wast slain and didst purchase unto God with Thy blood. XI. 741, 742. ["The *believer* has already passed his judgment-day, and can cry in the face of every commandment of God, "I am no longer under condemnation, for Jesus, my substitute, has undertaken for me."]

4. Christ's Testimony to the meaning and virtue of His Death.

Isa. 50 : 6-8. I gave My back to the smiters, etc. VIII. 264. John 3 : 14, 15. Son of Man must be lifted up. X. 90. John 8 : 28. When ye have lifted up the Son of Man. X. 315. John 12 : 32-34. If I be lifted up. Signifying what death He should die. X. 442. Mark 10 : 33. Foretells His crucifixion. X. 394. Matt. 26 : 2. After two days the Son of Man is betrayed to be crucified. X. 465. Mark 10 : 45. The Son of Man came to give His life for many. X. 396. John 6 : 33. Giveth life unto the world. X. 251. John 6 : 51. My flesh I will give for the life of the world. X. 254. John 10 : 11, 15, 17, 18. Good Shepherd giveth life for the sheep. I lay down My life for the sheep. X. 338, 339. Matt. 26 : 26-28. This is My body, broken for you. This is My blood, shed for you. X. 476, 477. After-Resurrection, comprehensive and conclusive testimony : Luke 24 : 25, 27. O foolish men, and slow of heart to believe in all that the Prophets have spoken ! Behoved it not the Christ to suffer these things, and to enter into His glory ? And beginning from Moses and from all the Prophets, He interpreted unto them in all the Scriptures the things concerning Himself. X. 568, 569. Luke 24 : 44-47. All things must needs be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms, concerning Me. And He said, Thus it is written, that the Christ should suffer, and rise again from the dead the third day, and that remission of sins should be preached in His name. X. 582.

In these plain words, explicitly and unqualifiedly does Christ, the central and supreme theme of all Old Testament disclosure, affirm *His Atoning Death* to be the one fact that gives vital significance, substance, and value to the entire body of the then Inspired and Written Scriptures. An echo of these final utterances we read in the words of Peter, Acts 3 : 18, and of Paul, Acts 17 : 3 and 26 : 22. In preaching "Christ Jesus and Him Crucified" as his epitome of the Gospel, Paul only followed the Master's preaching through all His ministry, after his resurrection, and in His departing charge. As the Cross was the one theme of the Christ, so

should it be the ever-present thought of the trusting, loving Christian. "He loved me and gave Himself for me."

5. Atonement, Agreed upon and Determined in the Counsels of Eternity. Rev. 13 : 8. The Lamb slain from the foundation of the world. 1 Pet. 1 : 20. Who was fore-ordained before the foundation of the world. XI. 650. Heb. 10 : 7, 9. I come to do Thy will, O God. XI. 592. Acts 2 : 23. Him, being delivered up by the determinate counsel and foreknowledge of God, ye did crucify and slay. XI. 21.

6. Relation of the Atonement to the Law and Government of God,

That the Death of Christ has to do directly with Sin, and what it achieves in behalf of the Sinner has been made manifest. But the Atonement has also a vital Relation to the Law of which Sin is the transgression, and to the Moral Government of God into which Sin introduces the elements of discord, disorder, anarchy, utter subversion and extinction. The Law must be vindicated in connection with the pardon of its transgression. The Justice which demands penalty of the transgressor must be satisfied before he can be forgiven and released from its claim. The Just God must Himself be justified in remitting the punishment pronounced by that Law which is the very basis of His Throne and the security of the Moral Universe over which He reigns, the Empire of Spirits which is His grandest Creation and Eternal Possession.

The high place and the close relation of Atonement and Law in the Divine Redemptive System are intimated with force and beauty in the near connection of the Mercy-Seat, or Propitiatory, and the Tables of the Law, one being the cover, and the other the enclosed content of the Ark, in the Inner Sanctuary or Holy of Holies ; and both immediately beneath the Shekinah, or Visible Emblem of Jehovah's presence. Together they concentrate the ultimate and highest significance of the Sanctuary and its service, as together they disclose the only conditions of restored Divine Fellowship with His people. And in this unquestionable interpretation of these Sacred Symbols, placed apart and alone in the hallowed Presence-Chamber of Jehovah, in Tabernacle and Temple, we discern the intimate and essential relation as well as the supreme place of Atonement and Law in God's transactions with sinful men. Read Vol. II. 299-301.

This Relation explicitly twice affirmed in the Old Testament. Isa. 45 : 21, 22. No God beside me ; a just God and a Saviour. VIII. 239, 240. Zech. 9 : 9. Thy King cometh. He is just and having salvation.

The main Scriptures which show the relation of the Death of Christ to the Law : Gal. 3 : 10-13. Christ redeemed us from the curse of the law, having become a curse for us, etc. XI. 309. Gal. 3 : 24. The law hath been our tutor to bring us to Christ. XI. 409. Gal. 4 : 4, 5. God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law. Rom. 3 : 20-26. Being justified freely by His grace through the redemption that is in Christ Jesus ; whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness because of the passing over of sins, . . . that He might Himself be just, and the justifier of him that hath faith in Jesus. XI. 207-209. Rom. 4 : 5, 22-25. Who was delivered for our trespasses, and was raised for our justification. XI. 213, 214. Rom. 8 : 1-4. There is therefore now no condemnation to them that are in Christ Jesus. For what the law could not do, God, sending His own Son as an offering for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us who walk after the Spirit. XI. 232-234.

Of the many questions which have been largely theorized upon in this connection, only one, with a twofold bearing, seems to have distinct notice in the Scriptures. It is that which respects *the fitness of Christ to intervene as a representative on the sinner's behalf, involving the sufficiency of His intervention as a vindication of the honor and supremacy of the Divine Law.* Four passages refer to this question : Phil. 2 : 6-11, Heb. 1 : 1-4, Rev. 22 : 16, and, most fully, Col. 1 : 13-20. Verses 13, 14 speak of the Redemptive deliverance achieved by Christ, and v. 20 affirms that it pleased the Father through Christ "to reconcile all things (things summed up in vs. 16-18) unto Himself, having made peace through the blood of His cross ; through Him, whether things upon earth or things in heaven" (including the universal moral empire of God). The intermediate verses, 15-19, contain a magnificent outline presentation of the exalted Nature and Dignity of Christ as the Eternal Word in whom all Divine fullness dwells, the Creator, Sustainer, and Moral Ruler of all spiritual beings, and the Head of the Church, or the Purified Human Race. Assuredly the Apostle seems, in this connection of thought, to imply that *in Christ, as the Root and Source of all created spirits and as the Head of the vast fellowship of Redeemed man, as well as the Moral Governor, the Upholder and Administrator of Law, there is revealed an essential fitness, an adequate reason, and a sufficient right for His beneficent and gracious intervention, through His own marvellous Self-Sacrifice.* Here we read at least a worthy interpretation of the golden words : "that God might be just and yet the justifier of him that believeth in Jesus." In con-

clusion, we may be grateful and satisfied that the *Truth of the Atonement stands as a Fact*, clear, unmovable, and supreme among the stupendous verities of Divine Disclosure, and that it is indissolubly interwoven with them all.

See DEATH ; LAW OF GOD ; SIN ; JUSTIFICATION ; REDEMPTION ; SALVATION.

[Christ so far took the sinner's place as to suffer in his stead. He was made, in some sense, the bearer of the sinner's guilt and penalty, in order that the sinner himself might not bear it, but be accounted righteous upon believing in Christ. No clear and definite meaning except this can be attached to the phrases "curse for us," and "sin for us." *Stevens*. "God has looked upon Him and treated Him as if he were a sinner, in order that, on the ground of what happened to Him, we could be looked upon and treated as those whom God declared to be righteous." *Weiss*.

Two great facts stand out clearly in the Scriptural statements covering the death of Christ. The first is that He died for us, in our place as covering us, and so receiving in His own person the penalty of the violated law of God. He is our substitute, not by exchange of place, but by covering. He occupies His own place, which place covers also our own. The second outstanding fact is that He who dies for us is none other than the instrumental cause of our being. The crucified is none other than He by whom the worlds were made, and in whom all things are headed up. Not Adam, but Christ, is the Root of the race. The agent of God in creation is the agent of God in redemption. The two facts are placed side by side, as inseparably blended in the mysterious personality of Jesus. He is the representative and substitute of man in atoning action ; and He is the creative source of our being. By necessary implication, the representative function is rooted in the creative relation ; unless both can be traced to something deeper, which cannot be done. For creation is primary. There can be nothing prior to that, either logically or chronologically. The Pauline view, therefore, shared equally by John and Peter, compels the grounding of our Lord's representative relation in redemption, upon His creative relation. He who dies in the place of all is, in the core of His personality, the creative root of all in whose behalf He acts. There is no imputation of guilt. There is no transfer of penalty. There is no substitution of one form of punishment for another. Christ, in the agony of conscious abandonment by the Father, endures and exhausts that death, which is the proper penalty of the violated law ; and He endures it as covering our place. That place He can assume because the creative relation which He sustains to sinners, qualifies

Him to act as their representative and substitute. It has often been said that Christ must be man to represent man, and that He must be God to represent God. But the more Scriptural statement is, that Christ must be God as well as man in order to represent man. God needs no representative. Man does. And Christ, as God-Man, as the Eternal Word become Flesh, died for sinners, was their representative and substitute under the Law. *Behrends.*

At last, on the cross, it is still the heavenly temper which appears, and which gives to that its immortal significance. It is the temper of abhorrence of sin, yet of infinite longing for the sinner; the temper which honors and magnifies the absolute holiness, that is God's eternal law for the universe, yet which reaches, even with agonized face and bleeding hands, after the meanest and vilest offender; the temper ready to bear even intolerable shames and pains in order to bring wandering spirits, with the dower or the doom of immortality upon them, within the gates; yet which still makes repentance an absolute condition of its proposed blessings, and which will give unspeakable attestation to the authority of righteousness before any offer of forgiveness is made. It is not any sense of a commercial transaction, there completed, which gives to the cross its tender and sublime appeal to the world. It is not when viewed in legal or forensic relations, important as these are, that it most deeply stirs the heart. It is in the revelation which it makes, unique, supreme, for all the world, for all the ages, of the heavenly conception of the guiltiness of sin, and of its immeasurable sequences of evil; of the immaculate purity of God, and of the self-surrendering love which would give up even thrones and glories to save the lost. When this is seen, the worlds above are interpreted to us, in what in them is most transcendent. When this is seen, an appropriate response in us is inspired, the mission of Christ for us is answered, and a light flows back on all that had wonderfully gone before—to the advent itself, to the prophecies which had foretold His coming. *R. S. Storrs.*]

BACKSLIDERS, BACKSLIDINGS.

Prov. 14 : 14. The backslider, filled with his own ways. VI. 323. Jer. 2 : 19. VIII. 405. Jer. 3 : 22 ; 4 : 3. VIII. 415, 6. Jer. 14 : 7. VIII. 464. Hosea 14 : 4. I will heal their backslidings. IX. 378, 9.

Words of Rebuke and Counsel: Rev. 2 : 5, 14-16, 20 ; 3 : 1, 2, 15-18.
Jer. 4 : 3. Break up fallow ground. VIII. 416. Hosea 10 : 12. IX. 365.

BEATITUDES, of Old and New Testaments. Who are Blessed, or Happy :

Old Testament : Ps. 1 : 1-3. The man whose delight is in the law of Jehovah, and doth meditate day and night. Whatsoever he doeth shall prosper. IV. 42, 43, 45. Ps. 2 : 12. They that put their trust (take refuge) in Him. Ps. 34 : 8. IV. 253, 298. Ps. 40 : 4. Ps. 41 : 1. That considereth the poor. Ps. 32 : 1, 2. He whose transgression is forgiven, unto whom the Lord imputeth not iniquity. IV. 238 Ps. 84 : 5, 12. Whose strength is in Thee ; in whose heart are the highways to Zion. V. 68. Ps. 94 : 12. The man whom Thou chastenest and teachest. V. 136. Ps. 106 : 3. They that keep judgment and do righteousness. V. 212. Ps. 112 : 1. The man that feareth Jehovah, that delighteth in His commandments. V. 248. Ps. 119 : 1, 2. They that are upright, who walk in the Law, keep His testimonies, seek Him with the whole heart. V. 287. Ps. 128 : 1. That feareth the Lord and walketh in His ways. V. 391. Isa. 32 : 20. That sow beside all waters VIII. 160. Isa. 56 : 2. That keepeth the Sabbath, from profaning it, and keepeth his hand from doing evil. VIII. 315. Jer. 17 : 7, 8. That trusteth in, and whose hope the Lord is. VIII. 477.

New Testament.

Christ's Words :

Matt. 5 : 3 : 10. The poor in spirit, for theirs is the Kingdom of Heaven. They that mourn, for they shall be comforted. The meek, for they inherit the earth. They who hunger and thirst after righteousness, for they shall be filled. The merciful, for they obtain mercy. The pure in heart, for they shall see God. The peace-makers, for they shall be children of God. The persecuted for righteousness, for theirs is the Kingdom of heaven. XI. 143-147. Luke 11 : 28. They that hear the Word of God and keep it. Luke 12 : 37. Those whom the Lord when He cometh shall find watching. John 20 : 29. They that have not seen (Me) and yet have believed. X. 574.

James 1 : 12. The man that endureth temptation. XI. 621. Rev. 14 : 13. The dead who die in the Lord ; their works follow them. XI. 759. Rev. 22 : 14. They that do His commandments.

These gracious Beatitudes cover every phase, touch every point and reach every depth of experience in living and dying. They are Benedictions in promise, and to the soul of great faith, in effect they are Divine realities.

BEAUTY; Beautiful.

Of Jehovah. Ps. 27 : 4. To behold the beauty of the Lord. IV. 206.
 Ps. 90 : 17. Let the beauty of the Lord our God be upon us. V. 114-117. Isa. 33 : 17. The King in His beauty. VIII. 165, 166. Zech. 9 : 17. How great is His beauty ! IX. 592.

Of Holiness. 2 Chron. 20 : 21. Praise the beauty of holiness. VII. 295.
 Ps. 110 : 3. In the beauty of holiness. V. 234-237. Ps. 29 : 2. Worship the Lord in the beauty of holiness. IV. 220-223. Ps. 96 : 9. V. 152.

Of the Sanctuary in Zion. Ps. 50 : 2. Out of Zion, the perfection of beauty, God shone. IV. 357. Ps. 96 : 6. Strength and beauty are in His Sanctuary. V. 150, 151. Isa. 60 : 13. To beautify the place of My Sanctuary. VIII. 349.

Of the advancing steps of Christ's Heralds. Isa. 52 : 7. How beautiful upon the mountains are the feet of him that bringeth good tidings of good. VIII. 272.

Of God's Natural Creation. Eccles. 3 : 11. He hath made everything beautiful in its time. VI. 456-458, 465.

BENEDICTIONS.

Aaronic, High-Priestly, Old Testament. Num. 6 : 24-26. Jehovah—bless thee and keep thee ; make His face shine upon thee and be gracious unto thee ; lift up His countenance upon thee, and give thee peace. II. 344. Ps. 129 : 8. V. 398.

Apostolic, New Testament. 2 Cor. 13 : 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Rom. 16 : 20. 1 Cor. 16 : 23. XI. 390. Heb. 13 : 20, 21. The God of peace, Who brought again from the dead the great Shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus Christ, make you perfect in every good thing to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ, to Whom be the glory for ever and ever. Amen.

BIBLE.

Called. In O. T. Law of the Lord. Ps. 1 : 2 ; 19 : 7 ; 119 : 1. Law and Testimony. Isa. 8 : 20. VIII. 59. Book of the Lord. Isa. 34 : 16. VIII. 171.

In N. T. Scripture. Mark, 12 : 10. Luke, 4 : 21. 2 Tim. 3 : 16.
 1 Pet. 2 : 6. Scriptures. Luke, 24 : 47. John 5 : 39. 2 Tim. 3 : 15.
 Holy Scriptures. Rom. 1 : 2. Word. Rom. 10 : 8. James 1 : 21.
 Word of God. 1 Pet. 1 : 23, 25. Mark 7 : 13. Luke 4 : 4. Acts
 19 : 20. Rom. 10 : 17. Heb. 4 : 12. Word of Christ. Col. 3 : 16.
 Word of Salvation. Acts 13 : 26. Word of Life. Phil. 2 : 16. Word
 of Prophecy. 2 Pet. 1 : 19. Word of Truth. Eph. 1 : 13. 2 Tim.
 2 : 15. James 1 : 18. Gospel. Mark 1 : 15. Luke 20 : 24. Rom.
 1 : 16 ; 15 : 16, 29. Eph. 1 : 13. 1 Thes. 1 : 5. 1 Tim. 1 : 11.

Points Introductory, Descriptive and Explanatory of the Book and its Contents :

Structure and Elements ; Writers and Writings. I. 9. III. 361.
 Unity of Teaching and Theme. I. 13-15, 51, 53. II. 11-14, 132-139.
 III. 8-10. VII. 10. IX. 385. XI. 712.
 Christ the Centre of Unity. I. 51. Redemption the Central Theme.
 VII. 19. Rev. 19 : 10. XI. 763, 766, 786. [*The nature and method of salvation is the one all-important subject of Revelation. In the Old Testament it is the heart of the whole sacrificial and priestly system and ritual, on which the religion of Judaism rested or of which it mainly consisted. In the New Testament three of the principal epistles of Paul are devoted to the doctrine of salvation, with the purpose of exhibiting the truth on that subject, and of guarding against the three errors into which Jew, Greek and Roman—the world-races of that age and the representative and typical men of all time—were peculiarly liable to fall. In the Epistle to the Galatians, it is shown for the Jew, the representative of religious forms and ceremonies, that man is not to be saved by the observance of the ceremonial law, in which he was inclined to trust ; but by faith in Christ and “circumcision of the heart.” In the Epistles to the Corinthians, it is made clear to the Greek, the representative of reason and philosophy, that salvation is not to be obtained by human wisdom, on which he was accustomed to rest his faith ; but by faith in “Jesus Christ and Him crucified,” “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” In the Epistle to the Romans, it is demonstrated for the Roman, the representative of activity and works and law, that salvation cannot be secured by any human acts or works, in the observance of any law whatsoever ; but that, “being justified by faith, we have peace with God through our Lord Jesus Christ.” Of these three epistles, that to the Romans manifestly approaches nearest to being of universal application—partaking of the character of a systematic treatise, and in its sweep taking in the whole range of law, human and divine. For us especially, and in this age, the Epistle to the Romans may be taken as God’s presentation, according to Paul, of the preacher’s message, in the business of saving mankind. D. S. Gregory. The Bible itself, interlocked as it is in all its parts, receives its final*

demonstration as the one Book of God for the world, from the discovery of the Christ pervading it all, in history, prophecy, song and symbol, in narrative, argument, foreshadowing of the future. It is the book in which He appears, through which He speaks and whose apparently fragmentary or incidental pages take a lustre from Him, like that of the common frayed threads of His Galilean raiment, when on the mount He appeared in His glory, and when not only "His face did shine as the sun," but even "His raiment was white and glistening." *R. S. Storrs.*]

Method, Historical and Progressive. I. 16. II. 15. XI. 712. History Basis of both Testaments. VII. 11.

God its Source. I. 18. VII. 9. Divine-Human in its Construction. I. 20. Its Inspiration. 2 Pet. 1:21. XI. 674. 2 Tim. 3:16. I. 24. XI. 813-819. See INSPIRATION.

Fitness to Human Condition and Needs. I. 26. Achievements and Effects. I. 28. Admissions. IV. 459.

Revelation and Science. I. 35. See NATURE.

Sociology and the Bible.

[Sociology is the science of social well-being; it concerns the relations of men to each other in society; it finds the facts and laws of such relation, and ultimately works for the carrying out of such social forces. Society is a divine organism in which God lives, and through which He is carrying out His will. This organic conception of society is the result of Bible teaching; the Gospel gives the strongest impulse in social movements; they must bear the name Christian as their truest sign and only hope.

The Bible is a sociological book. The Old Testament is a history and text-book of national life. The Psalms, the most fervid voice of the individual soul, rarely fail in some way to teach the social or national spirit. And the message of the Prophets—is it not to the nation as the society that should embody God's will, and be the means of God's blessing to the world? "Patriotism, strong as a man's passion and tender as a woman's love, is the key-note of every chapter of Jeremiah's prophecies." (*Stalker.*) The New Testament is not less sociological. The Kingdom is the great word of Christ, and it is essentially social. The Sermon on the Mount, the Magna Charta of the new society, touches all the relations of man. The social relations are made the argument for a pure life: "Repent ye, for the kingdom of heaven is at hand." Matt. 3:2. Social duties arise from the Christian conception of manhood: "We are members one of another; wherefore putting away falsehood, speak ye truth, each with his neighbor." Eph. 4:25.

The basis of sociology rests on the fact that the second commandment in Christ's summary of the law is as important as the first: "And a second like unto it is this; Thou shalt love thy neighbor as thyself." Matt. 22:39. And Paul gives even greater emphasis to social relations when he says: "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Gal. 5:14. The Lord's Prayer is sociological. The test of the final judgment

is sociological. Christ worked for the whole man, and His promise is of a redeemed humanity. *A. S. Hoyt.*] See *Practical Christian Sociology*, by W. F. Crafts. (Includes Bibliography.)

Testimony of Geography, Exploration, and Social Customs. III. 21.

See ARCHEOLOGY.

[This is the statement of the case : The Bible is the record of God's revelation of Himself to man in the way of grace. This revelation was made in connection with and through the history of a particular people, the children of Israel. The history of that people and God's revelation are closely intertwined. Now as a divine revelation implies a history, a history in turn implies a locality. *It is Palestine.* We go to that locality and study it and interrogate it, and by it prove the history, and by the history prove the revelation. If the locality, as pictured in the Book, be false, everything else is false; if the locality, as pictured in the Book, be true, everything else is true. The land existed for the covenant people of God, and the covenant people of God existed for the world; *i. e.*, they existed to give the world the Book and the Christ of the Book. As an argument I point out certain remarkable *correspondences* between the land and the Book—*correspondences* which indicate the presence of the hand of God, and which illustrate an accuracy in the Book that can come only from the guidance and superintendence of God. These *correspondences*, it seems to me, make God the God of the Book, and the Book the Book of God.

1. *The land and the book correspond in that they are both universal.* In Palestine the geologist finds all the rock formations of the earth, and all of the geologic periods and ages. All the zones are here, and all the climes of earth. Between the tepid waters of the Salt Sea and the perpetual snows of Mount Hermon, which never lifts its white cap from its brow, you have packed all zones and climates, from the frigid belt to the tropical equator, and also all the flora and fauna of the earth. You have, too, on its wonderful surface all the life that belongs to all the zones. *Palestine is the world in a nutshell.* The Bible is a *world-book* made in a *world-land*. As the Jew is the miracle of history, even so the cosmopolitan land of the Jew is the miracle of geography. Sacred geography, you see, has an apologetic value. The land and the people and the Book constitute a trinity of truth, and the testimony of one is strengthened by the testimony of the others. Another element in the universality is its *location amid other lands*. In the days when the Book was written Palestine was cosmopolitan in its location. With Egypt to its south, and Babylonia and Assyria to its east, and Greece and Rome to its west, it was the very centre of civilization. This central location of the land brought the writers of the Book into touch with a world-life. A centre of the world's life only can grow a world's book of life. Growing up in the centre of human life, the human life of the Book is just as accurate and as broad as is the physical geography of the Book.
2. *There is a remarkable correspondence between the statements of the Book and the physical features and facts of the land.* The Book weaves the

physical features of the land into its statements. It does this fearlessly. It does this knowing that it can be refuted if its references are false or inaccurate. No book in all the literature of the world has as honest a face as the Bible. Its narratives are accompanied with all the minute circumstances of time and place and situation and distance. Yet in no single instance has geographical incorrectness been detected. Each new traveller is adding fresh confirmation to the precision and accuracy of the Book. Dean Stanley says: "It is impossible not to be struck by the constant agreement between the recorded history and the natural geography of both the Old and the New Testament, and many of these coincidents are manifestly undesigned."

- 3 *There is a confirmatory correspondence between the land and the prophecies of the Book which predict desolation for the land, which predicted desolation marks the features of the land at this very hour. Take two prophecies, the one uttered by Moses and the other uttered by Christ. In Leviticus and Deuteronomy Moses records this prophecy from God concerning the land in the event of the people proving faithless: "Your land shall be desolate and your cities waste." That is the prophecy. Looking out over the land, Dean Stanley says, "Palestine is a land of ruins." Jesus predicted the destruction of the city of Jerusalem, with its temple. In the twenty-fourth chapter of Matthew he gives details, and describes minutely the horrors of the fall of Jerusalem. History matches these one by one.*

There is no doubt about it—*Palestine is the Bible in geography.* God be praised for the Holy Land, with its Jordan and Bethlehem and Hermon and Sion and Calvary and Olivet. For these are all indestructible pages of the divine and indestructible Book. These are all witnesses that God has spoken to men, and lived among men, and wrought out salvation for men. *D. Gregg. Read "The Testimony of the Land to the Book." By David Gregg, D.D.]*

Between the Testaments: The History. VII. 615–623. The Literature. VII. 624–634.

Interpretation. I. 38, 39. Preservation. I. 40, 41. Notable Versions. I. 42. English Translations. I. 43.

See OLD TESTAMENT; PENTATEUCH; NEW TESTAMENT; GOSPEL.

The Potent, Quickening Instrument of the Spirit of God.

Ps. 138 : 2. Thou hast magnified Thy Word. V. 435, 6. John 6 : 63. The words I have spoken are spirit and life. X. 256. Eph. 6 : 17. Sword of the Spirit. Heb. 4 : 12. Living, active, sharper than any sword, quick to discern thoughts and intents of the heart. Jer. 23 : 29. Like a fire, a hammer. VIII. 514. Ps. 119 : 50. V. 310. Jer. 20 : 9. Luke 24 : 32. Our hearts burn within us. Isa. 55 : 10, 11. Not return void. VIII. 306–313.

Its Power in Regeneration.

James 1 : 18. Brought us forth by the Word of truth. 1 Pet. 1 : 23. Begotten through the Word. 1 Thess. 2 : 13. Worketh

in you that believe. Rom. 1 : 16. Power of God unto salvation. James 1 : 21. Able to save your souls. XI. 624. 2 Tim. 3 : 15. Able to make wise unto salvation through faith. John 20 : 31. X. 588.

See FAITH (and the Word).

Its Agency in Sanctification.

John 17. Sanctify through the truth. 2 Pet. 1 : 4. Through promises partakers of divine nature. Ps. 17 : 4. IV. 127. Acts 20 : 32. The word of His grace is able to build you up. 2 Tim. 3 : 16. Profitable for teaching, correction, instruction. John 6 : 63. My Words are spirit and life. X. 256. 2 Tim. 2 : 9. 2 Thess. 3 : 1. Matt. 4 : 4. Man liveth by every word. X. 70. Deut. 8 : 3. II. 648.

Its Designed and Realized Effects.

Rom. 15 : 4. Written that through patience and comfort of the Scriptures we might have hope. Jer. 15 : 16. Thy words were unto me a joy. VIII. 469. Ps. 119 : 165. Great peace who love Thy Law. Micah 2 : 7. My words do good to him that walketh uprightly. IX. 471. Prov. 6 : 22, 23. Lead thee, watch over thee, talk with thee, a lamp, a light. VI. 281-283. Ps. 19 : 7-11. IV. 152-162. Also the 119th Psalm throughout. V. 285-359. 2 Pet. 1 : 19. Ye do well that ye take heed as to a light that shineth in a dark place. XI. 673, 4. *Prayer for vision.* Ps. 119 : 18. V. 294, 5. Ps. 119 : 130. V. 342. *Comfort.* Ps. 119 : 50, 54. V. 310, 311. Ps. 119 : 72. Better than gold and silver. V. 319. Ps. 119 : 105. Lamp and Light. V. 332. Ps. 68 : 11. IV. 458.

[Where is a second book, uninspired by Scripture, that has demonstrated its inherent and unassisted energy to take hold of life, grapple with it, transform it, regenerate it, and lead it out into the likeness of the life of God? Only he who knows *man* could have made *man* a book. Only He that made all hearts could produce a book that should go to the wants of all hearts. "I see," wrote Hallam, "that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book because it is man's book." *C. H. Parkhurst.*]

The Final Appeal for Certitude.

Isa. 8 : 20. To the Law and the Testimony. VIII. 59. Prov. 22 : 21. Know the certainty of words of truth. VI. 380-382. *Tried.* Ps. 12 : 6. IV. 101-103. Ps. 18 : 30. IV. 142, 3. [This Bible of ours is a grand book, and it goes on into time without any fear. It challenges us to test it, that we may increase the faith of humanity in it. Coming from God, and conscious of nothing but God's truth, it awaits the progress of all knowledge with calm security. From the march of time it fears no evil, but

quietly waits for the fulfilment of its prophecies. It is not light, but darkness, which the Bible deprecates. It seeks above all things to be tested, for it can stand every test. *D. Gregg.*]

The Nearness, Clearness and Sufficiency of the Word.

Deut. 29 : 29. Things revealed belong to us and to our children, that we may do all the words. II. 704-708. Josh. 1 : 8. Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous and shalt have good success. III. 34, 39-41.

To be Received, Heard, Searched, Pondered, Taught, and Talked of.

Isa. 34 : 16. VIII. 171. James 1 : 21. Receive with meekness. 1 Pet. 2 : 1. XI. 653. Ps. 85 : 8. I will hear what God will speak V. 75, 6. John 5 : 39. Search the Scriptures. X. 133. Isa. 34 : 16. Seek the Book and read. VIII. 171, 2. Deut. 6 : 6 ; 11 : 18. Lay up My words in your heart and your soul. II. 218-221. Ps. 119 : 15, 16. V. 291, 2, 3. Col. 3 : 16. Let the Word of Christ dwell in you. XI. 480. Rom. 15 : 4. Things written aforetime for our learning. XI. 272. Acts 17 : 11. Received the Word and searched the Scriptures. XI. 118, 120. Acts 8 : 30. Understandest thou what thou readest ? XI. 58. 2 Tim. 1 : 13. XI. 531. *Illus.* Hosea 8 : 12. IX. 361. Amos 8 : 11. IX. 431. Neh. 8 : 2, 3, 8. VII. 562. ["No habit more profoundly exalts the whole life than that of daily devotional reading of the Bible. No education produces so fine a character as thinking the thoughts of God and walking with Him."—The Bible yields up its value and help to us only when we receive its truths into our heart and take its lessons into our life. We can get blessing even from God's Word only when we let the Word speak to us and then submit our wills and all our life to it; and the Bible can bless us only as it brings us into loving fellowship with God. *J. R. Miller.*]

The Bible. A Finished Revelation; a Complete Whole, that may not be Added to, Diminished, Altered, or Mutilated.

John 10 : 35. The Scripture cannot be broken. Deut. 4 : 2. Ye shall not add unto the Word, neither shall ye diminish from it. II. 637. Rev. 22 : 18, 19. If any man shall add, God shall add to him the plagues that are written in this book; and if any man shall take away from the words of the book, God shall take away his part from the tree of life. XI. 786. *Illus.* VII. 407, 408.

As such, its Truths are to be faithfully Conserved and loyally Defended. Jude 3. Contend earnestly for the faith which was once for all delivered to the saints. XI. 709, 711. 2 Tim.

1 : 13. Hold fast the form of sound (healthful) words, etc.
XI. 531.

It Admits and Demands larger Discovery, fuller Apprehension,
and wider Application. Hosea 6 : 3. Then shall we know if
we follow on to know the Lord. IX. 353. Prov. 2 : 1-5. VI.
242-244.

The Word Abideth.

Isa. 40 : 6-8. The Word of our God shall stand forever. VIII. 206-
208. Matt. 24 : 35. My words shall not pass away. 1 Pet.
1 : 23, 25. XI. 651.

BIBLE LANDS AND PLACES. GEOGRAPHY, TOPOGRAPHY AND HISTORY.

1. Countries, Divisions and Sections, including Plains. 2. Mountains. 3. Lakes or Inland Seas. 4. Rivers. 5. Cities, Villages, etc.

1. Countries, Divisions, Sec- tions, Plains.

Asia Minor. 12 Divisions. XI. 94.
Assyria. Explorations. I. 67, 304, 5.
Bashan (Argob), its cities. II. 587.

CANAAN; Land of Israel; Pales- tine.

Brief description. I. 293, 4.
Topography, Characteristics, Adaptation to
its purpose, Peoples, and Typical Aspect.
III. 108-120.
Physical Features of Tribal Inheritances. III.
123-130.
See also X. 652-655.
O. T. Divisions. I. 298. II. 550, 586.
N. T. Divisions. X. 42. Galilee. 121, 666.
Perea, 356.
Cyprus. XI. 91.
Edom, Mt. Seir. I. 417. II. 579. Front Map.
Egypt. I. 303, 4, 501-503, 567-572, 595-597.
Esdraelon (Plain). III. 113, 185, 211, 218, 351-
353. VII. 108, 9.
Gennesaret (Plain). X. 114, 5.
Goshen (Land of Rameses). I. 532, 565. II. 28,
29.

Moab. II. 581, 2.

Peninsula of Sinai. II. 82-87.

Wilderness of Paran. II. 535, 554-556.

Note.—The Geographical and Historical mat-
ter relating to Assyria, Babylonia, Media,
Persia, and Syria, is of necessity interwoven
with the details of Israel's story. For satisfac-
tory information the reader is referred to Raw-
linson's masterly volumes. See I. 646. VII.
637. Also Great Monarchies.

2. Mountains.

Ararat. I. 248.
Ebal and Gerizim. III. 223, 4. X. 96-100.
Hermon. X. 281.
Hor. II. 573.
Horeb. I. 583. II. 97-103.
Lebanon.
Olivet. X. 408, 411, 412.
Sinai. II. 97-103.
Tabor. III. 186.

3. Lakes, or Inland Seas.

Sea of Chinnereth. Lake of Galilee. Sea of
Tiberias. Josh. 12 : 3. III. 106. X. 112, 115,
576.

Dead Sea and its Buried Cities. I. 365-368.
X. 657-659.

The destruction of the oldest seats of civilization and culture in the Jordan Valley and the Dead Sea districts—namely, that of the four cities of Sodom, Gomorrah, Admah, and Zeboim, is one of the fixed facts of earliest tradition, and for the critical geologist the phenomenon presents no difficulty, as far as it can be traced at all. The tragedy was caused by a sudden break of the valley basin in the southern part of the Dead Sea, resulting in the sinking of the soil, a phenomenon which, without any doubt, was in intimate connection with a catastrophe in nature, or an earthquake accompanied by such sinking of the soil along one or more rents in the earth, whereby these cities were destroyed or “overturned,” so that the Salt Sea now occupies their territory. The view that this sea did not exist at all before this catastrophe, or that the Jordan before this period flowed into the Mediterranean Sea, contradicts throughout all geological and natural science teachings concerning the formation of this whole region. That the Pentapolis at one time was situated in the southern part of the Dead Sea, which is now called *Sebcha*, is proved also, among other things, by the probable location at this place of Zoar, the place which escaped destruction in the days of Lot; in accordance, too, with the writers of antiquity and of the Middle Ages, including the Arabian geographers. As yet nothing certain can be determined concerning the location of the four other cities, viz.: Sodom, Gomorrah, Admah, and Zeboim, of which names only that of Sodom, in *Djebel Usdum*, is found reflected in any place in these precincts. And even apart from geological and geographical reasons, this seems to be the natural thing, as the Book of Genesis represents these places as having been thoroughly destroyed without leaving trace or remnant behind. *Max Blanckenthorn*.

We entered upon the Sea with conflicting opinions. One of the party was sceptical, and another was a professed unbeliever in the Mo-saic account. After twenty-two days' investigation we were unanimous in our conviction of the truth of the scriptural account of the destruction of the cities of the plain. *Lieut. Lynch*, “*Narrative of Dead Sea Exploration*.”

Lake Merom (Huleh). III. 103, 4.

4. Rivers.

Abana and Pharpar. VII. 190.

Euphrates and Tigris (Hiddekel). I. 166.

Jordan and its Valley. X. 58, 656, 7.

Kishon. III. 113, 184, 5, 218. VII. 108, 9.

5. Cities, Villages, etc.

Antioch (Pisidia). XI. 94, 96, 99.

Antioch (Syria). XI. 89, vs. 1-3.

Athens. XI. 122-125.

Babylon. IX. 259, 260. VIII. 85, 6, 105, 585.

Beersheba. I. 427.

Bethany. X. 405, 408, 585. Bethphage.

Bethel. I. 298. III. 268.

Bethlehem. III. 195, 6. X. 32, 33.

Bethsaida.

Bethsaida, Julius. } X. 141, 243, 269, 668.

Caná. X. 79, 140.

Capernaum. X. 114, 179, 668-673.

Cesarea. XI. 150, 73, 61.

Cesarea Philippi. X. 271, 281.

Chorazin. X. 178, 9, 668.

Corinth. XI. 129, 130.

Dalmanutha. X. 266.

Damascus. VII. 190, 1. XI. 61, 2.

Decapolis. X. 263.

Engedi. III. 326, 328.

Ephesus. XI. 135, 145.

Ezion-gaber. III. 590.

Gilgal. 2 Places. III. 90, 92.

Haran. I. 287.

Hebron. I. 312.

Iconium. XI. 101.

Jericho. III. 61, 62. X. 323, 399.

JERUSALEM. III. 371, 2. Under David,
etc. III. 606. To-day. 608.

Past and Present. VII. 578, 9. Map. X. 408.

Destruction by Titus. X. 446-452, 647-652.

Jerusalem and its Vicinity. X. 660-665.

Jezreel. VII. 136.

Joppa. IX. 446. XI. 61, 70.

Kadesh Barnea. II. 556-558.

Lystra. XI. 103.

Nazareth. X. 47, 49, 111, 140.

Nineveh. IX. 454, 5.

Ophir. III. 591, 2.

Philippi. XI. 112.

Pithom. I. 572.

Samaria. X. 105, 6.

Shechem. I. 295. III. 83-89. Sychar. X.
97-100.

Tadmor (Palmyra). III. 586.

Tarshish. III. 591, 2.

Thessalonica. XI. 119.

Tiberias. X. 243, 576, 668.

Tyre and Zidon. III. 105. VIII. 110-112. XI.
150.

Ur, of the Chaldees. I. 284, 5.

See ARCHEOLOGY.

BISHOP.

Gr. *episcopos*, Overseer. Acts 20 : 28. Made you overseers. XI. 147.
 1 Pet. 5 : 2. Taking oversight. Also vs. 3-5 for duties. XI. 666.
 And Titus 1 : 5-7. XI. 545.
 See ELDER.

BLASPHEMY.

Gr. *To speak injuriously*, against God and His Word. Rom. 2 : 24.
 Name of God is blasphemed. 1 Tim. 6 : 1. That the name of God
 and the doctrine be not blasphemed. James 2 : 7. Titus 2 : 5.
 That the Word of God be not blasphemed. Matt. 12 : 31. Blasphemy
 against the Spirit shall not be forgiven. X. 187. *Illus.* Acts 5 : 3, 4,
 9. To lie to the Holy Ghost. XI. 37. Heb. 10 : 29. Done despite to
 the Spirit of grace. XI. 594. Col. 3 : 8. 2 Tim. 3 : 2.

BLESSINGS AND CURSES of the Law of Moses.

Lev. 26 : 3-13. Deut. 27 : 15-26 ; 28 : 1-14. II. 678, 682. Also Re-
 sponsive Threatenings. IX. 440, 472.
 See WOES ; CONDEMNATION.

BOOKS.

Eccles. 12 : 12. VI. 523-526. Reading is useful only as it imparts infor-
 mation, inspiration, and enticing ideals. The romance does not in-
 form, but it describes admirable or else revolting characters. Count
 up, you can readily, all the authors of fiction whose work has been dis-
 tinctly for the welfare of the world. And out of the best they have done,
 how much might be cast away without any large loss to the world ? But
 it is this least valuable, with floods of flashy works and some that are

feculent, that make the most of the reading matter of the masses at present. Such pabulum is pernicious to the mind. Nothing is worth reading that is not worth a vigorous effort to retain. But nobody attempts to hold the plot or even the names of the cheap volumes which roll in deluge waves from the printing presses. A thorough reformation of the reading habits of the people would immensely improve the moral health of society. The average novel has become a mental nuisance. As the intemperate require drinks to be made hotter to take effect, so old wonder stories, having given way to intenser romance, now romance is displaced by realism, and the rush is toward nude art in letters. Aside from all other injurious results, more strenuous mental exertion becomes impossible to one whose leisure hours are given to light reading. *Interior.*

Debasing Ideals of Poetry. All works of poetic genius which present evil for its own sake, and array it in brilliant colors, are potent in inducing the formation of false ideals. Ostensibly the same being figures in *Paradise Lost*, in *Faust*, in *Cain*, in *A Drama of Exile*, and in the *Bible*. The Miltonic *Satan* has exalted virtues which attract, but he has vices which repel more, so that only the proud and scornful man of ambition, who "would rather reign in hell than serve in Heaven," would be drawn to him; the *Mephistopheles* of Goethe appeals to all the baser instincts, so that every basest man longs to be just such a devil; the Byronic *Lucifer* attracts more than the Byronic God, so that he who accepts the poet's delineation must, in his worship, put him in the place of God; the *Lucifer* of Mrs. Browning is one

" To whom the highest and the lowest alike,
Say, 'Go from us, we have no need of thee;'"

the *Satan* of the Bible is a terror to every human being, whether base or otherwise. The character by the man of moderate Christian instincts, if not drawn in truest lines, would yet lead the generality of men upward; the portraiture by the infidel and the God-hater are only and intensely evil, and can but hurry men downward; that by the woman who represents Christianity in its more earnest form, is, in its power to repel men from evil, second only to that by the divine pen, which is made one of the mightiest motives to urge the lost heavenward. All sympathizing intercourse with the brilliant portraiture of the evil one, for the love of him, leads man to fashion his ideal in the image of the devil, and so debases and drags him down with it.

Debasing Ideals of Fiction. No less evil in its influence is much of the portraiture of evil which abounds in the novels of the day. It inevitably lowers man's ideal. The vulgarity which is tainted by pretension and arrogance in the so-called higher classes, and by slang in the lower; the vulgarity that produces snappish wives, coarse husbands, and rude children; that shows itself in the envy, in the ill-temper, the vanity and the affectation, which good breeding corrects or at least conceals—only disgusts and, when disgust is over, debases by actual contact in real life, and can do no better in the novel. Still worse is that deep probing of the moral ulcers of society which is so common with the

novelists. Besides that class of pamphlets issued in the interest of vice and sold everywhere by the ton in defiance of law, there is a more pretentious class of works, of which the French school is the representative, whose aim it is to array deadly vices in gilded vesture and to paint the worst crimes in gorgeous colors to captivate the uninitiated. They have no better right in the world than have the vices and crimes which they portray and gild. Familiarity with vice lessens its repulsiveness to all. Human nature, shattered and defiled as it is, cannot gaze upon such scenes without peril of more complete wreck and deeper defilement.

Moral Influence of Novel Reading. It has been shown by those princes among reasoners, Bishop Butler and Henry Rogers—the former furnishing the principle, the latter its application—that the *inordinate* reading of works of fiction, of even the highest character, must weaken the intellect and deaden true feeling. It is an admitted fact that such reading destroys all taste for the other and more solid reading, which is essential for every intelligent man or woman, and so, in the end, all taste for real, right life; and it is a still more momentous fact that when such immoderate reading of fiction becomes likewise *indiscriminate*, the reader is led by it away from the facts of history and the truths of science, away from the laws of ethics and the doctrines of religion, away from the realities of this life and the transcendent glories of the life to come; his precious time for mental improvement is wasted, and he is made to move in a fictitious world, until all his notions of society are warped, all his views of life perverted, all his ideas of religion distorted—in short, until his ideal of life is wholly transformed and base. *D. S. Gregory, "Christian Ethics."*

CALL OF GOD TO MAN.

Personal and Urgent; Ever Seeking to win Back to Obedience, Childship, and Heart-Fellowship.

Commenced at the Fall. God sought Adam.

Gen. 3:9. The LORD God called unto the man. I. 186. God sought Cain the first-born man and offender. Gen. 4:6, 7. The LORD said to Cain, If thou doest well, shalt thou not be accepted? I. 209. God warns the evil generation of Noah, and announces a period of patient waiting. Gen. 6:3. The Lord said, My Spirit shall not strive with man forever, yet shall his days be an hundred and twenty years. I. 228-231. The Covenant of God's forbearance announced to Noah. Gen. 9:8-17. I. 255, 256. The Covenant of Grace made with Abraham. Gen. 15:9, 10. I. 324. Repeated and Expanded. Gen. 17:4-7. I. 339, 340,

347-350. Gen. 22 : 16-18. In thy seed shall all the nations of the earth be blessed. I. 395, 396, 398. Renewed to Isaac. Gen. 26 : 3, 4. To Jacob. Gen. 28 : 13, 14. I. 444.

Expressed through Moses.

Ex. 19 : 3-5. II. 123. II. 527, 8. Deut. 11 : 26, 27. I set before you a blessing and a curse. II. 658. Deut. 30 : 15, 19. Choose life. II. 712-715. **Through Joshua.** Josh. 24 : 15. Choose whom ye will serve. III. 152-155. **Elijah.** 1 Kings 18 : 21. How long halt ye? If the LORD be God, follow Him. VII. 110. **Proverbs** 8 : 4, 17. To you, O men, I call. Seek Me diligently. VI. 287, 8. **Psalms** 27 : 8. IV. 207-209. 95 : 7, 8. To-day, hear His voice. V. 142, 3. Ps. 119 : 6. I made haste and delayed not. V. 314. **Through the Prophets.** Isa. 1 : 18-20. Come, let us reason together. VIII. 24. Isa. 28 : 13. Line upon line. VIII. 139. Isa. 43 : 26. Let us plead together. VIII. 228. Isa. 45 : 22. Look unto Me, and be ye saved. VIII. 240. Isa. 55 : 1-7. Incline your ear and come unto Me. Hear and your soul shall live. Seek ye the LORD while He may be found. VIII. 298-306. Jer. 7 : 13, 25. I spake unto you, rising up early and speaking. VIII. 435. VII. 453. Jer. 21 : 8. Set before you the way of life and the way of death. VII. 438, 9. Ezek. 18 : 31, 32. Cast away your transgressions, for why will ye die? IX. 85-89. Ezek. 33 : 10, 11. Turn ye from your evil ways, for why will ye die? IX. 142, 3. Hosea 6 : 1. Come, return to the Lord. IX. 352. Joel 2 : 13. Turn unto Me with all your heart. IX. 395, 6. Amos 5 : 6. Seek the Lord, and ye shall live. IX. 418. See also Jer. 29 : 12, 13. VIII. 528, 529. Hosea 11 : 4. IX. 368, 369.

Christ's Pleading and Warning Words:

Matt. 11 : 28. Come unto Me, and I will give you rest. X. 180. John 7 : 37. If any man thirst let him come unto Me and drink. X. 307. John 6 : 37. Him that cometh to Me I will in no wise cast out. X. 252. Matt. 6 : 33. Seek ye first the Kingdom of God and His righteousness. X. 163. Matt. 6 : 24. Luke 16 : 13. Ye cannot serve God and mammon. X. 162, 375. Matt. 12 : 30. He that is not with Me is against Me. X. 187. John 5 : 40. Ye will not come unto Me. X. 133. Lament over Jerusalem. Luke 19 : 41. X. 411. Matt. 23 : 37. X. 434, 437. Rev. 22 : 17. The Spirit and the bride (church) say, Come. And let him that heareth say, Come. (The believer's great commission.) And whosoever will, let him take of the water of life freely. XI. 783, 785.

All these words of direct pleading show that God has ever been first to love (Jer. 31 : 3. IX. 539), first to seek, and first to call to the salvation promised at the Fall, through His own sacrifice. He gives His heart to every sinning child, before He pleads, "My son, give Me thy heart!" VI. 389. He expresses His good will to men in the abundance of natural and providential gifts, gratifying every sense and supplying every need. Matt. 5 : 45. Ps.

145 : 16. His very law uttered from Sinai is prefaced upon an assurance of past goodness and mercy, and followed by many pledges (conditioned only on obedience) of all possible mercy and blessing. Thus the Commandments (all instinct with promise) impressively voice His call to men. And the chief central symbol of the Ceremonial Institutes, the Altar for Sacrifice, signifying *His approach to man*, not man's approach to Him, gives the most signal and sublime emphasis to His Call. II. 362. The altar an Oracle of Grace.

And the whole Bible is filled with the spirit of this vital truth and fact. It finds utterance in manifold forms, in History, Psalm and Proverb, Prophecy and Epistle. Examples : Ps. 34 : 8. IV. 253. Prov. 23 : 26, VI. 383. 1 Cor. 6 : 1, 2, 17. XI. 368, 9.

CALLING, Life Occupation ; Every Calling Divine.

Bezaleel and Aholiab. II. 285, 6. 1 Cor. 7 : 20-24. XI. 301.

CAPTIVITY, of Israel and Judah.

Prediction. Jer. 25 : 11, 12. VIII. 521. Jer. 29 : 10 ; 30 : 3-11. VIII. 532. Israel. VII. 254-256. Ten Tribes not Lost. VII. 261-264. Judah. VII. 452-455. Period of Captivity, Condition of Exiles, and Effects of Captivity. VII. 465-474.

CHARACTER, Moral.

May be defined as both the sum and the product of the mental and moral forces actuating a man's daily living. In other words, Character consists in the aggregate of a man's *life-ruling* estimates, desires, motives, aims and purposes, together with the permanent effects wrought by these (estimates, etc.) in actual living upon the moral and spiritual nature. These effects may be indicated by a man's expressed moral sentiments, tastes and judgments, by his preferences of persons

and books, as well as by his deportment and dealings in the home, and in business and social life. The will and the conscience are the immediately determining factors of the product we call character, acting upon real experiences and upon recognized high ideals. The practical point to be noted is that every man builds his own character and is responsible for the result, on one side with the help of God and good men, on the other under the temptation of Satan and evil men. And every man contributes to the building of the character of those with whom he is brought into association. Further, while the building of character is a life-process, at the end of this life the completed structure, good or evil, abides unchanged forever.

Prov. 22 : 1. A good name rather than great riches. VI. 374. Eccles. 7 : 1. VI. 481.

Prov. 23 : 7. As he thinketh within himself, so is he. VI. 385. Prov. 14 : 14. VI. 323. Some Elements : Decision, Courage, Fortitude, Steadfastness. *Illus.* Gideon. Judges 8 : 4. Faint, yet pursuing. III. 220. Neh. 6 : 3. Cannot come down. 6 : 11. Will not flee. VII. 552-554.

CHARACTERS OF OLD TESTAMENT, with notable Life-Lessons.

Abraham. Call and blessing. Gen. 12 : 1-3. I. 288-292. Obedience by Faith. Gen. 12 : 4. I. 292. Heb. 11 : 8-10. Builded Altars wherever he sojourned. Gen. 12 : 7, 8 ; 9 : 18 ; 22 : 9. Received Covenant Promises : At Haran. Gen. 12 : 23. At Shechem. 12 : 7. At Bethel. 13 : 14, 15. At Hebron. 15 : 4, 5, 8-18. I. 326. Renewed and Sealed by Circumcision. 17 : 1-14 ; 18 : 18. I. 355. At Moriah. 22 : 18. His Deceit in Egypt. Gen. 12 : 11-13. I. 300. At Gerar. 20 : 1-13. I. 374. Rescues Lot. 14 : 12-16. Faith counted for Righteousness. Gen. 15 : 6. Purposed Sacrifice of Isaac. 22 : 18. Summary Points of Character. I. 421-423.

Ahab. VII. 91, 2. Ahaz. VII. 331-333. Asa. VII. 276-286. Balaam. II. 593-596, 605, 608, 611. Micah 6 : 2. 2 Pet. 2 : 15. Jude 11. Rev. 2 : 14. Caleb. III. 133-135. Josh. 14 : 7. Wholly followed the Lord.

David. III. 288, 299, 305, 6, 330, 337, 339, 346, 365, 370, 376, 387, 392, 396, 400, 410, 414-423, 500-510.

Elijah. First appearance. VII. 95. Three years' retirement. 97. Bold Fidelity at Carmel. 108-114. One failure ; flight to Horeb. 119-122. God's Treatment for his restoration. 121-126. Translation. 159, 160.

Elisha. Appointed successor. VII. 127. Succession. 161-163. Miracles and other Deeds. 169-217.

- Esau. I. 434-437, 439, 440. Esther. Suggestions of the Story. VII. 584, 613, 614.
- Ezra. VII. 486-488. Gehazi. VII. 195-198. Hazeel. VII. 214-216.
- Hezekiah. VII. 333-370. Jael. III. 189, 190. Jezebel. VII. 135-142, 148.
- Jehoshaphat. VII. 287-297. Jeroboam. VII. 65-78. Jonadab. VII. 226, 412-416.
- Jonah. IX. 447, 8, 452, 3, 459, 460, 463-466. Jonathan. VII. 307, 8, 314, 316, 323, 359-361.
- Joseph. I. 488-539, 558-561. Joshua. III. 36, 47, 58-60, 65, 136, 152-157.
- Josiah. VII. 396-398. Lot. I. 308. Melchisedek. I. 317.
- Manasseh. VII. 374-378.
- Moses. Greatness of Character and Service. II. 226, 7. As an Intercessor. II. 248-250, 255, 256, 258-260, 267. As God's Avenger. II. 258. His Disobedience. II. 568-570. Announcement of Death. II. 624-626. Ascent of Nebo, and Vision from Pisgah. Death, Burial and Encomium. II. 738-748.
- Nehemiah. VII. 527-529, 540-542, 548-551. Noah. I. 231. 2 Pet. 2: 5. 1 Pet. 3: 18-20. XI. 660. Rehoboam. VII. 63, 64. Ruth. III. 197, 205.
- Samuel. III. 270, 284, 332. Saul. III. 280, 287, 293-296, 310, 339, 349, 356.
- Solomon. III. 512, 513, 582, 593-616, 621-627. Uzziah. VII. 320-322.

CHERUBIM.

- Of Eden. Gen. 3: 24. I. 201-203. Of the Tabernacle. Ex. 25: 18-20. II. 301. Of Solomon's Temple. 1 Kings 6: 25. III. 544. Of Isaiah's Vision. Chap. 6: 1-6. VIII. 41. Of Ezekiel's Vision. Chaps. 1 and 10. IX. 20. Of John's Vision. XI. 738.

CHILDLIKENESS, or the Childlike Spirit in Religion.

This may be described as a condition or frame of mind, combining a feeling of restful dependence upon and a docile, obedient, loving trust in, the Divine Caretaker. It includes simplicity of spirit, openness of ear and heart, with assurance of faith and hope and love. It carries

within it a living sense of childship to God, a deep quiet realization of the child-relation to God, and a daily experience of glad response in heart and word and deed to every call of the Father to fellowship and service. This is the vital essence of "pure religion" or genuine godliness.

The Scriptures present many points bearing upon the nature, elements, and blessed effects of the childlike spirit. Chief among these, distinctive and clear, are the utterances of Christ. Matt. 18 : 2-5. Except ye become as little children, ye shall not enter into the kingdom of heaven. X. 290. Mark 10 : 15. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. X. 337, 338.

Characteristic Effects of the Child-spirit, stated or implied.

Matt. 5 : 9. The peace-makers shall be called the children of God. X. 147. Matt. 5 : 44, 45. Love your enemies, and pray for them that persecute you ; that ye may be the children of your Father in heaven. X. 153, 154. Eph. 5 : 1. Imitators of God, as beloved children. XI. 435. Eph. 5 : 8. Walk as children of the light. XI. 436. Heb. 12 : 5. Regard not lightly the chastening of the Lord, nor faint when thou art reproved of Him. XI. 605. 1 Pet. 1 : 14. As children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance ; but be ye yourselves holy in all manner of living. XI. 649. Prov. 4 : 20. Attend to My words. VI. 268. *Promise.* Isa. 54 : 13. All Thy children shall be taught of the Lord, and great shall be the peace of Thy children. VIII. 296. *Illustration.* Ps. 131 : 2. My soul is like a weaned child. V. 407, 408. *Word of Caution.* 2 Cor. 11 : 3. I fear lest your minds should be corrupted from the simplicity and purity that is toward Christ. XI. 383.

See ADOPTION, p. 12.

CHOICES OFFERED TO MEN. Things to be Chosen and Sought.

Alternative Choices. Deut. 11 : 26, 27. I set before this day a blessing and a curse ; the blessing if ye shall hearken to the commandments of the Lord your God, and the curse if ye shall not hearken. II. 658. Deut. 30 : 19. I have set before thee life and death, the blessing and the curse ; therefore choose life that thou mayest live ; to love the Lord thy God, to obey His voice, and to cleave unto Him. II. 713-715. Josh. 24 : 15. Choose whom ye will serve. III. 152, 153. 1 Kings 18 : 21. If the Lord be God, follow Him ; if Baal, follow him. VII. 110. Amos 5 : 14. Seek good and not evil, that you may live.

IX. 419. 2 Chron. 1 : 11. Not asked riches, wealth, and honor for thyself, but wisdom and knowledge. III. 514, 515. Matt. 6 : 24. God and mammon. X. 162. Matt. 7 : 13, 14. The broad way that leadeth to destruction. The narrow way that leadeth unto life. X. 167. Matt. 10 : 34. He that findeth his life shall lose it ; and that loseth his life for My sake shall find it. X. 238. Rom. 2 : 7-9. To them that by patience in well-doing seek for glory and honor, eternal life ; but unto them that obey not the truth but obey unrighteousness. wrath and indignation, tribulation and anguish. XI. 205.

Things to be Supremely Chosen and Sought. Josh. 22 : 5.

Take diligent heed, to love the Lord thy God, to walk in His ways, to keep His commandments, to cleave unto Him, and to serve Him with all your heart and with all your soul. III. 143. 1 Sam. 12 : 24. Only fear the Lord, and serve Him in truth with all your heart ; for consider how great things He hath done for you. Jer. 6 : 16. Ask for the old paths, where is the good way, and walk ye therein ; and ye shall find rest for your souls. VIII. 427, 428. Isa. 30 : 21. Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it. VIII. 152. Prov. 3 : 17. Wisdom's ways are ways of pleasantness, and all her paths are peace. VI. 256, 257. Prov. 4 : 18. The path of the righteous is as the dawning light that shineth more and more unto the perfect day. VI. 266-268. Matt. 6 : 33. Seek ye first His kingdom and His righteousness ; and all these things (earthly needs) shall be added unto you. X. 163. Matt. 19 : 21 and John 21 : 22. Follow Me. X. 390, 579. *Some radical details of deep spiritual experience.* Phil. 2 : 12, 16 and 3 : 8-14. Work out your own salvation with fear and trembling. . . . Holding forth the word of life. . . . Count all things to be loss for the excellency of the knowledge of Christ Jesus. . . . Gain Christ and be found in Him. . . . Know Him and the power of His resurrection, and the fellowship of His sufferings. . . . I press on, if so be that I may apprehend that for which also I am apprehended by Christ Jesus. . . . Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the upward calling of God in Christ Jesus. XI. 453-460.

Signal Illustrations of Right and Wrong Choices. *Pref-*

erences for God and for Loyalty to Him. Abraham, Gen. 12 : 4. I. 292. Moses, Heb. 11 : 24-27. Joshua, 24 : 15. III. 153. Caleb, Num. 14 : 24. II. 552 and Josh. 14 : 8. III. 133. Ruth, 1 : 16, 17. III. 197, 198. Daniel's Three Companions. Dan., ch. 3. IX. 241, 244. Dan., ch. 6. IX. 265. Nehemiah, 5 : 15. IX. 548. Paul, Acts 26 : 19. Gal. 1 : 16. XI. 171. *Selfish and Wrong Choices.* Adam and Eve, Gen. 3 : 6. Lot, Gen. 13 : 11. I. 308, 309. Esau, Gen. 25 : 31-33. I. 417. Saul, 1 Sam. 15 : 26. III. 295. Rehoboam, 1 Kings 12 : 6-11. VII. 60, 61. The Young Ruler, Matt. 19 : 22. X. 390.

See CALL OF GOD, p. 46.

CHRIST ON EARTH. Character of the God-Man ; Parables, Discourses, Colloquies, and Brief Sayings ; Works of Wonder and Blessing ; Sequence of Acts and Events ; Thoughtful Summaries.

I. Character.

Song of Solomon 5 : 16. Altogether lovely. VI. 566. Gentle, patient, yet strong. Isa. 42 : 2-4. VIII. 219-221. Tender to children. Mark. 10 : 14. Suffer to come. X. 387, 8. Loving. John 13 : 1. To the end. Gal. 2 : 20. Loved me. Jer. 31 : 3. VIII. 539-541. Love of Christ. Rom. 8 : 35. 2 Cor. 5 : 14. Eph. 2 : 4 ; 3 : 19 ; 5 : 2. Serving. Luke 22 : 27. I am as one that serveth. Seeking to Help. Acts 10 : 38. Went about doing good. Sympathetic. Heb. 4 : 15. Touched with feeling of our infirmities. Wept with Martha. X. 351. Over the City. X. 411. Mark 7 : 37. For Special Endowments. Read Isa. 11 : 2-10. VIII. 77-81. Isa. 61 : 1-3. VIII. 353-356. Also Heb. 2 : 10. XI. 560.

II. Parables, Objective, Practical Instructions touching the Kingdom of God, or the Church, the Privileges, Duties, and Responsibilities of its Subjects or Members, and the Final Issue of their Life Choice and Conduct. (*Chronologically arranged.*)

Meaning and Use of Parables. X. 204. Two Debtors, pp. 182, 3. Rich Fool, 194. Barren Fig-Tree, 202. Sower, 204, 207. Tares, 208. Seed growing secretly, 212. Mustard Seed and Leaven, 212. Hid Treasure and Pearl, 213. Net, 213. Old and New Garments and Bottles, 224. The Unmerciful Servant, 294. Good Samaritan, 323. Great Supper, 362 (Excuses). Lost Sheep, Coin, and Son, 365-371. Unjust Steward, 372. Dives and Lazarus, 378. Importunate Widow, 383. Prayers of Pharisee and Publican, 383. Laborers in Vineyard, 391. The Pounds, 401. Two Sons, 417. The Faithless Husbandmen, 419. Marriage Feast and Garment, 421. Ten Virgins, 456. The Talents, 458. Allegory of the Judgment. Matt. 25 : 31-46, 461-463.

III. Discourses, Colloquies, Brief Addresses and Sayings Mainly Subjective and Personal, a Progressive Series of Self-Disclosures. (*Chronologically arranged.*)

Colloquy : John 1 : 47-51. With Nathanael (Bartholomew). X. 77, 8. With Jews at Jerusalem. John 2 : 14-22, pp. 83-85.

Discourse with Nicodemus. John 3 : 1-21. A clear and complete compendium of the Work of the Trinity in Redemption, pp. 87-91.

Colloquy with Woman of Samaria. John 4 : 7-26. God a Spirit, and Worship of the heart. Declares Himself Messiah, pp. 97-103.

Brief of Discourse and Colloquy at Nazareth. Luke 4 : 17-27, pp. 109-111. Announces His Messiahship.

Colloquies with Jews at Jerusalem. John 5 : 17-47, pp. 129-134. Proves His Divine Sonship and authority. Reproves their unbelief.

Colloquy with Pharisees. Luke 6 : 1-11, pp. 135-138. Expounds the true Law of the Sabbath. Luke 13 : 14-17, p. 355.

Sermon on the Mount (Objective). Matt., chaps. 5-7, pp. 143-170. Shows the Kingdom of God as the aim and the substance of the Old Dispensation, and its consummation as the end and crown of the New. Presents the point of connection and transition between Judaism and Christianity.

[In the Sermon of the Mount, which is the moral miracle of the gospels, we have simply, sublimely set before us the celestial conception of noble character, noble living, in man on the earth. It is spoken, you notice—the world itself has to recognize this—without the least effort, in words as simple as a child's, though more majestic than those of kings. It is radically diverse, not only from the prevalent customs of mankind, but from the choicest maxims of enlightened human prudence ; so that the highest and purest human ethics only climb toward and imperfectly attain the heights on which it moves without effort. It has neither been reached, nor is it fortified, by large discussion, subtle analysis, the marshaling of rare philosophical precepts. It is only announced as too evident in itself to need support for spirits attuned to celestial instruction. It is plainly the customary thought of the worlds from which child and angels had come, put into forms of human speech, and sent abroad to shed its moral splendor on mankind. So the very speech of the earth is glorified by it ; the life of the world takes higher

light and nobler impulse from the summit-thought of spheres beyond sight, concerning the beauty of duty, the ultimate achievement of moral greatness, the blessedness of self-sacrifice. Not otherwise can this great discourse for the world, from the Horns of Hattin, be rightly understood. Not otherwise can we indeed apprehend its mystic and perpetual charm for the eager and restless, but still aspiring, spirit of man. *R. S. Storrs.*]

Address to the people, concerning John the Baptist. Luke 7 : 34-35, p. 175.

Upbraids the Three favored Cities (on the Lake) for unbelief. Invites the Heavy-laden. Matt. 11 : 20-30, p. 177.

Refutes and Reproves Pharisees and Scribes for their blasphemous charge of alliance with Satan. Matt. 12 : 24-37, p. 186. Defines and limits the meaning of blasphemy.

Rebukes Scribes and Pharisees for asking a sign. Declares disciples His brethren. Matt. 12 : 38-50, p. 789.

Denounces Pharisees and lawyers for hypocrisy. Luke 11 : 37-54, p. 192.

Cautions Disciples against hypocrisy, forewarns and assures them respecting their future. Luke 12 : 1-12, p. 194.

Instructs the Twelve in sending them forth. Matt. 10 : 5-42, pp. 234-238.

Later the Seventy. Luke 10 : 1-16, p. 296.

Colloquy with people (Jews) at Capernaum. John 6 : 25-59. *Faith* in Christ their only *Work*. Christ the Bread of Life. His flesh meat and His blood drink, pp. 249-255.

Charges Pharisees with rejecting God's commandments through regard for their traditions. Matt. 15 : 5-9. Mark 7 : 7-13, p. 258. Therefore their worship was heartless and worthless. Accuses them again of hypocrisy. Matt. 16 : 1-6, p. 266.

Responds to Peter's Great Confession. Matt. 16 : 16-20, pp. 268, 271-273.

Urges Disciples to Self-denial. Mark 8 : 34-38, p. 275. Luke 14 : 25-27, pp. 362-364.

Foretells His Death and Resurrection. Luke 9 : 43-45, p. 287. Again, Mark 10 : 32, 33. Luke 18 : 31-34, p. 393. John 12 : 23-33.

Rebukes Ambition and Intolerance of disciples and Denounces Persecutors. Mark 9 : 33-50, etc., p. 288.

Colloquy with Jews in the Temple. John 7 : 11-39, pp. 302-307. Justifies His teaching and working as of God. Invites the thirsting to come and drink. Words to Accused Woman. John 8 : 3-11. X. 309.

Colloquy in the Temple. John 8 : 12-19, p. 309. "I am the Light of the World." "The Father beareth witness of Me."

Colloquy renewed. John 8 : 21-58, pp. 313, 317. "Believe in Me or die in your sins." "Continue in My word and ye shall know the truth and be free" from sin. (To Jews) Abraham your father in the flesh, but the devil in the spirit. "Abraham rejoiced to see My Day." "Before Abraham was, I AM."

Colloquy in the Temple. John 9 : 39-41 ; 10 : 1-38, pp. 333-343. "I am the Door ; by Me if any enter in he shall be saved." "I am the Good Shepherd." "I lay down My life for the sheep." "There shall be One Flock and One Shepherd."

Reply to Martha (Lazarus four days buried). John 11 : 21-27, p. 347. "I am the Resurrection and the Life."

Speaks to Disciples. Luke 17 : 1-10, p. 379. Concerning a Forgiving, Believing, and Serving Spirit. Luke 17 : 22-37, p. 381. Destruction of Jewish State by Romans. Matt. 19 : 3-15, p. 385. Divorce and Marriage. Blessing Little Children.

Answers Peter's selfish question, "What shall we have?" Matt. 19 : 27-30, p. 391. "An hundred-fold now, and everlasting life."

Answers ambitious request of James and John. Mark 10 : 35-45, p. 393. Serving greater than Ruling. Luke 22 : 24-27, p. 468.

Colloquies in the Temple. Refutes and silences chief priests, scribes, elders, Pharisees and Sadducees. Luke 22 : 1-8, p. 417. On the question of His authority. Matt. 22 : 15-22, p. 424. About Tribute Money. Luke 20 : 27-39, p. 426. About the Resurrection. "God the God of the living, for *all* live unto Him." Matt. 22 : 41-45, p. 429. "Whose Son is Christ?" Mark 12 : 28-34, p. 430. Which is *the great* commandment?

Final and Fearful Denunciations against Scribes and Pharisees. Matt. 23 : 1-38, p. 434.

Announces His Death and its Effect upon men. John 12 : 23-33. "If it die, it bringeth fruit." "If I be lifted will draw all men unto Me." "Signifying what death He shall die," pp. 439-442.

Recapitulates previously spoken truths. John 12 : 44-50, p. 443. The Father is in Him. He is come a light for the believer. The rejector confronted and judged by Christ's words.

Foretells Destruction of Jerusalem. Matt. 24 : 1-36, pp. 445-453. Urges disciples to fidelity and watchfulness. Matt. 24 : 37-51. Luke 21 : 34-36, p. 453.

Last Discourse. John, chaps. 14-16, pp. 478-504. Trust in Trouble. A place secured with Him. "The Way, the Truth, and the Life." "What ye ask in My Name, I will do." "Keep My commandments." An Abiding Comforter, the Holy Spirit, "with you and in you." "He shall teach you all things." "He shall testify of Me." "Convince the world of sin, of righteousness and of judgment." "He will guide you into all truth." "My peace I give unto you." "Because I live, ye shall live also." "I am the Vine, ye the branches." "Abide in Me and I in you, severed from Me ye can do nothing." "I have spoken that your joy might be full." "Love one another, as I have loved you." "It is expedient that I go away." "In the world ye shall have tribulation, but *be of good cheer*." (The last heart word to His disciples.)

The Intercessory Prayer. John 17 : 1-26, pp. 505-511. "Keep those Thou hast given Me." "Sanctify them through Thy truth." "That they may be one in Us, that the world may believe." "That they be with Me where I am."

[There is no element of human experience, no department or detail of human action, which does not properly take to itself a new element of vivacity and of majesty from this transcendent revelation by the Christ of worlds unseen. Minds thrill and aspire with allegiance to Him.

Hymns reverberate in great harmonies, or rise into rapture, in their tribute to Him. The sacrament which commemorates Him and through which He still appears to us becomes not a burden of obligation, not a dictate of tradition, but a spiritual feast, in which the soul related to Him finds in conference with Him inward uplift and delight. The church, in which His mission is set forth, and in which His spirit is revealed, becomes the very portal of paradise. In this faith in Christ, and in the realms of superior life which He exhibits, has been, and is, and is to be, the true and vital unity of the church; a unity in itself, a unity with that enthroned above. *R. S. Storrs.*]

Answers at His Trial. To Annas. John 18 : 19-23, p. 522. To Caiaphas and the Sanhedrim. Luke 22 : 66-68, p. 523. "I am the Christ, the Son of God." To Pilate. John 18 : 33-38. "I am a King."

Words upon the Cross: "Father, forgive them, for they know not what they do." Luke 23 : 34, p. 540. "Thou shalt be with Me To-day in Paradise." Luke 23 : 43, p. 543. "Behold thy son. Behold thy mother." John 19 : 26, 27, p. 548. "My God, why hast Thou forsaken Me?" Mark 15 : 34, p. 549. "It is finished." "Father, into Thy hands I commend my spirit." John 19 : 30 and Luke 23 : 46, p. 547.

After the Resurrection: His Message to Mary Magdalene. John 20 : 14-17, p. 563. To the other women. Matt. 28 : 10, p. 565. Interview with Two Disciples on the Walk to Emmaus. Luke 24 : 13-32, p. 567. Here we read of a last prolonged Discourse in which He expounded to them from the entire O. T. Scriptures "the things concerning Himself." We here find *Christ Himself the first preacher of the Cross*, from the words, "Ought not Christ to have suffered these things" (v. 20, condemned and crucified)? With the Twelve. Luke 24 : 36-43. John 20 : 22-29, pp. 570-574. With Seven, on the Lake Shore, Colloquy with Peter. John 21 : 15-22, pp. 575-580. "Lovest thou Me?" Final Conference with the Apostles. Luke 24 : 44-49. Acts 1 : 5, 8. Matt. 28 : 18-20. "All things must be fulfilled concerning Me." "I send the promise of My Father upon you, ye shall be baptized with the Holy Ghost." "Go, teach all nations, to observe all things whatsoever I have commanded you, and lo, I am with you alway."

IV. Works of Wonder and Blessing. See MIRACLES.

General Assertions.

John 2 : 23. Miracles He did. John 3 : 2 : 20-30. Acts 2 : 22. Approved of God by mighty works and wonders and signs. Mark 6 : 2. Matt. 4 : 23, 24.

Miracles in Order:

Changing water into wine, John 2 : 8-10. X. 79. Heals nobleman's son, John 4 : 47-54. X. 107. Draught of Fishes (1st), Luke 5 : 4-10. X. 116. Demoniac, Luke 4 : 33. X. 117. Peter's wife's mother, and many others healed, Mark 1 : 29-34. X. 117. Leper, Luke 5 : 12. X. 121. Paralytic, Luke 5 : 17-20. X. 124. Impotent man at Bethesda, John 5 : 5-9.

X. 127. Withered Hand restored, Mark 3 : 1-7. X. 135. Centurion's Servant, Luke 7 : 1-10. X. 171. Widow's Son raised, Luke 7 : 11-15. X. 172. Blind and Dumb Demoniac, Matt. 12 : 22, 23. X. 186. Tempest stilled, Mark 4 : 36-41. X. 215. Demoniac of Gadara, Mark 5 : 1-17. X. 218. Woman by Touch of His Garment, Mark 5 : 25-34. X. 227. Jairus's Daughter, Mark 5 : 22-24, 35-43. X. 228. Two Blind, and a Dumb Demoniac, Matt. 9 : 27-34. X. 229. Five Thousand Fed, Mark 6 : 39. X. 241. Walks on the Sea, and Sustains Peter on the Water, Mark 6 : 47-51. Matt. 14 : 24-33. X. 245. Syrophenician Woman's Daughter, Matt. 15 : 21-29. X. 261. One Deaf and Dumb, Mark 7 : 31-37. X. 263. Multitudes Healed, Matt. 15 : 29-31. X. 265. Four Thousand Fed, Mark 8 : 1-10. X. 265. Blind Man at Bethsaida, Mark 8 : 22-26. X. 269. Transfiguration, Luke 9 : 28-35. X. 279. Demon the Nine could not cast out, Mark 9 : 14-27. X. 284. Tribute Money from a Fish, Matt. 17 : 24-27. X. 287. Ten Lepers, Luke 9 : 11-19. X. 299. One born Blind, John 9 : 1-7. X. 329. Raises Lazarus, John 11 : 39-44. X. 350. Infirm Woman, Luke 13 : 10-13. X. 355. Dropsical Man, Luke 14 : 1-5. X. 361. Blind Bartimeus, Luke 18 : 35-43. X. 397. Fig-tree Withered, Mark 11 : 12-14, 20-26. X. 411. Healing the ear of Malchus, Luke 22 : 51. X. 518. And the Crowning Miracle of His Resurrection. (See MIRACLES OF CHRIST, X. 615.)

[The miracles of Christ are not to be interpreted as exhibitions of human force, however intensified, however exalted, however armed. They are unaccountable, perhaps unbelievable, if so understood. But according to the astonishing yet familiar narrative of the gospels, they are simply exhibitions of appropriate heavenly powers, working for an interval on the earth and working to bless. So they appear as spontaneous, natural, to Him by whom they are performed, or from whom they emanate—as natural as speech is, or breathing, to you and me. They set forth powers surpassing ours, because belonging to spheres and persons of a celestial supremacy ; even as on a lower range, the highest eloquence, art, poetry, philosophic institution, intuitive skill, show the powers of rarely organized minds, of cultured genius, revealed in effects which to common men appear inconceivable. Miracles, like the Master's, belong essentially to His personality, but are germane to the superior realms from which He had come. They are the illuminating points of contact where the life of such realms touches life on the earth, and we cannot but find certain prophecies in them of powers altogether surpassing our present, but with which we may be entrusted if at last we arise to those spheres.—*R. S. Storrs.*]

V. Marked Acts and Events in His Life, in their Sequence.

- Birth at Bethlehem, Luke 2 : 4-7. X. 31. Circumcision and Naming in the Temple, Luke 2 : 21-24. X. 37.
- Carried into Egypt and Return to Nazareth, Matt. 2 : 13-23. X. 43.
- Childhood. With Doctors (Rabbis) in the Temple. Youth, Luke 2 : 40-52. X. 49.
- Baptism, Matt. 3 : 13-17. X. 64. Temptation, Matt. 4 : 1-11. X. 67.
- Calls First Five Disciples, John 1 : 35-51. Expels Profaners of Temple, John 2 : 13-17. X. 82.
- Tarried in Judea, John 3 : 22 and Acts 10 : 37. X. 93. Some Months.
- Visits the Samaritans, John 4 : 40-42. X. 105. Preaches and Rejected at Nazareth, Luke 4 : 16-30. X. 109.
- Dwells in Capernaum. Calls Four Fishermen, Matt. 4 : 13. Mark 1 : 16-20. X. 113.
- First Journey through Galilee, Matt. 4 : 23-25. X. 121.
- Chooses Twelve Apostles and Inaugurates them with Sermon on the Mount, Luke 6 : 12, 13. Mark 3 : 16-19. Matt., chaps. 5-7. X. 139-170.
- Second Journey through Galilee, Luke 8 : 1-3. X. 182. Third Journey, Matt. 9 : 35-38. X. 232.
- Instructs and Sends Forth the Twelve, Matt. 10 : 1, 5-42. X. 234-238.
- Transfigured before Peter, James and John, Luke 19 : 28-35. X. 279.
- Appoints, Instructs, and Sends out the chosen Seventy Disciples, Luke 10 : 1-16. X. 296.
- Final Departure from Galilee, John 7 : 2-10. X. 298.
- At Feast of Tabernacles Officers of the Sanhedrim sent to Arrest Him, John 7 : 30. Their failure and the reason they assign, John 7 : 45, 46. X. 307.
- The Seventy Return with Report of Success. Luke 10 : 17-24. X. 321.
- The Council (Sanhedrim) conspire against Christ. John 11 : 47-54. X. 353.
- Anointing by Mary at House of Lazarus. John 12 : 1-11. X. 404.
- Triumphal Entry into Jerusalem. Matt. 21 : 1-9. X. 407-410.
- Second Expulsion of Profaners of the Temple. Mark 11 : 15-18. X. 415.
- Answering Voice of the Father from Heaven. John 12 : 23-30. X. 441.
- Passover Meal. Washes Disciples' Feet. Luke 22 : 14-18. John 13 : 2-17. X. 467-470.

Institutes the Lord's Supper. Matt. 26 : 26-29. X. 475-478.
 The Agony in Gethsemane. Matt. 26 : 36-46. X. 511.
 Betrayal and Arrest. Mark 14 : 43-52. X. 515-518. IX. 598.
 Questioned before Annas. John 18 : 13, 14. X. 519. Examined
 and Condemned by Caiphas and the Sanhedrim. Luke 22 : 63-
 71. X. 522.
 Brought before Pilate. Matt. 14 : 1, 2. X. 526-531. Before
 Herod and Pilate again. Luke 23 : 6-16. X. 531.
 Scourged, Mocked, and Delivered up to Death. Matt. 27 : 26-30.
 John 19 : 16. X. 535. VIII. 264, 276-288.
 Led away and Crucified. Matt. 27 : 31. X. 539-542.
 His Side Pierced. His Body laid in Sepulchre. John 19 : 31-42.
 X. 552. IX. 604.
 Rises and Leaves the Opened Sepulchre. Luke 24 : 1-7. X. 557.
 Appearances after Resurrection : To Mary. To the other Women.
 John 20 : 11-17. Matt. 28 : 9. X. 562. To Peter. 1 Cor.
 15 : 5. XI. 332. To Two Disciples going to Emmaus. Luke
 24 : 13-32. X. 567. To Ten Apostles in the Chamber at
 Jerusalem. Luke 24 : 36-43. X. 571. (These Five Appearances
 on the Day of Resurrection.)
 One week later to Eleven Apostles in Jerusalem. John 20 : 26-29.
 X. 573.
 Within Four Weeks to Seven Apostles on the Lake Shore. John
 21 : 1-24. X. 575. To the Eleven and 500 Brethren on Moun-
 tain in Galilee. Matt. 28 : 16. 1 Cor. 15 : 6. X. 581. To
 James. 1 Cor. 15 : 7. XI. 332.
 On Day of Ascension to the Eleven. Acts 1 : 4. X. 580.
 Ascends into Heaven. Luke 24 : 50, 51. X. 584.

VI. Thoughtful Summaries Bearing upon the Life and Work of Christ.

Life of our Lord. X. 16-18. Person of Christ. X. 591. Doc-
 trine of Messiah under the Theocracy. X. 592. Christ :
 Prophet, Priest, and King. X. 594. Christ, the Divine Man.
 His Doctrine and Character. X. 595. Admissions of Skep-
 tics. X. 599. V. 459. Christ's Doctrine of the Kingdom,
 the key to His Ministry. X. 607. Christ and His Kingdom
 in Subsequent Human History. X. 609. The Miracles of
 Christ. X. 615. Christ the Center of Christian Theology.
 XI. 787. The Priesthood of Christ. XI. 788. Christ the
 Center and Solution of Human History. XI. 792. Resur-
 rection of Christ. VIII. 289. Contrarieties Centered and
 Harmonized in Christ. VIII. 291. Christ's Character and
 Sacrifice the only Moving Power with Men. VIII. 288.
 Duration of His Ministry. X. 126. Brethren of the Lord.
 X. 231.
 See GOD ; GOD THE SON ; OFFICE WORK OF THE SON ; CHRIST
 AND THE BELIEVER.

[In the entire character of the Christ, the beauty of which even infidels confess, it is still the heavenly temper which walks before us through occasions and incidents of an earthly experience. There is its mystery ; but there its incisive perennial appeal to responsive souls. By admission of all it is a unique character in history ; never arrogant, never petulant, never proud ; gentle, patient, full of purity, while full of authority ; tranquil in all emergencies, tender toward all needs, ready for utmost endurance and self-sacrifice, always conscious of intimate, personal fellowship with God, and amid whatever outward perils or seeming discomfitures, holding profound blessedness in it ; a character, too, which sheds upon others the most illuminating, uplifting influence ever known in the world. Supremely placid, it is also supremely intense. It sets before the world the matchless ideal of moral perfection, in the humblest circumstances, and under the impact of incessant hostilities, and it shows in itself no element of penitence, while always demanding that in others as the prime axiom in moral integrity. Only once has such a character appeared in history. Others have shown glances and gleams of like spiritual luster, reflected from this ; but in this alone has been set before men the lucent majesty, personal yet ethereal, of the righteousness which is simply perfect love, of the sympathy never exhausted by wrong ; the consecration to highest purposes never wearied ; the vision of the Divine never dimmed. Only once has this character appeared ; and then in combination with a poverty of earthly goods surpassing the peasant's, yet with a power over nature and man at which thought stands dumb ! This is the essential glory of Him Whom Christendom acknowledges as its Master, and Whose name it bears !

But you observe that this character in Him comes to exhibition not as the effect of an arduous training, as a difficult attainment after many endeavors of a high-reaching spirit. It is to Him essentially native as is fragrance to the flower, or beauty to the sunshine, or the lovely blue to the arch of the sky. It is His in whatever situations in life, because inherent in His personal spirit. This is simply inexplicable, except as we discern in Him one coming out of heaven from God, thus manifesting the native and perpetual temper of higher spheres ; appearing once for all in human conditions, to show in instant vision the moral life of God and His beloved. Thence is the character here revealed, according to the gospel ; thence its glory ; and so it is that nothing else so unveils and endears to the aspiring human heart the spiritual luster of worlds to come, as does this living example of that in Jesus the Lord. It sublimates the earth and life upon it—this marvelous history—while opening to our view, bringing into contact with our intimate experience,

spheres of incomparable majesty and beauty, with which, by our immortal constitution, we are connected, yet of which, before the Master came, the world had lost the very conception. It is, in the profoundest sense—this divine and irradiating history—the evangel of the world. Paul rightly named it, “The glorious gospel of the blessed God.”

It is impossible that there should not be, if we are vitally penetrated by this story of the Christ, an aspiration in us for nobler character than that presented in human examples, or in ethical formulæ—even for a character like unto His, serene, majestic, celestial in beauty. The imperative purpose of life appears to bring heavenly lusters into heart and home, and into all conduct—to make the entire moral life vital and prophetic, because sympathetic with that on high. A new sympathy appears, with other disciples; a new surpassing sympathy of love, with those who have risen to the vision of His face; and while daily duty takes charm and dignity upon it as done for Him, heroic enterprise becomes easier to the spirit which He has divinely touched. Consecration makes even sacrifice delightful. The expectation of His welcome illuminates the sombre shadows of age, and flings a glow upon the frowning face of death. *R. S. Storrs.*]

CHRIST AND THE BELIEVER.

The sublimest conceptions presented to human thought respect : 1. The Being, Character, and Moral Working of the Self-existent, Self-Sufficient God ; 2. The immortal nature and destiny of created Man ; and 3. The Relation of God and Man in this world and the world to come. In the Bible, our only source of knowledge of these high themes, enough is revealed in the simple form of *fact* for all our spiritual needs. Especially, patent upon all its pages, lies the supreme fact of a gracious Redemption for enslaved and sinful man, provided and proffered through the voluntary self-sacrifice of an Incarnate God. And equally patent and radiant throughout these pages we read the glad fact that with every penitent and believing soul who humbly and obediently accepts the proffered grace of Christ there is established by the Divine Love a new, abiding and transforming relation with God in Christ. The fruit of this established relation in the soul's experience appears in its increasing likeness in character, its growing oneness with Christ in thought, desire, sympathy, aim, and affection. This relation of close dependence and fellowship is indeed vital to us, since it takes hold

upon every fibre of our spiritual being, directs and governs our present life, moulds and matures our character for an ultimate perfected likeness to and an open fellowship with God. Isa. 57 : 15. I dwell with him that is of an humble and contrite spirit. VIII. 323, 324. 2 Pet. 1 : 4. Partakers of the Divine nature. XI. 671.

I. The Relation of Christ to the Believer disclosed in His entire Office-Work as Redeemer. See GOD (OFFICE WORK OF THE SON IN REDEMPTION).

The corresponding Relation of the Believer to Christ is equally shown in the responsive feeling and action demanded of the believer—that is, the required response of faith, repentance, surrender, obedience, love, and consecration by the believer. And this is strongly confirmed by the actual effects wrought within the true believer's soul as the result of this penitent trust and self-devotion. For full textual treatment, see CHRISTIAN LIFE (CHRISTIAN EXPERIENCE).

II. The Relation of Christ and the Believer is illustrated by several Figures, indicating various degrees of organic or vital connection.

1. Building and Living Stones ; Temple of God.

1 Pet. 2 : 4, 5. Unto Whom coming, a Living Stone, ye also, as living stones, are built up a spiritual house. XI. 653. Eph. 3 : 20–22. Built upon the foundation, . . . Jesus Christ being the chief corner-stone ; in whom ye are builded together for an habitation of God. XI. 423, 424. 1 Cor. 3 : 9. Ye are God's building. XI. 289. 1 Cor. 3 : 16. Ye are the temple of God. XI. 290.

2. Head and Members, of Body or Church.

1 Cor. 12 : 12, 27. Ye are the body of Christ, and severally members thereof. XI. 322. Eph. 4 : 16. XI. 430. Rom. 12 : 5. We are one body in Christ, and severally members one of another. 1 Cor. 10 : 17. XI. 311. Col. 1 : 18, 24. Head of the body, the church. XI. 470. Col. 2 : 19. The Head, from whom all the body, being supplied and knit together, increaseth with the increase of God.

3. Marriage Relation.

Isa. 62 : 5. As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. VIII. 360. Jer. 3 : 14. VIII. 411. Eph. 5 : 22–33. XI. 439, 440. 2 Cor. 11 : 2. Rev. 21 : 2, 9. As a bride adorned for her husband. The bride, the Lamb's wife. XI. 777. 1 Cor. 6, 17. He that is joined to the Lord is one spirit.

4. Shepherd and Flock.

Ps. 23 : 1-4. The Lord my Shepherd. IV. 179-186. Isa. 40 : 11. He shall feed His flock like a shepherd. VIII. 209. Ezek. 34 : 12-16, 23. Behold, I Myself, even I, will search for My sheep, and will seek them out. He shall feed them and be their Shepherd. IX. 149, 150. Luke 12 : 32. Fear not, little flock. X. 197, 198. John 10 : 14, 15, 16. I am the good Shepherd, and I know Mine own, and Mine own know Me. And they shall become one flock, one Shepherd. X. 337-339. Heb. 13 : 20. Our Lord Jesus the great Shepherd of the sheep. 1 Pet. 2 : 25. Ye are now returned unto the Shepherd and Bishop of your souls.

These Figures, replete as they are with profound and uplifting exposition of the vital theme under consideration, find their fullest emphasis and our precious theme its deepest, most expressive and impressive interpretation in

III. Our Lord's Marvelous Words in His Last Discourse.

Figure of the Vine and its Branches.

John 15 : 1-11. Abide in Me, and I in you. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit ; for apart (severed) from Me ye can do nothing. If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Even as the Father hath loved Me, I also have loved you ; abide ye in My love. If ye keep My commandments, ye shall abide in My love. These things have I spoken unto you, that My joy may be in you. X. 489-491. John 14 : 20, 23. Ye shall know that I am in My Father, and ye in Me, and I in you. My Father will love him, and We will come unto him, and make Our abode with him. X. 485.

These are *wonder-words*, fraught with a depth, breadth, and intensity of meaning that may well surcharge the heart of every thoughtful, fervent, responsive believer with immeasurable thankfulness and joy. Clearly and unqualifiedly Christ declares that He comes into the believer's life and takes the believer into His life, and this abidingly, both here and in the eternal hereafter. He affirms that He will establish between Himself and the believer an indissoluble union or oneness of spiritual life. This union consists, not in an organic blending of the two natures, Divine and human, but in such an identity and mutual responsiveness of thought, desire, affection and aim touching God and godlike living as constitute a real oneness of the Divine and human spirit. This is the cardinal fact, the blessed

truth that underlies and vitalizes all other facts and truths of the believer's spiritual experience.

For a deeper emphasis and larger interpretation of this sublime and precious theme, we cite

IV. Abundant Confirmatory Scriptures under Significant Heads.

Christ in You.

John 6 : 56. I in him. X. 255. John 17 : 23, 26. I in them. X. 510, 511. 2 Cor. 13 : 5. Jesus Christ is in you. XI. 388. Gal. 1 : 27. To reveal His Son in me. XI. 393. Gal. 4 : 19. Christ formed in you. Gal. 2 : 20. Christ liveth in me. XI. 396. Eph. 3 : 17. That Christ may dwell in your hearts through faith. XI. 425. Col. 1 : 27. Christ in you the hope of glory. XI. 471. 1 John 3 : 24. We know that He abideth in us, by the spirit which He gave us. XI. 694.

In Christ.

John 6 : 56. Dwelleth in Me. X. 255. Rom. 8 : 1. No condemnation to them that are in Christ Jesus. XI. 232. 1 Cor. 15 : 22. In Christ made alive. XI. 334. 1 Cor. 1 : 30. Of Him are ye in Christ Jesus. XI. 283. 2 Cor. 1 : 21. Stablisheth us in Christ. XI. 350. 2 Cor. 2 : 14. Triumph in Christ. XI. 351. 2 Cor. 5 : 17, 21. In Christ a new creature. That we might become the righteousness of God in Him. XI. 365, 366. Gal. 3 : 26, 28. Ye are sons of God, in Christ Jesus. XI. 400. Eph. 2 : 10. Created in Christ Jesus. XI. 421. Phil. 3 : 9. May be found in Him. XI. 458. Col. 2 : 6, 10. Walk in Him, rooted and builded up in Him. Ye are complete in Him. XI. 473, 474. 1 Thes. 4 : 14. Sleep in Jesus. XI. 492. 1 John 2 : 28. Abide in Him. XI. 688. 1 John 3 : 24. We are in Him, even in Jesus Christ. XI. 702. Note that many of the above texts refer to the fruit or effects of the believer's abiding in Christ—"Saved, sanctified, rooted, builded up, made perfect, live, walk, work, suffer, sorrow and rejoice, conquer, triumph, sleep, and die, *in Christ*."

Abiding in Him is imposed upon us as a commanded duty. Yet, as Andrew Murray writes, "It is not a work that we have to do, but a consenting to let Him do all for us, in us, and through us. It is a work that He does, under the mighty impulse of His redeeming love. Our part is simply to yield, to trust, and to wait for what He has engaged to perform." Of the Master's figure, he says, "All the vine possesses belongs to the branches. All Christ's fullness is for the believer. And all that the branch possesses belongs

to the vine. The branch exists to bear fruit in honor of the vine from which it derives its life. So every power of the believer, every thought and feeling belong to Jesus, that from Him and for Him he may bring forth fruit to the glory of His name."

With Christ.

Crucified, Dead. Rom. 6 : 4, 6, 8. Our old man was crucified with Christ. Dead with Christ. Buried with Christ. XI. 224. Gal. 2 : 20. I am crucified with Christ. XI. 396. Col. 2 : 20. Died with Christ. 2 Tim. 2 : 11. If we died with Him, we shall also live with Him. XI. 534.

[There could be no new spiritual life for us without the crucifixion of our old humanity ; first representatively in Christ, and then afterward really in each one of us ourselves. You cannot bring all your fleshly inclinations into subjection to the law of God ; you cannot do the things which please God rather than yourselves or other men ; you cannot renounce your worldly pride and ambition and be content to live humbly, for the kingdom of heaven's sake—you cannot do this without pain, without the cross. It is enough if we are willing to simply take the crosses God Himself lays on us, in the self-denials and the pains which it costs us just to do and bear His will. In this sense, we may enter spiritually "into fellowship with Christ's suffering ;" we may be crucified with Him. *Bp. Boyd Carpenter.*

The greatest hindrance to the believer's entire surrender and simple trust is the old self. Only as the natural man is crucified with Christ is the new self, the spiritual man, with all his God-given capacities for devotion and service, set free for a complete surrender to God, and offered "as a living sacrifice, holy and acceptable to God" (Rom. 12 : 1). And though the old self will continue to exert its hindering force upon the new long as the believer lives, still, under the mastering might of "the Spirit of life in Christ," it can be so kept in its crucifixion place and under its sentence of death that it shall never again obtain dominion over him. Sadly true it is that from unwatchfulness and from weakness engendered by past habitual self-indulgence, the believer, under an occasional sore temptation "overtaken in a trespass" (Gal. 6 : 1), is subjected to the temporary control of the old nature. But so soon as the new nature, under the restoring grace of the creative spirit, penitently retraces its steps, its power is re-established over the soul through the inworking of the restored Christ life. In view of these vital facts of his daily experience the believer is called, not only to unsleeping trust and consecration, but to ceaseless vigilance, prayer, and resistant struggle at every point of exposure to

old weaknesses and temptations. Above all should his supreme unceasing desire, aim and petition be that Christ should fill the place and exert the control of the expelled self within his whole spiritual being. In the precious assuring words of the inspired apostle, that "Christ may abide in his heart by faith and may be formed within him the hope of glory :—" that *Christ may be his "life."* B.] See FLESH AND SPIRIT.

Quickened together with Christ. Eph. 2 : 5. When we were dead through our trespasses, quickened us together with Christ. Col. 2 : 13. XI. 475. 2 Tim. 2 : 11. If we died with Him, we shall also live with Him. XI. 534. *Suffer and reign with Christ.* 2 Tim. 2 : 12. If we suffer with Him, we shall also reign with Him. XI. 534. 1 Pet. 4 : 13. Rejoice, as partakers of Christ's sufferings. Rom. 8 : 17. If we suffer with Him, we may be glorified with Him. XI. 237. *Joint-Heirs with Christ.* Rom. 8 : 17. XI. 236. *Raised and Made to Sit with Him in the Heavenly places.* Eph. 2 : 6. XI. 420. Col. 3 : 1. If ye were raised together with Christ, seek the things that are above. XI. 477. *With Him in Glory.* John 14 : 3. Where I am ye may be also. X. 480. John 17 : 24. Be with Me where I am. X. 510. Col. 3 : 4. Ye shall appear with Him in glory. 1 Thes. 5 : 10. Died for us, that we should live together with Him. XI. 495.

Like Christ.

Rom. 8 : 29. To be conformed to the image of His Son. XI. 240, 241. 2 Cor. 3 : 18. We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory. XI. 355. Gal. 3 : 27. Put on Christ (made like Christ). XI. 400. 1 John 3 : 2. We shall be like Him, for we shall see Him as He is. XI. 690, 691. Beholding the grace and beauty of Christ, attracted by Him who is "altogether lovely," we are won to love ; and loving, we are constrained to imitate and so become like Him.

[Beholding is transfiguring. The vision works back from the organs of vision to the springs of life. By the Christ whom he looks at lovingly, the believer, little by little, comes to be Christ-like. "Changed into the same image." New dispositions which are sweet taking the place of the old ones which were bitter, clearer trains of thought, less self-indulgent habits, less self-seeking plans, a less irritable temper, more magnanimity, more courage—these are the brightening brightness. Our attachments, admirations, sympathies, are all the time fashioning and refashioning us, making us over from what we have been to what we are to be. Biographies, eulogies, the very pictures of saints and

heroes on the walls, help the progress of the world. Lifting your eyes to the One loftiest Leader and ceaseless Deliverer, your own life will cast abroad the brightness that "shineth more and more." There can be no standing still. From strength to mightier strength ; from grace to richer grace ; "from glory to glory ;" is not this "practical"? *Bp. F. D. Huntington.*]

Christ our Life.

John 1 : 4. In Him was life. X. 62. John 6 : 35. I am the bread of life. X. 251. John 11 : 25. I am the resurrection and the life. X. 348. John 14 : 6. I am the way, the truth, and the life. X. 481. John 6 : 57. Live because' of Me. John 10 : 10. I came that they may have life, and may have it abundantly. X. 337. John 5 : 40. Ye will not come unto Me, that ye may have life. X. 133. Rom. 5 : 10. Saved by His life. XI. 217. Rom. 8 : 2. The law of the spirit of life in Christ Jesus. XI. 233. [The power or principle which is implanted in the soul by the life-giving Holy Spirit, who works in and through our fellowship with Christ. *Stevens.*] Gal. 2 : 20. I have been crucified with Christ ; yet I live ; and yet no longer I, but Christ liveth in me ; and that life I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me. XI. 396. Col. 3 : 3, 4. For ye died, and your life is hid with Christ in God. When Christ, Who is our life, shall be manifested, then shall ye also with Him be manifested in glory. XI. 478, 569-571. 1 John 5 : 12, 20. He that hath the Son, hath the life. We are in His Son Jesus Christ. This is the true God, and eternal life. XI. 701, 2.

[When Paul says that Christ lives in him, he means that Christ is the indwelling power of his life, or, in other words, that trust in Christ is his life element. *Stevens.*

To be at one with God in all things and at any pains, as He was ; to think the thoughts of God, to love the things of God, to will the will of God, and work the works of God ; to live wholly for and in His pleasure, this is life spiritual, divine, eternal, the true life for which we were made. And therefore, like all true life, it carries in itself its own joy, its own compensation of blessedness for all which it has cost us. That is the last glorious secret of the life of the cross. *Bp. Carpenter.*]

V. Promised Effects of Abiding in or Union with Christ.

John 14 : 3, 18, 19, 27. I come again, and will receive you unto Myself. I will not leave you desolate, I come unto you. Because I live, ye shall live also. My peace I give unto you. X. 480, 485, 487. John 15 : 5, 7. He that abideth in Me and I in him, the same bear-

eth much fruit. If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. X. 490, 491. Rom. 8 : 35-39. No separation from the love of Christ. XI. 243. 1 Cor. 15 : 56, 57. Victory over death and sin. XI. 340. 2 Cor. 12 : 9. Christ's grace and strength sufficient. XI. 386. Eph. 1 : 3. Blessed with every spiritual blessing. XI. 415. Eph. 5 : 14. Christ shall give thee light. XI. 437. 1 Thes. 1 : 3. Work of faith, labor of love, and patience of hope in our Lord Jesus Christ. XI. 485. 1 Pet. 1 : 8. The unseen Christ loved, trusted and rejoiced in. XI. 647. 1 John 3 : 6. Whosoever abideth in Him sinneth not. XI. 691.

VI. Condition of Christ's Abiding in us. John 14 : 21, 23. He that keepeth My commandments. X. 485. John 15 : 10. If ye keep My commandments, ye shall abide in My love. X. 491. Heb. 3 : 14. We are partakers of Christ if we hold fast. 1 John 3 : 24. He that keepeth His commandments dwelleth in Him, and He in him. XI. 694.

CHRISTIAN LIFE :

I. CHRISTIAN ; II. FIGURATIVE PRESENTATIONS ; III. CHRISTIAN EXPERIENCE ; IV. CHRISTIAN CHARACTER ; V. CHRISTIAN WALK ; VI. CHRISTIAN WORK ; VII. WATCH-WORDS OF COUNSEL AND PROMISE.

I. CHRISTIAN, One belonging to Christ (N. T.). Acts 11 : 26. Disciples called Christians. XI. 82. Acts 26 : 28. To be a Christian. XI. 172. 1 Pet. 4 : 16. Suffer as a Christian. XI. 664.

Equivalent or Synonymous Terms.

Disciple, *Taught or trained one.* (In Gospels and Acts.)

Matt. 10 : 24, 25. Not above . . . as his Master. X. 237. Matt. 12 : 49. X. 191. John 8 : 31. If ye continue . . . My disciples. X. 315. John 15 : 8. Bear fruit, so My disciples. X. 491. Love to brethren a chief test and evidence. John 13 : 35. X. 474. 1 John 3 : 14. XI. 693.

Believer, or one that trusteth in Christ (N. T.).

John 3 : 16. Believeth in Him. X. 90. John 11 : 25, 26. He that believeth in me shall never die. X. 348. Acts 13 : 39. By Him all that believe are justified. XI. 97.

Rom. 1 : 16. Gospel power of God to every one that believeth. XI. 199. 2 Tim. 1 : 12. Know whom I have believed. XI. 531. 1 Pet. 1 : 8. Believing, ye rejoice. XI. 647. Believer a temple of the Holy Ghost. 1 Cor. 3 : 16. XI. 290. Also III. 571, 572.

Follower (Imitator) of Christ (N. T.).

Matt. 19 : 21. Come, follow Me. X. 390. John 8 : 12. He that followeth Me shall have the light of life. X. 310, 313. Eph. 5 : 1. Be followers of God, as dear children. XI. 435.

Servant (Slave) of Christ (N. T.).

John 12 : 26. Where I am, there shall My servant be. X. 441. John 15 : 15. I call you not servants, but friends. X. 493.

Righteous, upright (O. T. chiefly).

Ps. 5 : 12. Lord will bless. IV. 67. Ps. 11 : 5, 7. IV. 98, 99. Ps. 15 : 2-5. IV. 113. Ps. 24 : 4. IV. 189. Ps. 34 : 15. IV. 257, 8. Ps. 37 : 30, 31. IV. 282. Ps. 64 : 10. IV. 434. Ps. 97 : 11, 12. V. 157, 8, 249, 254. Ps. 146 : 8. Lord loveth the righteous. Prov. 14 : 32. Hope in his death. VI. 327, 8. Prov. 15 : 29. VI. 334. Prov. 18 : 10. Is safe. VI. 352. Isa. 3 : 10. It shall be well. VIII. 30. Matt. 13 : 43. Shall shine forth in the Kingdom. Matt. 25 : 37, 46. Life eternal. X. 462. (All "great and precious promises.")

Good Man.

Prov. 12 : 2. Shall obtain favor of the Lord. Prov. 13 : 22. Leaveth inheritance to his children's children. VI. 317. Prov. 14 : 14. Shall be satisfied from himself. VI. 323. Acts 11 : 24. Full of faith and the Holy Ghost. XI. 82. 2 Kings 4 : 9. Man of God. VII. 178. *Godly*. Ps. 12 : 1. IV. 100. Ps. 86 : 2. V. 80. 2 Pet. 2 : 9.

Saints. *Set apart. Holy, Beloved, or gracious Ones.* (The term most frequently used in both Testaments.)

Passages full of helpful promise.

1 Sam. 2 : 9. III. 251. Ps. 16 : 3. IV. 118. Ps. 31 : 23. IV. 235. Ps. 34 : 9. IV. 254. Ps. 52 : 9. IV. 379. Ps. 79 : 2. V. 48. Ps. 85 : 8. V. 75, 6. Ps. 89 : 5, 7. V. 96. Ps. 97 : 10. V. 157. Ps. 106 : 16. V. 212. Ps. 116 : 15. V. 269-276. Ps. 132 : 9, 16. V. 412, 3. Ps. 145 : 10. V. 473. Ps. 148 : 14. V. 496. Ps. 149 : 1, 9. V. 497, 499. Dan. 7 : 18-27. IX. 279. Zech. 14 : 5. IX. 614. Matt. 27 : 52. X.

551. 1 Cor. 1 : 2. Called to be saints. XI. 278.
 1 Cor. 6 : 2, 3. Shall judge world, angels. XI. 296.
 Eph. 4 : 12. Perfecting of. XI. 429. Eph. 5 : 3. As
 becometh. XI. 436. Phil. 4 : 22. XI. 466. Col.
 1 : 12, 26. Inheritance of. XI. 469, 471. 2 Thes. 1 : 10.
 Glorified in His Saints. XI. 498, 9. Jude 3. XI. 709.

Children, or Sons, of God.

Ps. 103 : 13. V. 183. Rom. 8 : 15-17, 21. XI. 236-238.
 1 Pet. 1 : 14. XI. 649. Matt. 5 : 9, 45. X. 147, 154.
 Luke 20 : 36. X. 428. Gal. 3 : 26. XI. 400. Gal.
 4 : 6. XI. 402. Phil. 2 : 15. XI. 454. 1 John 3 : 1, 2.
 Behold what love, . . . that we should be called
 children of God. . . . Now are we. XI. 690.

For Contrasts, see WICKED, Unrighteous, etc.

II. CHRISTIAN LIFE A PERIOD OF EDUCATION for Future, Perfected Being, involving a process of discipline, training and testing unto the end.

**Some Characteristics and Processes as represented
 under familiar figures, showing hardships, temptations,
 perils, and obligations, with methods of
 meeting, fulfilling, enduring and overcoming.**

Life as a Warfare ; the Christian as a Soldier.

Opposing and assaulting powers : The Flesh, or the old nature in life-long conflict with the new. (See FLESH AND SPIRIT.) 1 Pet. 2 : 11. James 4 : 1. Fleshly lusts which war against the soul. XI. 635, 654. Supreme devotion to worldly associations and interests. Rom. 12 : 2. Conformed to this world. XI. 257. 2 Cor. 6 : 14-18. Come ye out from among them. XI. 369. Powers of darkness. 2 Cor. 10 : 3-5. XI. 380. Eph. 6 : 11, 12. Against the wiles of the devil. Against rulers, etc. XI. 442, 3. James 4 : 7. Resist the devil. XI. 637. 1 Pet. 5 : 8, 9. Resist steadfast in the faith. XI. 668. Rom. 16 : 20. God shall bruise Satan under your feet. XI. 275. The Soldier's Armor. Eph. 6 : 14-17. Helmet (the hope of, 1 Thes. 5 : 9), Salvation ; Breastplate of righteousness (faith and love, 1 Thes. 5 : 8) ; Shield of faith ; Girdle (binding all together), truth ; sword of the Spirit, the Word of God. XI. 443, 4. Divine Orders and Counsels ; 2 Tim. 2 : 3, 4. Suffer hardship as a good soldier of Jesus Christ. XI. 533. 1 Tim. 1 : 18. War a good warfare. 1 Tim. 6 : 12. Fight the good fight of the faith, lay hold on eternal life. XI. 526. 2 Tim. 4 : 7. I have fought the good fight.

Watching and Waiting in Trust and Prayer, and standing fast in the good fight, is the order and detail of the Christian Soldier's duty. Loyalty to truth and duty, and devotion to the Sovereign and to the interests of the Kingdom, are the principles that inspire and sustain him in the discomfort and weariness of camp and march, and in the sacrament of conflict. 1 Cor. 16 : 13. Watch ye, stand fast in the faith, quit you like men, be strong. XI. 344. Eph. 6 : 10, 11. Be strong in the Lord. Put on the whole armor of God. XI. 442, 3. O. T. Texts : Ex. 14 : 13. 2 Chron. 20 : 15-17. VII. 294. 2 Sam. 10 : 12. III. 407. 1 Kings 2 : 2. III. 481. Josh. 1 : 6, 8. III. 38, 40. Christ the Captain. Josh 5 : 14. III. 58-60. Heb. 2 : 10. XI. 560.

[Strength comes to the soul from struggle. Its opposing forces are temptations, natural or inborn moral weaknesses, natural tendencies toward wrong-doing, toward selfishness, deceit, envy, wrath, malice, covetousness, arrogance, rebelliousness and a host of other spiritual foes that war in and against the soul. "We wrestle not against flesh and blood," says Paul, "but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." These wrestlings of the soul are carried on in silence, in solitude. Oh, what battles are fought, what long-continued wrestlings does every soul know that once enters the lists against these foes of the spirit ! What struggles against evil dispositions, against distrust of God, against unbelief, against temptations to secret wrong-doing, against hatred and envy and all uncharitableness ! But if by help of the Divine Spirit that is ever ready to come to our aid if we but desire it, we come off conquerors, the next battle will be easier, the next struggle less prolonged. Having gained we shall go on from strength to strength. *Interior.*]

Life as a competitive Contest ; the Christian as an Athlete,
seeking the crown-laurel in the Games.

Chief passages and points : 1 Cor. 9 : 24-27. XI. 307. Phil. 3 : 12-14. XI. 459, 460. Heb. 12 : 1, 2. XI. 603-605. 2 Tim. 2 : 5. XI. 533. 2 Tim. 4 : 7. XI. 541. Allusions : Gal. 2 : 2 ; 5 : 7. Phil. 2 : 16.

Life as a Journey or Pilgrimage ; the Christian a Pilgrim, Sojourner.

Lev. 25 : 23. II. 425. Ps. 39 : 12. IV. 294. Ps. 119 : 19. V. 296. Ps. 119 : 54. V. 310, 311. Heb. 11 : 13. XI. 599. 1 Pet. 2 : 11. XI. 654.

Life as a Trust, Stewardship to be accounted for ; the Christian a Trustee, Tradesman, Steward.

Luke 12 : 42, 48. X. 199, 200. Luke 16 : 2-4, 11. X. 373-375. Luke 19 : 13. X. 402. 1 Cor. 4 : 1, 2. XI. 292. 1 Thes. 2 : 4. XI. 487. 1 Tim. 6 : 20. 2 Tim. 1 : 12-14. 2 Tim. 4 : 7. Kept the faith. 1 Pet. 4 : 10.

Life as a Witnessing or Testimony for God, for His truth and His claims. The Christian a Witness in life and character, an Epistle of Christ, a Light-bearer.

Ps. 66 : 16. IV. 444. Isa. 43 : 10. Ye are My witnesses. VIII. 226. Luke 24 : 48. Acts 1 : 8. X. 580. Acts 4 : 13, 33. XI. 10, 32, 36. 2 Cor. 3 : 2, 3. Epistle of Christ. XI. 353. Matt. 5 : 14-16. Ye the light of the world. (V. 13. Salt of the earth.) X. 147, 8. Phil. 2 : 15, 16. XI. 454, 5. Heb., chap. 11. Cloud of Witnesses. Add John the Baptist and Stephen among the martyrs ; and include every Bible record of godly character, deed and life, notably the great factors, under God, in Israel's history, with Peter, Paul and John. See CALL OF GOD TO MAN.

Other Minor Figures applied to Believers.

Builders. Matt. 7 : 24. X. 169. 1 Thes. 5 : 11. XI. 495. "Living stones in a Spiritual house." 1 Pet. 2 : 5. XI. 653. "*Kings and Priests unto God*," implying the highest service as well as place. 1 Pet. 2 : 5, 9. Rev. 1 : 6. XI. 653. *Citizens of heaven.* Phil. 3 : 20. XI. 461. *Fellow Helpers.* 3 John 8. Phil. 4 : 3.

In all these Relations and Conditions God's guidance, help and deliverance are assured to the Christian.

III. CHRISTIAN EXPERIENCE. I. Inauguration. II. Progress. III. Assured Results and Limitations.

I. Inauguration of the New Spiritual Life. The Agents, Means, and Results of the Vital Change in Spiritual Character and Condition : The Agents are God, Whose action is efficient and initiative, and Man, whose agency is conditional and responsive. The Means are the Revealed Word made clear and impressive by the Holy Spirit, together with man's heedful attention, willing reception, and heartfelt response to its gracious requirements. The Results are man's turning back to God by

reversing the course of his life-controlling estimates, affections, desires and choices, from self-loving and seeking to supreme love and devotion to God ; this reversal achieved only and surely under the efficient leading and drawing of the Holy Spirit. The Scriptural terms applied to man's action in this radical change are *Metanoia* (misrendered Repentance), meaning *change of mind, heart, will, life*, and Conversion, or *turning back* to God, both of which, the inward change and the actual turning, are demanded by God from man as his own willing act. (See REPENTANCE.) The efficient, vital influence of the Holy Spirit in the renewal and transformation of the willing human spirit, is Scripturally represented under the terms Regeneration, or New Creation from above.

Man's part in the process of Spiritual Transformation :

Attention to and reflection upon the truth "able to make wise unto salvation." Ps. 119 : 59. I thought and turned. V. 312. Glad reception and heart belief of this truth, under the illumining power of the Holy Spirit. Acts 16 : 14. Whose heart the Lord opened to give heed unto the things spoken. XI. 113. Decision to surrender mind, heart, and will, under the same gracious influence. Acts 9 : 6. What wilt Thou have me to do? XI. 63, 171. Luke 15 : 17-20. X. 370. (For fuller texts, see CONSIDERATION, CONVERSION.) Coincident with the choice or decision, and under the same gracious influence, is the *act* of penitent surrender, the actual change of mind or "*metanoia toward God*" (Acts 20 : 21), together with "*faith toward the Lord Jesus Christ.*" This *faith*, which is also a vital element in man's "working," means heart confidence in Christ the God-man, and reliance upon His one perfect sacrificial offering for sin, whereby the trusting man is pardoned and the pardoned man is justified by God Himself as against all demands of a holy but broken law, and is henceforth to be reckoned and treated as righteous, by reason of the righteousness of his Divine Ransomer and Substitute. While justification is "the formal act of God by which one is admitted to the Christian life," yet faith, the condition of this admission, is developed and exercised under a Divine leading and influence. See FAITH. So it is that in all stages of the great spiritual transformation, man's part is performed under the gracious breathings, the helpful suggestions and the prompting appeals of the Spirit of God. [Consecration, or full surrender and faith, or trustful accept-

ance, are the essential elements of the Christian life—the giving up all to Jesus, the receiving of all from Jesus. *A. Murray.*]

Work of the Holy Spirit,

crowning His illumining and drawing influence, in the production of a vital spiritual change in the willing, penitent, believing man. This is explicitly declared in the words, “born anew, or from above,” “born of the Spirit.” John 3 : 3–8. X. 88. Titus 3 : 5. Renewing of the Holy Ghost. XI. 551. Ezek. 11 : 19 ; 36 : 26. IX. 56, 155–157. 1 Cor. 5 : 17. New creation. XI. 365. 1 Cor. 6 : 11. Sanctified, justified in name of Christ and by the Spirit. XI. 297. Through the truth, acting upon the reason, conscience and heart. 2 Thes. 2 : 13, 14. Chosen to salvation, through sanctification of the Spirit, and belief of the truth. XI. 502. James 1 : 18. XI. 624. 1 Pet. 1 : 23. Begotten through the word of God. XI. 651. See REGENERATION.

Effects Divinely wrought

in the changed believing man by reason of God’s Acts of formal Justification and spiritual Regeneration, comprising all precious and satisfying elements of heart-experience. Paul calls them the “Fruit of the Spirit.” Gal. 5 : 22, 23. Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. XI. 407, 8. Rom. 8 : 7. XI. 234. Col. 3 : 12–15. XI. 479. 1 Pet. 1 : 3–9. XI. 645–648.

II. Continuity of the Renewing or Sanctifying Process, and Progress of the New Created Spiritual Life.

Here also are the same *Agents* and *methods of action*, the same demand of God to “work out our own salvation,” “to keep ourselves in the love of God” (Jude 21), and the same sure pledge that “God worketh in us to will and to do,” Phil. 2 : 12 ; that He will “shed abroad His love in our hearts by the Holy Spirit.” Rom. 5 : 5. So with reference to purity. 1 Tim. 5 : 22. 1 Pet. 1 : 22. Rom. 8 : 13. And to perfection. Matt. 5 : 48 and Heb. 13 : 21. Here also the same *means*, the *Word* of truth, through which we are sanctified. John 17 : 17. 2 Pet. 1 : 4. To the word may be added the ordinances of worship, the opportunities of fellowship, and effects of service, which pertain to the new Christian Life. Worship, Fellowship and Work, like the truths and promises of the Word, not only bring privilege and blessing, but in their daily practice are eminent means of spiritual growth, progress and efficiency, by stimulating all

high and holy desires, affections and aims to more vigorous and fruitful exercise and to larger results. Furthermore, we know that spiritual life, like all other, is dependent upon its own unceasing energy and productiveness. James 2 : 26. As the body apart from the spirit is dead, so faith apart from (its own proper) works is dead. Matt. 7 : 16 ; 21 : 20.

Hence the *Divine command to activity, growth, progress in the Christian life* finds direct, full and frequent expression under manifold forms and often with promise attached. Hosea 6 : 3. Follow on to know the Lord, and He shall come to us, etc. IX. 353-355. 2 Pet. 3 : 18. Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. XI. 679. Eph. 4 : 16. Grow up in all things into Christ. XI. 429, 430. Phil. 3 : 13, 14. Forgetting the things behind and stretching forward to the things before, press on toward the goal. XI. 459, 460. Heb. 6 : 1. Press on to perfection. XI. 574. Col. 1 : 10. Increasing in knowledge of God. XI. 469. 1 Thes. 3 : 12. Increase and abound in love. 2 Thes. 1 : 3. Faith groweth exceedingly. Jer. 12 : 2. Grow, bring forth fruit. VIII. 452. John 15 : 5. He that abideth in Me bringeth forth fruit. X. 489. Judges 8 : 4. Faint yet pursuing. III. 220. 2 Pet. 1 : 5-8. XI. 671, 2. Phil. 4 : 8. XI. 464. ["Nothing so clears the vision and lifts up the life as a decision to move forward in what you know to be the will of the Lord."]

Accompanying these Divine commands to movement and progress we find many promises and encouragements of the sanctifying Spirit in behalf of the earnest, though weak and weary, Christian. Deut. 33 : 25. As thy days, so shall thy strength be. II. 735. Ps. 84 : 7. They go from strength to strength. V. 69. Ps. 103 : 13, 14. Pitieth, remembereth that we are dust. V. 183, 4. Matt. 26 : 41. Spirit willing but the flesh weak. James 1 : 5. Upbraideth not. 1 Cor. 10 : 13. Will with the temptation also make the way of escape, that ye may be able to endure. XI. 310. 2 Cor. 4 : 16. Our inward man is renewed day by day. XI. 360. 2 Cor. 3 : 18. Transformed into the same image from glory to glory by the Spirit. XI. 355. 1 Thes. 5 : 23. The God of peace Himself sanctify you wholly. XI. 497. Isa. 40 : 31. They that wait upon the Lord shall renew their strength, shall run and not be weary. VIII. 211, 2. Matt. 25 : 29. Unto every one that hath shall be given, and he shall have abundance. Other and abounding texts : Deliverance. Ps. 41 : 1 ; 91 : 14, 15. 2 Cor. 1 : 10. 2 Pet. 2 : 9. Guidance. Ps. 32 : 8 ; 48 : 14 ; 73 : 24. John 16 : 13. Girding. Ps. 18 : 32, 39. 1 Pet. 1 : 5. Indwelling. John 14 : 17. Rom.

8 : 11. 1 Cor. 3 : 16. 2 Cor. 6 : 16. Eph. 3 : 17.
2 Tim. 1 : 14.

III. Assured Results. Present Limitations.

Complete Attainments, present and abiding.

- (1) *Justification*, God's own act, whereby the believer in Christ has an accepted standing before the holy Law, is reckoned and treated as righteous solely through the perfect righteousness and vicarious self-offering of the God-Man Christ Jesus. Rom. 6 : 14. Ye are not under law, but under grace. XI. 225. Rom. 8 : 1-4. No condemnation, etc. XI. 232, 3. Gal. 5 : 18. Fruits of justification. Rom. 5 : 1-5. XI. 214-216. See *Faith* (Justification). (2) *New Creation*, or spiritual re-creation, God's sole act, aiding and assuring man's (metanoia) radical change of mind and life, and efficiently producing the new spiritual life. [See above I. (2).] Eph. 2 : 1. John 3 : 3, 5. (3) *Adoption*, God's act of restoring to the believing, justified, and renewed man all the privileges and claims of childship. Rom. 8 : 14-16. XI. 236. Gal. 3 : 26 ; 4 : 4-6. See *ADOPTION*, p. 12. (4) *Present Salvation*, or the Time-stage of Eternal Redemption. No clearly asserted Scripture truth is so imperfectly discerned and so inadequately appreciated, none so feebly grasped and realized, as this. Yet for every end of Christian living and growth this truth demands thorough apprehension and ever instant realization. The Scripture mood and tense always affirms an already accomplished salvation, in sharp contrast with half-hearted expressions of hope and even of prayer, so often heard from the good, here and now really saved. We read only the words "hath" and "are," and they are many. "Hath everlasting life." X. 91, 94. He that hath the Son, hath life. 1 Cor. 1 : 18 ; 15 : 2 ; 6 : 11. Ye are saved, sanctified, justified, etc. Eph. 2 : 5. By grace ye are saved. 1 John 3 : 2, 14. Now are we children of God. Have passed from death unto life. Col. 3 : 3. Our life is hid with Christ. Read first note. XI. 419.

These Assured Abiding Results, Justification by faith, with its fruitage of inward graces of the Spirit, Regeneration or New Creation, Adoption or re-acknowledged childship, and Present Salvation, all pertain to Christian Experience as known and consciously realized facts, bringing rest and satisfaction to the soul. But underlying these results, the sole foundation and source of rest and peace, the one vital reality and all-inclusive element of the believing, saved soul's experience here and forever, is the Union or Oneness of Christ and the Believer. This truth of truths is found in many forms of expression, chiefly under the characteristic phrases : In Christ, with Christ, Like Him, Christ in you, etc., and may be summed up, Col. 2 : 10. Ye are complete in Him, XI. 474. See texts in previous paragraph. For treatment of this theme, in its immeasurable reach and meaning, see CHRIST AND BELIEVER.

Present Limitations of Christian Experience.

Partly from *imperfect knowledge of God and intermitting fellowship with Him.* 1 Cor. 13 : 12. Now we see darkly, know in part. XI. 326. We fail to "set the Lord always before us" and to "abide" and "commune with" Him, as we may. Hence the measure of our desire and of His giving is reduced, and we are weakened, discomforted, and unable to do the good and resist the evil, as we would. But chiefly are we straitened in spiritual progress and attainment by *imperfect obedience and sanctification.* The heart may be true, the judgment and conscience in accord with God and His law, and the will set to obedience, because the man is "begotten of God and His seed abideth in him" (1 John 3 : 9), yet so long as the remnants of the old nature still inwardly warring are stimulated and enforced by temptations and tempers without and within, so long the conflict must be carried on by the new nature, and successive conquests of evil and progress in good attained only by the might of Christ and His Spirit exerted in our behalf. Paul's words furnish our best guide and counsel here : Phil. 3 : 12-14. 1 Cor. 9 : 27 Gal. 6 : 14. Gal. 5 : 16, 18. Titus 2 : 12. See FLESH AND SPIRIT. III., IV.

IV. CHRISTIAN CHARACTER, or Sum of Inward Forces Actuating the Spiritual Life. (See CHARACTER.)

More fully defined : the sum of the believer's Ruling Estimates, Desires, Aims and Motives respecting God and Duty. Its elements are supreme reverence and love to God, with an unquestioning submission and consecration to His will. These simple elements interpret the meaning and exhaust the fulfillment of "the first and great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22 : 37-39) ; while they supply the ground and motive for "the second, which is like unto it, Thou shalt love thy neighbor as thyself." X. 430, 1. These elements of fear and love, of obedience and devotion to God, in actual control of the believer's judgment and heart, conscience and will, constitute the vital roots of Christian character. And from these spring all fruits in the life demanded by and acceptable to God, and helpful to man. Their substance, too, is infolded in "The Preacher's" summary charge : Eccles. 12 : 13. Fear God and keep His commandments, for this is the whole of man. See also Deut. 5 : 29 ; 10 : 12 ; 13 : 4. Josh. 24 : 14. 1 Sam. 12 : 24. Ps. 115 : 11. Prov. 3 : 7. See FEAR OF GOD. [God's perfect nature and holy will form the norm of character and duty for man. The human will must subsist in perfect harmony with the Divine, and there should be a right state of the affections, a pure and harmonious *inner* life. *J. Orr.*]

V. CHRISTIAN WALK OR CONDUCT.

This is Christian Character in exercise and development. It is the process of spiritual life carried on by and within the reverent, loving, obedient and consecrated believer. This broad, intensely personal theme, is largely treated in both Testaments, (1) in summary statements, and (2) in manifold detailed points of spiritual experience.

1. **Summaries of Christian Living :** Micah 6 : 8. What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God. IX. 483-487. Hosea 12 : 6. Turn to thy God, keep mercy and judgment, and wait on thy God continually. IX. 372. Zeph. 2 : 3. Seek the Lord, seek righteousness, seek meekness. IX. 529. Isa. 64 : 5. Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways. VIII. 371. Titus 2 : 12. Denying ungodliness and worldly lusts,

we should live soberly and righteously and godly in this present world. XI. 548. James 1 : 27. Pure religion is, to visit the fatherless and widows, and to keep himself unspotted from the world. XI. 626. 2 Pet. 1 : 5-8. Adding all diligence, in your faith supply courage, knowledge, self-control, patience, godliness, brotherly kindness, love. XI. 671, 2. Phil. 4 : 8. Whatsoever things are true, honorable, just, pure, lovely, of good report, think on these things. XI. 463, 4. Jude 20. Building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God. XI. 710.

2. Particular injunctions and suggestions respecting Christian Living or Walk :

With God. Gen. 17 : 1. Walk before Me and be perfect. I. 338. III. 373. Col. 2 : 6. As ye received Christ, walk in Him, rooted and builded up in Him. XI. 473. 1 John 2 : 6. As He walked. XI. 686. Rom. 13 : 14. Put ye on the Lord Jesus Christ. XI. 263, 5. Gal. 3 : 27. XI. 400. Gal. 5 : 16, 25. Walk by the Spirit. XI. 405, 6, 8. Rom. 8 : 1. Col. 1 : 10-12. Walk worthy of the Lord. XI. 469. 1 Thes. 2 : 12. Isa. 2 : 5. In the light of the Lord. 1 Tim. 4 : 7. Exercise thyself unto godliness. XI. 517. In purity, 1 Tim. 5 : 22. Zech. 14 : 20, 21. IX. 619. In truth or sincerity. 2 John 1 : 4. 3 John 1 : 4. XI. 703, 5. In love. Eph. 5 : 1. As children. XI. 435. V. 8. As children of light. 436. X. 289, 388. By faith. 2 Cor. 5 : 7. XI. 362. With humility. 1 Pet. 5 : 5. XI. 667. Eph. 2 : 10. Created in Christ for good works, that we should walk in them. XI. 421. Rom. 12 : 1. A living sacrifice. XI. 256, 7. IX. 628.

7 Eph. 4 : 1. Walk worthily of your calling, with all lowliness and meekness, with longsuffering, forbearing one another in love. Eph. 4 : 16. Grow up in all things into Christ. XI. 427, 9. Phil. 1 : 27. Let your manner of life

7 be worthy of the Gospel of Christ. XI. 449. Cherish a forgiving, believing and serving spirit. X. 379, 380.

3. Specimen Petitions for a Closer Walk with God.

Ps. 86 : 11. Guide me in Thy way ; I will walk in Thy truth. V. 82, 83. Ps. 143 : 8-12. Cause me to know the way wherein I should walk. V. 464, 5.

4. The Devout Life referred to.

Job 22 : 26-29. VI. 129-131. Ps. 15 : 2-4. Walketh uprightly, worketh righteousness, and speaketh truth in his heart. IV. 113, 114. Ps. 24 : 4, 5. Clean hands and a pure heart. IV. 189, 190. See also I. 224, 225, 235.

VI. CHRISTIAN WORK OR SERVICE.

Includes all human ministries in the interest of God and His Kingdom, and in man's behalf, as the object of God's love and the subject of His gracious Reign. The obligation to Christian Work and Service has its sole source and finds its single motive in the Law of Holiness and Love, which is eternal in the heart of God. A simple classification of human ministries, therefore, is found in the twofold Summary of that Law as expressed by Christ (referred to above). It includes : (1) Honoring and obeying God by fulfilling the work assigned us in advancing His Kingdom ; (2) aiding our fellow-men by every means and method we are able rightly and wisely to employ. In service to God and man every gift received must be fully used. 2 Tim. 1 : 6. XI. 529. And in this service we are honored by being "workers together with God." 1 Cor. 3 : 9. 2 Cor. 6 : 1. XI. 288, 9, 368. Also, Eph. 2 : 10. Titus 2 : 14. Created, purified, unto good works. XI. 421, 548.

In the highest sense all service (work or doing) is rendered to God.

Col. 3 : 23. Whatsoever ye do, work heartily, as unto the Lord and not unto men. XI. 482. V. 17. In word or deed, do all in the name of the Lord Jesus, p. 480. V. 23. Ye serve the Lord Christ. 1 Cor. 10 : 31. Whatsoever ye do, do all to the glory of God. XI. 313. 1 Cor. 15 : 58. Always abounding in the work of the Lord. XI. 341. Rom. 12 : 11. In diligence not slothful, fervent in spirit, serving the Lord. XI. 259, 260. Isa. 61 : 3, 6. Trees of righteousness, priests of the Lord, ministers of our God. VIII. 356-358. Isa. 62 : 7. VIII. 360. Josh. 24 : 14, 19. III. 152-155. 1 Chron. 28 : 9. III. 489, 490. Matt. 5 : 16. May see your good works and glorify Father. X. 147, 8. Phil. 2 : 15, 16. XI. 454, 5. Mark 14 : 6, 8. X. 406.

Service to God through ministries to men,

in fulfillment of "the royal law, Thou shalt love thy neighbor as thyself."

James 2 : 8. XI. 628. This service referred to comprehensively and most frequently by the words, "*Do good.*" Ps. 34 : 13. IV. 256, 7. Ps. 37 : 3, 27. IV. 272, 3, 282. Eccles. 3 : 12. VI. 460, 1. Matt. 5 : 44. Luke 6 : 35. X. 154, 5. Gal. 6 : 9, 10. XI. 411. 1 Tim. 6 : 18. Titus 3 : 1. XI. 550. Heb. 13 : 16. 1 Pet. 3 : 11. XI. 658. James 4 : 17. XI. 638, 9. *Service or Helpfulness by sympathy.* Rom.

12 : 15. Rejoice with . . . weep with. XI. 261. *Illus.* VII. 187, 191-195. Gal. 5 : 13. By love serve one another. XI. 406. Gal. 6 : 2. Bear one another's burdens and so fulfill the law of Christ. XI. 410. To fatherless, widow, stranger, poor. Ex. 22 : 22-24. II. 503. Lev. 19 : 34. II. 504. Deut. 15 : 7-11. II. 504. Ps. 41 : 1. IV. 305. To weak, helpless, suffering. Rom. 15 : 1, 2. Strong ought to bear infirmities of weak. XI. 271. 1 Cor. 9 : 22. XI. 307. 1 Thes. 5 : 14. Comfort feebleminded, support the weak. To tempted. Gal. 6 : 1. A man overtaken in a trespass, restore, etc. XI. 409. *Comprehensive Injunctions* : Isa. 58 : 6-11. Break every yoke, deal bread to the hungry, cover the naked, etc. Then shalt thou call and the Lord answer ; shall thy light rise in darkness ; the Lord shall guide thee continually and satisfy thy soul. VIII. 330-333. Ps. 126. V. 382-385. Prov. 3 : 27-31. Withhold not good, etc. VI. 258-260. Prov. 24 : 11, 12. Deliver, etc. VI. 396, 7. 1 Cor. 15 : 58. Always abounding in the work of the Lord. XI. 341. 1 Tim. 6 : 18. Be rich in good works, ready to distribute, willing to communicate. XI. 527. Titus 3 : 1. XI. 550. Heb. 13 : 16. To communicate forget not, for God is well pleased. XI. 616. 1 Pet. 2 : 17. XI. 655. *Neighborly dealing.* Rom. 12 : 10. Tenderly affectioned one to another ; in honor preferring one another. XI. 259. Rom. 13 : 8. Owe no man anything save love. XI. 264. Eph. 4 : 25. Speak truth with neighbor. XI. 433. *Illus.* Luke 10 : 37. X. 324. Acts 9 : 36. XI. 68. Mal. 3 : 16. Spake often one to another. IX. 646-648.

Reward assured.

Ps. 126 : 6, 7. Sow in tears, reap in joy. V. 382-385. Ps. 90 : 17. V. 116. X. 199. John 12 : 26. X. 441. Rom. 2 : 6. Patient continuance in well-doing, eternal life. V. 10. Glory, honor and peace to every man that worketh good. XI. 205, 6. Eph. 6 : 8. Good he doeth, the same shall receive of the Lord. Gal. 6 : 10. Shall reap if we faint not. XI. 411, 2. 2 Thes. 3 : 13. XI. 503. Heb. 6 : 10. God (does) not forget your work of love. XI. 576. James 1 : 22, 25. Be doers. A doer that worketh shall be blessed in his doing. XI. 625. Zech. 4 : 10. IX. 568-570. Col. 1 : 10. Fruitful in every good work. XI. 469. 2 Tim. 2 : 6. The husbandman must first partake of fruits. 2 Cor. 9 : 8. An exhaustless promise to the Christian worker.

Intimations respecting work.

Eccles. 9 : 10. With thy might. VI. 499-501. John 11 : 9. Twelve hours. X. 345. VII. 351. Hag. 2 : 4. Be strong and work, I am with you. IX. 541. Neh. 3 : 10, 23, 28. Every one against his house. VII. 538, 9. Neh. 6 : 3. Doing a great work. VII. 552-554. Work assigned and Workman qualified. Ex. 31 : 1, 2, 6. II. 284-286. The consequence of refusal. Judges 5 : 23. III. 192. Gal. 6 : 9. Be not weary in well-doing. XI. 411, 503.

How to treat Opportunity. Use vigilance in watching opportunity, tact and daring in seizing upon it, force and persistence in crowding your opportunity to the utmost of possible achievement. *A. Phelps.*

VII. WATCH-WORDS OF COUNSEL AND PROMISE, FOR DAILY HELP IN CHRISTIAN LIVING.

Fellowship with God. 1 John 1 : 3. Our fellowship is with the Father and with His Son Jesus Christ. XI. 682. 1 Chron. 28 : 9, 10. Know God and serve Him with willing mind. III. 481, 489, 490. Ps. 105 : 4. Seek the Lord, seek His face evermore. V. 207. Ps. 16 : 8. Set the Lord always before me. IV. 120. Ps. 27 : 8. Thy face, Lord, will I seek. IV. 207. John 15 : 4. Abide in Me, and I in you. X. 490. Jude 21. Keep yourselves in the love of God. Heb. 12 : 2. Looking unto Jesus. XI. 604. VIII. 43. 2 Tim. 1 : 12-14. Guard that good thing committed to thee through the Holy Ghost who dwelleth in us. XI. 531. Eph. 4 : 30. Grieve not the Holy Spirit of God. XI. 434. 1 Thes. 5 : 19. Quench not the Spirit. XI. 496. Phil. 2 : 5. Have this mind in you which was in Christ. XI. 451. 2 Cor. 10 : 5. Bringing every thought into captivity to the obedience of Christ. Ps. 19 : 14. Meditation of my heart be acceptable in Thy sight. Ps. 27 : 14. Wait on the Lord. IV. 211. Ps. 37 : 5-7. Wait patiently for God. VI. 274-278. Ps. 62 : 1, 5-8. Wait only upon God. Pour out your heart before Him. IV. 416-420.

Follow right and truth. Isa. 56 : 1, 2. VIII. 315. Ezek. 18 : 5. Do that which is right. IX. 83. 2 Tim. 2 : 22. Follow after righteousness, faith, love, peace. XI. 535. Zech. 8 : 19. Love truth and peace. IX. 585. Eph. 4 : 15, 25. XI. 429, 433. 1 Thes. 5 : 15. Ever follow after that which is good. Phil. 3 : 13, 14. Press toward the goal unto the prize.

Be strong. 1 Cor. 16 : 13. Stand fast, be strong. Eph. 6 : 10. Be strong in the Lord. XI. 442. 2 Tim. 2 : 1. Be strong in

the grace that is in Christ Jesus. Josh. 1 : 6, 9, 18. III. 38, 41, 48. Judges 8 : 4. III. 220, 407. Prov. 16 : 32. VI. 343. Isa. 40 : 29. He increaseth strength. VIII. 211. Phil. 4 : 13. Christ strengtheneth me. XI. 465. 2 Tim. 1 : 7. God has given us power. XI. 529. Eph. 6 : 11. Put on the whole armor of God. Ps. 31 : 24. IV. 236.

Keep thyself. Deut. 4 : 9. Take heed to thyself and keep thy soul diligently. Prov. 4 : 23. Keep thy heart with all diligence. VI. 269-271. Acts 16 : 28. Do thyself no harm. XI. 116. 1 Cor. 10 : 12. Take heed lest he fall. XI. 309. Matt. 26 : 41. Watch and pray that ye enter not into temptation. X. 513. 1 Tim. 4 : 16. Take heed to thyself. XI. 519. Ps. 34 : 13. Keep thy tongue from evil, and thy lips from speaking guile. IV. 255. Avoid bad company and ways. Prov. 1 : 10-19. VI. 237. Prov. 4 : 14, 15. VI. 262-266. Prov. 13 : 20. VI. 315, 6. Phil. 4 : 8. XI. 463, 464.

Look for guidance. Prov. 3 : 5, 6. Lean not upon thine own understanding. In all thy ways acknowledge Him. VI. 249-281. Prov. 16 : 3. Commit thy works unto the Lord. VI. 337. Jer. 6 : 16. Ask for old paths, the good way, and walk therein. VIII. 427-429. James 1 : 5, 6. Ask wisdom, in faith. XI. 620. III. 514, 5. Job 23 : 10. He knoweth the way that I take. VI. 134, 5. Rom. 8 : 28. All things work together for good. XI. 240, 1. "Teach Thou me." Ps. 24 : 4, 5. IV. 194. Ps. 27 : 11. IV. 210. Ps. 143 : 10. V. 465. VI. 181.

Seek—Seek not. Amos 5 : 14, 15. Seek good and not evil that you may live. IX. 419. Matt. 6 : 33. Seek first His kingdom and His righteousness, and all things (needful) shall be added unto you. X. 163. Col. 3 : 1, 2. Seek, set your mind upon the things that are above. XI. 477. Matt. 6 : 19, 20. Lay not up treasures on earth, but in heaven. X. 161. John 6 : 27. Labor not for meat which perisheth, but for the meat which abideth unto eternal life. X. 250, 1. Jer. 45 : 5. Seek not great things for thyself. VII. 409, 410. Heb. 13 : 5. Be content with such things as ye have, for He hath said, I will in no wise fail thee. XI. 614. Phil. 4 : 19. God shall fulfill every need of yours. XI. 465.

Walk worthily. Eph. 4 : 1, 2, 32. Walk worthily of your calling, with all lowliness and meekness, with longsuffering, forbearing one another in love. Phil. 1 : 27. Let your manner of life (as citizens) be worthy of the gospel of Christ. XI. 449. Rom. 12 : 1, 2, 3. Present (your whole selves) a living sacrifice. Be not conformed to this world. Think soberly (of yourself) according (to the measure of God-given) faith. XI. 256-258. Prov. 3 : 9. Honor the Lord with thy substance, and with the first-fruits of all thine increase. VI. 252-254. Matt. 5 : 16. So let your light shine.

Dealing with others. Matt. 7 : 12. All things whatsoever ye would

that men should do unto you, even so do ye also unto them. X. 166. Eccles. 11 : 1, 2, 6. Cast bread upon the waters. In the morning sow, and in the evening. VI. 507-510. Isa. 32 : 20. Sow beside all waters. VIII. 160. Ps. 126 : 5, 6. Shall come again rejoicing. V. 382-385. Hosea 10 : 12. Sow in righteousness, reap according to mercy. IX. 365. Matt. 7 : 1, 2. Judge not (needless, unjust or uncharitable judgments). X. 165. Gal. 6 : 2. Bear one another's burdens. XI. 410. Zech. 7 : 9, 10. Show compassion, oppress not, imagine no evil in your heart. IX. 581, 2. Ps. 41 : 1. IV. 305. Eph. 4 : 32. Be kind one to another, tender-hearted, forgiving each other, as God in Christ forgave you. XI. 434. Phil. 2 : 2-4. Doing nothing through faction, or vainglory, in lowliness of mind counting each other better than himself, not looking each to his own things (alone), but each to things of others. XI. 450. V. 14. Without murmurings and disputings. Rom. 14 : 13-16, 19, 21. No stumbling-block in another's way. XI. 269. Rom. 15 : 1, 2. Strong ought to bear the infirmities of the weak. XI. 271, 2. 1 Cor. 8 : 9-13. XI. 304. Rom. 12 : 21. Overcome evil with good. XI. 262.

Scripture study. John 5 : 39. Search the Scriptures. X. 133. 1 Tim. 4 : 13, 15. Give heed to reading. XI. 518. Ps. 119.

Ever bear in mind the supreme Motive Power of the Christian Life : 2 Cor. 5 : 14. The love of Christ constraineth us ; He died that they which live should no longer live unto themselves, but unto Him, who for their sakes died and rose again. XI. 364.

Natural Fruits of a Divinely inwrought Christian Life. Expressed in the form of direct practical counsels.

1. Set the Lord Christ always before you, and keep continual thought-communion with Him.
2. Never intermit reverent, studious, and prayerful thought upon some truth of the Word of Christ.
3. Keep your soul attent to hear the indwelling Holy Spirit, and ask and look for His constant inworking.
4. Forget all gain or advance already made, and ever press forward toward the goal unto the prize.
5. Take no account of frames or feelings, but ever exercise and magnify faith by fulfilling its appropriate works, and holding fast to the conviction that God will meet your every need, and recompense your toil for Him.
6. Watch, pray, and struggle against Temptation and the Tempter. And *believe that God can* and, if rightly sought and leaned upon, *will deliver* from known sin and infirmity, however long and strong the hold it has gotten, through weak or willful indulgence.

CHRISTIANITY.

As History, Truth, and Life. XI. 793-796. A Religion of Facts. XI. 800. Three Distinctive Features. XI. 796-800. Three Opponents of Primitive Christianity, and their Overthrow. XI. 801-807. Spread and Achievements of Christianity. XI. 807. Its Final Supremacy. XI. 809-812.

There is nothing on the face of the earth that can for a moment bear a comparison with Christianity as a religion for man. Upon this the hope of the race hangs. From the very first, it took its position, as the pillar of fire, to lead the race onward. The patriarchal, Jewish and Christian dispensations, all finding their identity in the true import of sacrifices and in the inculcation of righteousness, have been one religion. The intelligence and power of the race are with those who have embraced it. *Mark Hopkins.*

Christianity considered as a system of religion consists of three things—namely, the revelation of the character, the love and the will of God; the redemption of men from the penalty and the power of sin; and the regeneration of men by which they are brought into vital correspondence with God and into the fulfilment of the conditions of eternal life. Revelation, Redemption and Regeneration are the essential elements of Christianity. That these three things are claimed by Christianity and for it cannot be questioned. All that is preparatory in the Old Testament and all that is promised in the New Testament fall under these heads. *W. W. McLane.*

Christianity alone can point to anything which can properly be called evidence. Whatever else it is, Christianity is an historic religion. From the first hour of its rise to the present time, its origin and progress have been registered in contemporaneous and independent records, which the world is willing to accept. Tacitus, Suetonius, and Pliny are witnesses that are not to be silenced; and in the next age, the Christian faith, according to the promise of its Founder, has become a great tree, shooting forth branches in which the birds of the air have taken refuge. And so rich is the abundance of material from which to judge of this faith, that we can be in no doubt as to its nature; but what is more, its own native documents, which on this matter must be regarded as the best testimony, are earlier and more definite than any others. *Stanley Leathes.*

Christianity is the fulfilment of Judaism, which was in its very idea definitely prospective, and only intelligible through the end to which it led. The call of Abraham was the beginning of the universal life of Faith. . . . Christianity is not a code of laws; it is not a structure of institutions; it is not a system of opinions. It is a life in fellowship with a living Lord. The Work and the Person of Christ, this is the Gospel, both as it was proclaimed by the Lord Himself, and by His Apostles. *Bp. Westcott.*

Christianity dies when it ceases to be aggressive. The pressure of heresy or persecution, like the weight on the arch, only makes it stronger ; the indifference and inactivity of the professors, like the influence of the weather on the arch, destroys its cohesion and insures its ruin ; and therefore it is that though more daring and resolute attacks were never made on Christianity than in our own day, they yet afford no ground for serious alarm, because the Christianity which is assailed was never so active as now. *London Quarterly.*

As against infidelity, the attitude of Christianity has been uniform, simple, and unchanging. It has always claimed to be a specific, divine revelation, supernatural in its origin, announced in prophecy, attested by miracles, recorded in inspired Scriptures, centering in the person and work of the Godman, and having for its object the redemption of the world from sin. It presupposes a personal God, and anticipates a future state of reward and punishment. On these positions it has always stood : here it has been exclusive—exclusive, just because it is a final and universal system. As soon as it abandons these cardinal positions, it abandons its claim to supremacy and ultimate authority, and is resolved into some more general movement, into some philosophic generalization. Its revelation is specific, and not to be resolved into general reason ; its Book is inspired, and no other book is thus divinely inspired ; its prophecies are out of the category of historic conjectures or morbid clairvoyance ; its miracles are above and beyond the course of nature ; its Redeemer has, as the Godman, a specific and unmatched dignity, and there is no other such union of divinity and humanity ; and His is the *only* name given under heaven among men, whereby we must be saved. The Christian faith claims, and has always claimed, that there are limits here which cannot be passed, without passing outside of the sunlight into a penumbra or the shades ; that the mere abstract and generalizing notions which philosophy would substitute for these realities are ghostly shapes, without essential vitality or reality. They lack the signature of life : there is no divine breath within them. They are the masquerades of imagination, and not the living forms of real truth.

The constant aim of infidelity, on the other hand, its tenacious purpose in the midst of all the changes of philosophic systems and methods, has been, and must be, to bring down the Christian faith from this position of supremacy and universality ; to show that on these points the Christian system has no specific and unrivaled eminence. We speak of infidelity here of course in its higher forms and aspirations ; of an infidelity which is not content with incidental and fragmentary criticisms and objections, but which really grapples with the subject in its larger relations ; of an infidelity which tries to answer the question, What is the highest, truest, and final system for man ? The aim of such infidelity has ever been to eliminate from all the specific Christian truths their fixed import ; to resolve the facts of revelation, inspiration, prophecy, miracle, redemption, incarnation, and regeneration, into some more general and abstract notions. A philosophic unbeliever resolves

revelation into intuition, miracles into the course of nature *plus* myths, inspiration into genius, prophecy into sagacious historic conjectures, redemption into the victory of mind over matter, the incarnation into an ideal union of humanity with divinity realized in no one person, the Trinity into a world-process, and immortal life into the perpetuity of spirit bereft of personal subsistence. He takes the wondrous volume in which all these truths and facts are embodied and embalmed, and which on that very account is the unique wonder and the very marvel of all literature, and demands that it shall be interpreted just like any other book, not merely in its words but in its inmost sense ; that its histories, its prophecies, its miracles, its sacred truths, shall be subjected to the standard by which we try the words and explain the sense of Herodotus and Plato, of Virgil and Tacitus, of Dante and Bacon. All in it that is supernatural, all that discriminates it as a specific revelation, is to be adjudicated by natural laws and reason. And the philosophical unbeliever knows full well that, if this radical point is gained, he has gained his cause ; that he has resolved specific Christian truth into something else—into his own system ; and that it is that system which is left, while Christianity has been sublimated in the process ; for no one can resolve these specific truths and facts of Christianity into mere general ideas or idealizing formulas, without annulling their nature, and robbing them of their formative principle, just as a plant or animal loses its specific vital force when decomposed into its inorganic elements. Especially as the whole form and pressure of modern unbelief run in this direction. It has come to its most distinct expression in the conflict between Christianity and Pantheism. It has come to consciousness in this contest ; for, to absorb the concrete in the abstract, to deny real being to anything individual and personal, to resolve specific truth into spiritual ideas as its last expression, is the whole method and art of pantheism ; and hence all this anti-Christian movement runs into it by a kind of logical necessity.

Henry B. Smith.

CHRONOLOGY.

Hebrew Chronology. Its Points of Divergence. I. 63–66. Period of the Judges. III. 32, 160–162. Dated Events from Jeroboam to the Exile. VII. 41–55. Outline of the Persian Period. VII. 483. Chronological Outline, B.C. 4 to A.D. 30. Period of Christ's Life and Ministry. X. 30. Table of Paul's Christian and Missionary Life. XI. 193.

CHURCH, Universal. *Ecclesia*, that which is called out. (Read carefully, KINGDOM OF GOD.)

One, Jewish and Christian. Organized in Abraham. I. 383, 4. Acts 7 : 38. Church in the wilderness. Ps. 80 : 1. Israel a flock. Jer. 13 : 20. The beautiful flock. VIII. 458. John 10 : 16. One flock. Eph. 4 : 5. One body. XI. 427, 8. Acts and Epistles, the church. 1 Cor. 12 : 12, 13. XI. 321. See XI. 821–823.

Called : Church of God. Acts 20 : 28. XI. 147. 1 Cor. 1 : 2. XI. 277, 8. 1 Cor. 10 : 32. 1 Tim. 3 : 5. Church of Christ. Rom. 16 : 16. Matt. 16 : 18. My church. Body of which Christ is Head. Eph. 1 : 23. XI. 418. Col. 1 : 18, 24. Eph. 5 : 23. Flock of which Christ is Shepherd. Isa. 40 : 11. John 10 : 11, 14, 16. Good Shepherd. One flock and one Shepherd. Flock of God. 1 Pet. 5 : 2, 3. *Fig.* Rev. 21 : 9. The Bride, the Lamb's wife. Eph. 5 : 25, 29. Christ loved the church and gave Himself for it. Nourisheth and cherisheth it. XI. 439, 440. Heb. 12 : 23. Church of first-born in heaven. Also Eph. 2 : 20–22 ; 3 : 14 ; 4 : 15, 16. XI. 429.

In O. T. Prophecy under figure of "Zion" and "Jerusalem." Ps. 2 : 6 ; 69 : 35 ; 87 : 2, 5 ; 147 : 12. Isa. 40 : 9 ; 51 : 16 ; 59 : 20 ; 62 : 1–7. Lam. 1 : 4. Also IV. 333–336, 343. V. 85. VIII. 123, 271, 349. IX. 198.

Stability and Security. Matt. 16 : 18. Gates of hell not prevail against her. Luke 12 : 32. Fear not, little flock.

Not all the good in, or all the bad out of it. VII. 416. Matt. 13 : 26, 30. The tares. Vs. 47–49. The net, good and bad. ["The most that Satan wants of a church-member is the least he will do for his church. The least that God wants is the most he can do."]

Church Officers. Acts 15 : 4, 22. Eph. 4 : 11, 12. Acts 14 : 23 ; 20 : 27, 28. XI. 147. 1 Pet. 5 : 2. Titus 1 : 5–7. XI. 545, 666. See ELDER, BISHOP, DEACON.

CHURCHES, Local.

Acts 2 : 47. XI. 25. Acts 9 : 31. XI. 68. 15 : 41. *Rom. 16 : 16. 2 Cor. 8 : 1. Col. 4 : 14. Rev. 2d and 3d chaps. Seven churches. XI. 724.

Unity, Sympathy and helpfulness among the members. John 17 : 11. That they may be one. X. 509. 1 Cor. 12 : 26, 27. XI.

321, 322. Eph. 4 : 1-16. XI. 427. 1 Thes. 5 : 13. XI. 495. Col. 3 : 12-14. XI. 479. *Illus.* Acts 2 : 44, 45 ; 4 : 32. XI. 35, 36. Who are excluded. 1 Cor. 5 : 11. XI. 294, 5.

Duty, Privilege and Advantage of Church-fellowship. Heb. 10 : 25. Not forsaking the assembling of ourselves together. XI. 593. Acts 2 : 42, 46, 47. XI. 24, 25. Matt. 18 : 19, 20. Where two or three are gathered together in My name, there am I, in the midst of them. X. 294.

Ultimate Fruits of a Perfected Christian Society or Church. Zech. 8 : 4, 5. IX. 582, 583. Zech. 14 : 20, 21. IX. 618-620.

The Church organization may be regarded : 1. As a school for education in the knowledge of God, duty, and service ; for building up strong and symmetrical Christian character ; and for training in personal Christian Endeavor. 2. As a Home for helpful fellowship and varied mutual ministries, for the development of a larger, fuller Christian Life. 3. As a Rest Cure for spiritual healing and restoration. 4. As an Agency for Christian Work, in its manifold departments. 5. As an Army, arrayed with the weapons of spiritual warfare, the Word and Prayer, accompanied and vitally enforced by the might of the Holy Spirit, or in other and simpler words, as a Divinely appointed and Divinely assured Missionary. Enterprise organized under the Master's Great Commission, for the extension of His Kingdom of grace and holiness through all the earth. B.

CIRCUMCISION.

Abraham's, a Token of Covenant and Sign of Faith in promise. I. 341-343, 345-350. Rom. 4 : 11, 12. Moral significance. Deut. 10 : 16 ; 30 : 6. II. 655, 711. Jer. 4 : 4. VIII. 417. Rom. 2 : 28, 29. Not outward but of the heart in spirit. 1 Cor. 7 : 19. Is keeping of commandments. Gal. 5 : 6. Availeth not. Col. 3 : 11.

CITY, FIRST.

Gen. 4 : 17, 20. Cities and Houses preceded Camps and Tents.

CITIES OF REFUGE, for Undesigned Manslaying.

Their Suggestions. III. 136–138.

CIVIL GOVERNMENT.

Rom. 13 : 1–6. The powers that be are ordained of God. He beareth not the sword in vain. He is a minister of God for good, an avenger for wrath to him that doeth evil. XI. 263. 1 Pet. 2 : 13, 17. Be subject to every ordinance of man for the Lord's sake. XI. 654. Titus 3 : 1. XI. 550. Christ's Teaching. X. 425. See II. 468. III. 284. Prayer for all in authority. 1 Tim. 2 : 1, 2. See LAW OF SINAI (Civil Law).

COMFORT ; CONSOLATION. From God. From His Word. From Godly Men.**From God.**

Isa. 40 : 1. Comfort ye, saith your God. VIII. 204. Isa. 51 : 12. I am He that comforteth you. VIII. 269. Isa. 61 : 2. To comfort all that mourn. VIII. 356. Isa. 66 : 13. As one whom his mother comforteth, so will I comfort you. VIII. 384. John 14 : 18. I will not leave you comfortless. X. 485. Acts 9 : 31. XI. 69. Rom. 15 : 5. God of patience and comfort. 2 Cor. 1 : 5, 7. Our comfort aboundeth through Christ. XI. 347. 2 Thes. 2 : 16, 17. Our Lord Jesus Christ, and God our Father comfort your hearts. XI. 503.

From the Word.

Ps. 119 : 50. My comfort Thy Word. V. 310. Rom. 15 : 4. Comfort of the Scriptures. XI. 272. 1 Thes. 4 : 18. XI. 493.

From Godly Men.

2 Cor. 1 : 3, 4. The God of all comfort comforteth us, that we may be able to comfort them who are in trouble by the comfort wherewith we are comforted of God. XI. 347. 2 Cor. 7 : 6, 7, 13. XI. 371, 373. Eph. 6 : 22. Col. 4 : 11. 1 Thes. 3 : 2. XI. 489. See AFFLICTION.

COMMANDMENTS. The Ten Commandments, lit. Words.

Ex. 20 : 2-6. Deut. 5 : 6-10. See LAW OF SINAI (*Moral Law*).

First Commandment. II. 161-164. Hosea 13 : 4. Know no God but Me. Ps. 16 : 4. See VII. 91.

Second Commandment. II. 164-169. 1 Cor. 10 : 14, 20. Flee from idolatry. 1 John 5 : 21. Keep yourselves from idols.

Third Commandment. II. 170-174. Lev. 22 : 32. II. 368.

[Profanity corrupts and depraves the heart. It is not hard to see why. It casts God and everything that is sacred out of the life. It weakens the obligations of truth, so that the swearer is almost invariably a liar, by the moral law that vices act and react on each other—just as, on the other side, virtues act and react on each other. There is a tremendous reversionary power over character in the language which we habitually use. Frivolous language will by and by make a frivolous nature. The language of purity and nobleness will go far toward making one pure and noble. And so the language of devils and the damned will help to form in us the nature of devils and the damned. Profanity not only injures those who indulge in it ; it injures also those who hear it. It perpetuates and strengthens the vice in others who already practice it. It spreads it with all its sinfulness and depraving power to the young and innocent. It shocks and wounds the feelings of those who love God and the Saviour whom others blaspheme. And not the least element of its wickedness is that there is so little temptation to it. There are very strong temptations in the way of personal advantage to theft and falsehood. Intemperance and licentiousness have the excuse, in their earlier stages, of pleasure—in their later stages of an imperious and well-nigh resistless physical appetite. But profanity pleases no sense, gratifies no passion, brings no profit. *W. R. Taylor.*]

Fourth Commandment. II. 174-183. Read I. 161-164. II. 74-76, 401-403. V. 126, 282. VII. 576. VIII. 316, 333-337, 483, 484. IX. 94-97. X. 136, 137, 644-646. Rev. 1 : 10.

[National Responsibility to God binds to Sabbath Observance. If the nation is under the Moral Governor and responsible to Him, then if He requires the Sabbath to be set apart for His worship, the Civil Government, while it has no right to require of men adherence to any religious doctrine or attendance upon any religious services, is yet bound to enjoin upon them that they abstain from all unnecessary worldly occupations, so as not to interfere with those who do desire to worship. This Civil Sabbath the State owes to God. *Gregory.*]

Fifth Commandment. II. 184-188. Lev. 19 : 3. II. 511. Prov. 1 : 8. VI. 236. Prov. 6 : 20. VI. 281. Prov. 17 : 6. VI. 346. Prov. 30 : 17. VI. 424. Matt. 15 : 4. X. 259. *Illus.* III. 449. VII. 413-417.

Sixth Commandment. II. 189, 190. Gen. 9 : 6. I. 253, 4. Gen. 4 : 6. The voice of thy brother's blood crieth unto Me. Ex. 21 : 12. II. 498. 1 John 3 : 15. Whoso hateth his brother is a murderer. Rev. 21 : 8. Matt. 15 : 19. Out of the heart murders, etc. [The moral character of an act determined by the spirit and motive that actuates the doer.] Seventh Commandment. II. 190-193, 462. Prov. 6 : 25, 32. VI. 283. Job 31 : 1, 12. VI. 161-163. Matt. 5 : 28, 29. X. 152. Heb. 13 : 4. Col. 3 : 4, 5. Rev. 22 : 15. Warnings. Prov. 2 : 16-19 ; 5 : 3-23. VI. 273-276. 7 : 5-27. VI. 284. 23 : 27, 28. VI. 390. II. 458-463.

See DIVORCE ; FAMILY.

Eighth Commandment. II. 194-196. Deut. 25 : 13. II. 513, 514. Prov. 11 : 1. VI. 301. Prov. 20 : 10, 23. VI. 365, 367. Amos 8 : 4-6. IX. 429, 430. Micah 6 : 10, 11. IX. 487. Eph. 4 : 28. XI. 433. 1 Cor. 6 : 10. Nor thieves inherit.

[The law of the world—whether stated in theological phraseology or not—is justice: yes, *retributive* justice. It rules absolutely throughout the universe, in every sphere of action of all intelligent being. Fraud upon workers, fraud upon buyers, *must*, by the very nature of things, entail the destruction of any society which tolerates it: nay, which blesses and approves it with the names of competition, supply and demand, the course of trade. Socialism, Communism, Nihilism are different expressions of one and the same movement; they mean 'red ruin and the breaking up of laws' for a society which has enthroned Mammon as the supreme object of human affection and worship, which sets up as the all-sufficient rule of life the principle of self-interest, which accounts of man as a mere wealth-producing animal. They mean the negation of country, of history, of liberty, of property, the destruction of all that constitutes civilization in the highest sense. *W. S. Lilly.*]

Ninth Commandment. II. 196-198. Prov. 6 : 19. VI. 280. Prov. 19 : 5 ; 21 : 28 ; 25 : 18. VI. 401. See SPEECH.

Tenth Commandment. II. 198-201. Hab. 2 : 9. IX. 512. Luke 12 : 15. X. 195. Eph. 5 : 3, 5. XI. 436. Col. 3 : 5. 1 Cor. 6 : 10. Nor covetous inherit. 1 Tim. 6 : 9, 10. XI. 524, 5.

Thus far for the Specific Precepts of the Moral Law. For a large treatment of its nature, essential principles, and manifold relations, see LAW OF GOD.

CONDEMNATION; Death (Second); Destruction; Fire; Hell; Judgment; Punishment; Wrath of God.

Condemnation : Rom. 5 : 18. Judgment to condemnation. John 3 : 18. Believeth not is condemned already. X. 90, 94. John 5 : 24. That believeth not come into condemnation. X. 130. Rom. 8 : 1. No condemnation to them in Christ. XI. 232. Jude 4-7. XI. 709.

Death : Ezek. 18 : 31, 32. Him that dieth. IX. 87-89. Ezek. 33 : 11. No pleasure in the death. IX. 142, 3. Jer. 31 : 30. Die for his own iniquity. VIII. 546. Ezek. 18 : 4, 20. Soul that sinneth shall die. Rom. 8 : 13. If ye live after flesh, ye shall die. Rom. 6 : 23. Wages of sin is death. XI. 226. Rev. 20 : 14. The second death. XI. 772.

Destruction : Prov. 29 : 1. Suddenly be destroyed, without remedy. VI. 417, 239. VII. 223. Ps. 52 : 5. Destroy forever. IV. 377. Matt. 7 : 13. Way leadeth to destruction. Rom. 3 : 16. Destruction in their ways. Phil. 3 : 19. Whose end is destruction. 1 Thes. 5 : 3. 1 Tim. 6 : 9. 2 Pet. 2 : 1. Jude 5.

Fire (Fig.) : Isa. 33 : 14. Dwell with devouring fire, everlasting burnings. VIII. 164. Isa. 66 : 24. Fire not quenched. VIII. 387. Mark 9 : 44. Ps. 11 : 6. Rain fire and brimstone. IV. 98. Matt. 25 : 41. Everlasting fire, prepared for devil and his angels. X. 463, 291. 2 Thes. 1 : 8. In flaming fire taking vengeance. XI. 488. Jude 7. Suffering vengeance of eternal fire. XI. 709. Rev. 20 : 15. Not in the book of life cast into the lake of fire. Rev. 21 : 8. Have their part in the lake that burneth with fire. XI. 778. Hell. Matt. 10 : 28 ; 23 : 33. Luke 16 : 23. Tophet. VIII. 153, 436.

Judgment : Rom. 2 : 3, 5. Revelation of righteous judgment of God. 1 Tim. 5 : 24. Going before to judgment. Heb. 10 : 27. Certain fearful looking for of judgment. 2 Pet. 2 : 3, 4. Judgment lingereth not. Jude 6, 15. Judgment of the great day—to execute upon all. Read VIII. 387.

Punishment : Matt. 25 : 46. Shall go away into everlasting punishment. 2 Thes. 1 : 9. Punished with everlasting destruction. XI. 499. 2 Pet. 2 : 9. Day of judgment to be punished. Rom. 2 : 9. Tribulation and anguish upon every soul that doeth evil. Ps. 28 : 5. He shall break them down, because they regard not. IV. 213. Ezek. 22 : 14. Can thy heart endure when I deal with thee? IX. 107. Jer. 8 : 20, 22. VIII. 437-439.

Wrath of God : John 3 : 36. Wrath of God abideth on him. Rom. 1 : 18. XI. 201. Revealed from heaven. Rom. 2 : 5, 8. Treasurest up wrath against the day of wrath. 2 Thes. 1 : 7-9. XI. 498. Matt. 3 : 7. Flee wrath to come. Rev. 6 : 16, 17. Wrath of the Lamb. Great day of His wrath is come. XI. 745. (Fig.) Isa. 30 : 27-34 ; 66 : 15. VIII. 153, 384. Nahum 1 : 6. IX. 496. Hosea 4 : 17 ; 9 : 12. IX. 348, 362.

Actual Divine Judgments, Justified. The Flood. I. 227, 229, 232, 235, 242-244. Sodom. Gen. 19 : 23-25. I. 362-364. Amalek. Ex. 17 : 14-16. II. 95. Golden Calf. Ex. 32 : 26-29. II. 253. Nadab and Abihu. II. 521-523. Korah. II. 564. Sihon and Og. II. 588. Extermination of Canaanites. III. 67-72. Achan. Josh. 7 : 15, 25. III. 77, 79. Prophet from Judah. VII. 73-75. Gehazi. VII. 195-198. Uzziah. VII. 322. Ananias and Sapphira. XI. 37.

Other Passages Bearing upon this Theme: Deut. 19 : 20.

And those which remain shall hear, and fear, and commit no more any such evil. II. 488. Ps. 11 : 6. IV. 98. Ps. 52 : 5. IV. 377. Prov. 18 : 14. VI. 353. VII. 223. Jer. 6 : 29, 30. VIII. 430. Condemnation for personal sin. Ezek. 18 : 4, 20. IX. 81-84. Hosea 13 : 3. IX. 375. Joel 2 : 11. IX. 395. Nahum 1 : 3, 6. IX. 495. Acts 1 : 25. XI. 15. 2 Cor. 5 : 11. XI. 365.

[Isaiah says, 3 : 11, "Woe unto the wicked ! for the reward of his hands shall be given him." This is the great and fundamental principle of certain retribution for sin, a principle we cannot hold too clearly or too strongly. Whatever tends to tamper with this principle, or to weaken its hold upon the conscience, is alien to the true Christian view. By unalterable laws impressed upon the nature of man and on the universe, righteousness is life, and sin is inevitable misery and death. Omnipotence itself could not reverse this law, that so long as a sinner continues in his sin he must suffer. On the other hand, where this principle is firmly grasped, there ought to be much room for difference of views on points which, from the nature of the case, are obscure and tentative. In regard to those things on which the Scripture gives no light and is silent, our wisdom is to imitate its caution, and refrain from dogmatism. In respect of so appalling a subject as the future fate of the lost, there is room for a wise Agnosticism. I prefer to say that, so far as my light goes, I see no end, and there to stop. Concerning the untold millions who have never heard of Christ at all, and the multitudes within the limits of Christendom, who give no evidence of true regeneration, vast numbers of whom are living worldly and godless lives, we feel instinctively that the last word has not been—cannot be—spoken by us here. It may be said, and with much truth, that for those who have the light, there is no excuse. Salvation has been put within their reach, and they have deliberately rejected it. But even here are there not elements we dare not overlook ? Men are responsible for the use they make of light, but how much here also is not due to the individual will, which is crossed by influences from heredity, from environment, from up-bringing, from pressure of events ! God alone can disentangle the threads of freedom in the web of character and action, and say how much is a man's individual responsibility in the result, as distinguished from his share in the common guilt of the race. It is certain, from Christ's own statement, that, in the judgment of omniscience, all these things are taken into account, and that even in the administration of punishment there are gradations of penalty (Luke 27 : 47, 48) proportionate to men's knowledge and opportunities ; that, as Paul says, there is a distinction made between those who have "sinned without law," and those who have "sinned under law." *J. Orr.*]

For a judicious treatment of the so-called "Future Probation," see *Christian View of God and the World*, by Professor Joseph Orr, of Edinburgh, an admirable work throughout.

See DAY OF LORD ; WICKED ; WOES.

CONFESSION OF CHRIST.

Rom. 10 : 9, 10. With the mouth confession is made unto salvation. XI. 250. Matt. 10 : 32, 33. Whoso shall confess Me before men, him will I confess before My Father. X. 238. John 12 : 26. If any man serve Me let him follow Me. 2 Cor. 6 : 17. Come out, be separate. XI. 369. Rev. 3 : 5. I will confess his name before My Father, and before His angels. XI. 733.

See CHRISTIAN EXPERIENCE, p. 73 ; FAITH.

CONSCIENCE.

Rom. 2 : 15 ; 9 : 1. Bearing witness, excusing or accusing. XI. 206. 1 Cor. 8 : 7. Being weak is defiled. XI. 304. Titus 1 : 15. XI. 546. 1 Tim. 4 : 2. Seared. XI. 516. 2 Cor. 1 : 12 ; 4 : 2. XI. 348, 356. Acts 23 : 1 ; 24 : 16. 1 Tim. 1 : 5, 19. Good conscience (with pure heart and faith unfeigned). XI. 506, 508. Another's conscience. 1 Cor. 8 : 7-12 ; 10 : 25-29. 1 Pet. 2 : 19. Endure for conscience. XI. 655. 1 Pet. 3 : 16, 21. XI. 659. See ACCOUNTABILITY.

[Reason and conscience abide with the soul as indestructible elements of human nature, one enforcing the sense of *dependence upon God*, the other compelling the consciousness of *obligation to Him*. B]

CONSIDERATION ; Attention ; Harkening ; Heed ; Pondering ; Thought ; Meditation.

Deut. 4 : 39. Consider in thine heart. Isa. 41 : 20. See and consider. Hag. 1 : 5. Consider your ways. IX. 540. 1 Tim. 2 : 7. Consider and the Lord give thee understanding. Ps. 119 : 95. I will consider. Isa. 1 : 3. My people doth not consider. VIII. 20. Isa. 44 : 18. Neither consider. Isa. 55 : 2, 3. Harken diligently . . . and your soul shall live. VIII. 301. Luke 8 : 18. Take heed how ye hear. Prov. 1 : 33. Rom. 10 : 17. Ps. 85 : 8.

Prov. 4 : 1, 20. Attend to my words. 5 : 1; 7 : 24. 1 Tim. 4 : 13. To reading. Neh. 8 : 3. Acts 16 : 14. Attended to things spoken. XI. 114.

Heb. 2 : 1. Ought to give earnest heed to things heard lest. XI. 559.

Prov. 4 : 26. Ponder the path of thy feet. Luke 2 : 19. Pondered in her heart.

Ps. 48 : 9. Thought of Thy lovingkindness. 119 : 59. I thought on my ways and turned. V. 312. II. 710, 729. 2 Cor. 10 : 5. Into captivity every thought. Phil. 4 : 8. Things true, honorable, just, pure, lovely, and of good report, think upon. XI. 464. Isa. 55 : 7. Unrighteous forsake his thoughts. Rom. 2 : 15. Thoughts accusing or excusing. Ps. 119 : 113. Jer. 4 : 14. Vain thoughts. VIII. 418. Matt. 15 : 9. Evil thoughts.

Josh. 1 : 7, 8. Meditate therein day and night. III. 39-41. 1 Tim. 4 : 15. Meditate on these things. XI. 518. Ps. 119 : 15, 97, 99, 148. V. 291, 329, 350. Ps. 1 : 2. IV. 43. 39 : 3. Musing, the fire burned. IV. 290, 430. Ps. 63 : 6. IV. 430. 77 : 6, 12. V. 33. 104 : 34; 105 : 2; 143 : 5, 6. V. 34, 36, 202, 463. Isa. 26 : 8, 9. VIII. 126, 7. X. 197.

Jer. 23 : 20 and 30 : 24. In the latter days ye shall consider. VIII. 508-510.

CONVERSION.

Steps in Process : *Attention and Reflection*, producing conviction of sin. Deut. 30 : 1. II. 710. Ezek. 3 : 27. He that heareth, let him hear. IX. 31. (See X. 206-208.) Ps. 119 : 59. I thought on my ways. V. 312. Luke 15 : 17, 18. When he came to himself he said. X. 370. Acts 9 : 5, 6. Who art Thou, Lord. And trembling said, Lord, what wilt thou have me to do? XI. 62, 63. *Decision and Instant Action*. Ps. 119 : 59, 60. I thought and turned my feet to Thy testimonies. V. 313, 314. Luke 15 : 20. And he arose and came to his Father. X. 370. Acts 26 : 19. I was not disobedient to the heavenly vision. XI. 171. Gal. 1 : 16. Immediately I conferred not with flesh and blood. *Confession, Self-Surrender, Trust, Love and Consecration*. Luke 15 : 21. Father, I have sinned and am no more worthy to be called thy son. X. 371. (Read testimonies of Paul, Peter and John.)

Evidence.

Ps. 34 : 8. Taste and see. IV. 253. Ps. 66 : 16. Come and hear, I will declare what God hath done for my soul. IV. 444. Acts 9 : 11. XI. 63.

Some Recorded Conversions : Matthew. Luke 5 : 28, 29. Paul. XI. 61-64, 170, 171. The Ethiopian Treasurer, contrasted with Simon the Sorcerer. Acts 8 : 9-39. XI. 57-59. Lydia and the Jailer. Acts 16 : 14, 15, 27-34. XI. 113-116. See XI. 456, 457. See CHRISTIAN EXPERIENCE, pp. 73-75 ; CONSIDERATION, p. 96.

[The spirit of surrender and acceptance involved in the initial act of trust continues as the characteristic temper of the Christian man, and becomes a fixed mood of conscious dependence and receptiveness. *Stevens.*]

COVENANTS AND COVENANT PROMISES OF GOD.

With Noah Personally.

Covenant of Preservation. Gen. 6 : 18. I establish my covenant with thee . . . to keep alive. I. 237. Heb. 11 : 7. Prepared an ark for the saving of his house and became heir of righteousness by faith.

With Noah for the Race.

Covenant of God's Forbearance. Gen. 9 : 8-17. The waters shall no more destroy all flesh. And Gen. 8 : 20-22. Neither will I smite any more every thing living. I. 251, 2, 255, 6.

The One Unchangeable Covenant of Grace. Based upon the Promise at the Fall. Gen. 3 : 15. I. 188-192. Series of Covenant Promises made to Abraham as Representative Believer, including (1) the Making of his Seed a great Nation and the Gift of Canaan for its possession, a Promise Typical of the Innumerable Host in the Heavenly Canaan. (2) The Spiritual Blessing to come to All Peoples through Christ the Pre-eminent Seed of Abraham. Gal. 3 : 7-9, 16, 29. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ. First at Haran. Gen. 12 : 1-3. Will show thee land and make of thee a great nation, and in thee shall all the families of the earth be blessed. I. 288-292. At Bethel. Gen. 13 : 15, 16. Will give thee land and make thy seed as the dust of the earth. I. 310. At Hebron. Gen. 15 : 5, 18. Thy seed as the stars, that day the Lord made covenant with Abraham. Vs. 8-17. Confirmed by sacrificial symbol, as a sign and seal. I. 321, 324-329. Covenant Renewed and sealed by Circumcision. Gen. 17 : 2-11, 19, 21. I will establish My

covenant between Me and thee and thy seed after thee for an everlasting covenant, to be a God to thee and thy seed after thee. I. 339-342, 344, 347-350. Gen. 18 : 18. All nations shall be blessed in him (Abraham). I. 355. At Moriah. Gen. 22 : 17, 18. In thy seed shall all nations of the earth be blessed. I. 396, 398, 399. Renewed to Isaac at Gerar. Gen. 26 : 3, 4. Renewed to Jacob at Bethel. Gen. 28 : 13, 14. I. 444. A second time. Gen. 35 : 11, 12. I. 480. A third time. Gen. 46 : 1-4. I. 528. Covenant with Abraham referred to : 2 Kings 13 : 23. VII. 241. 1 Chron. 16 : 16. Neh. 9 : 8. Luke 1 : 73. Rom. 4 : 1, 12, 13, 16. Gal. 3 : 16, 29. Acts 7 : 8. XI. 48.

Covenant Transaction

between Jehovah and the newly Redeemed "Church in the Wilderness" (Acts 7 : 38) under Moses. A covenant with this Church as a representative body, standing for the Church in all ages, made at Sinai and founded on the Covenant made with Abraham. Ex. 19 : 3-8. II. 122-127. Ex. 24 : 3-8. Ratified by sprinkling of sacrificial blood upon altar and people. II. 234-237. Read II. 133-139 and 238-240. Summary of Covenant Engagements between God and His people. Deut. 26 : 16-18. Thou hast avouched the LORD to be thy God, and the LORD hath avouched thee, to be a peculiar people unto Himself. II. 677. The vital Relation and Significance of Blood Sacrifice in connection with the "Old" Covenant with Israel, under and after Moses. Read II. 358, 9, 362-364, 369, 370, 375, 389, 392, 416-418, 456-458.

Covenant with David,

whose person and reign were typical of Messiah and His Reign. 2 Sam. 7 : 12-16. III. 387-390, 392. Ezek. 37 : 22-26. VIII. 166, 7. V. 102, last note.

The New and Better Covenant of the Gospel Age.

Full Realization of Spiritual Blessings imperfectly disclosed to Abraham and Moses, in symbol and type through the Sacrificial Ritual, and typically through David and his reign. Pre-announced by Jeremiah and Ezekiel. Jer. 31 : 31-34. I will make a new covenant with Israel. This is the covenant that I will make ; I will write My law in their heart, and they shall know Me, for I will forgive their iniquity. I will be their God and they shall be My people. VIII. 546-550. Ezek. 11 : 19, 20. I will put a new spirit within you, and take the strong heart out of their flesh, that they may walk in My statutes and do them. IX. 56. Ezek. 36 : 25-27. I will sprinkle clean water upon you, and ye shall be clean. A new heart will I give you. And I will put My Spirit within you,

and ye shall keep My judgments and do them. And ye shall be My people and I will be your God. IX. 155-158, 160. Clear statement of the typical and temporary character of the Mosaic Ritual, and comparison of the "first," "old" Covenant of Sinai with the "new and better covenant established upon better promises" (Heb. 8:6). The latter is described in the words of Jeremiah, given above. Heb. 8:1, 2, 6-13. XI. 582-584. Heb. 9:1-26. IX. 586-589. Heb. 12:24. XI. 611. Many assurances that the covenant is "everlasting," and that God is "ever mindful of His covenant."

COVETOUSNESS.

Prov. 21:26. Coveteth greedily. VI. 372. Prov. 28:16. VI. 414. Jer. 6:13. Given to covetousness. VIII. 426. Jer. 17:11. VIII. 481, 2. Ps. 119:36. V. 302. Ezek. 33:31. Heart goeth after. Mark 7:22. Out of the heart proceedeth. Luke 12:15. Beware of. X. 195. Col. 3:5. Mortify. Eph. 5:3, 5. Let it not be named. XI. 436. 1 Tim. 6:9, 10. XI. 524, 5. 1 Cor. 6:10. Nor covetous inherit. See COMMANDMENTS (Tenth).

[“Covetousness, being a vice which has its seat in the affections, and which can work out its schemes through conventional forms, may very largely conceal its hideousness from public observation. But God, to whom the inner thought of a man is as visible as his outer act, regards it simply as a mode of that selfism which is the filthy fount of every human sin. Its ethical offensiveness is less offensive to the public eye, but it has the same root as the worst crimes which men can commit. In its influence over one’s spiritual interests it is perhaps more deadly than the lusts of the flesh, for these cannot wholly silence the voice of conscience. But conscience, with every other gift of noble origin, lies blasted in the soul which sells itself to Mammon. The covetous man’s worship of gold makes him an ‘idolater.’ His trust in riches holds him back from that self-surrender to God which is the condition of admission into the kingdom of God. It requires almost a miracle of grace to dispose the covetous man to exchange his love of gold for the love of Christ.”]

CREED, Doctrine.

James 1:23-25. XI. 625. Eph. 4:21. As truth is in Jesus. XI. 432. 1 Tim. 4:6, 16. XI. 519. 1 Tim. 6:3. Sound words,

the words of our Lord Jesus Christ, the doctrine which is according to godliness. 2 Tim. 1:13. Hold the form (pattern) of sound words. XI. 531. See XI. 793-796.

Need and Value of Creed or Formulated Doctrine.

It will not do for us to say we are more concerned with life than with creed, with practice than with thought, with piety than with speculation. Life, practice, piety, are in large measure built upon creed—are in large measure determined by and dependent upon our ideas of God, our conceptions of duty, of salvation, of eternal things; and this creed, these ideas and conceptions, are our theology. *British Quarterly.*

The religious sentiment, deprived of its natural foundation in dogma, loses its definite shape, evaporates and dies. Love cannot exist without a knowledge of the character and qualities of the Being to be loved. Fear can possess no intelligent character without definite acquaintance with the object of fear, and the reasons why He should be feared. Gratitude springs from the sense of benefits received and from the contemplation of the generous benevolence of the Benefactor. Desire must be directed to a special object if it is to be real and operative. Worship is the expression of a recognized relation of dependent inferiority between the worshiper and the worshiped. Reverence and adoration can only be kindled by the consciousness of a Being competent to claim them by the glory of His attributes. In every case the affection is called out by some corresponding truth. The hand which sweeps away the truth necessarily strangles the affection. It is necessary, therefore, in order to keep the religious sentiment alive and develop it into affection, to present religious truth in such a definite shape as the mind can grasp, the memory retain, and the heart appreciate, and at the same time to invest it with certitude. Yet more necessary is this in order to give the sentiment force and strength enough to control the passions, form the character, and regulate the conduct. All loopholes of escape must be stopped, and the conscience brought face to face with realities so sure and great as to abash, before their own majesty, the arrogance of self-will and the selfishness of self-indulgence. The dogmas of the Christian faith are invested to an extraordinary degree with both these characteristics. They are at once broad and simple enough for the comprehension of the most ignorant, and yet have heights and depths about them surpassing the grasp of the profoundest intellect. They come to the conscience invested with a Divine authority. *E. Garbett.*

The Christian doctrines are an important part of the intellectual and spiritual wealth of the world. The influence of these great doctrines and ideas is undeniable. Society largely owes

to them its refinement and cohesion, philanthropy its impulse, the course of civilization its progress and guidance. They have molded the life and shaped the conduct of the best of men for more than a thousand years. Heroism has been kindled by their light, culture perfected by their discipline, character transfigured in their radiance. Poetry, music, painting, architecture, have sought their inspiration, and the great imperishable creations of genius show their affinity with the finest sensibilities of our nature. It is of the highest themes and the most inspiring hopes that Christian theology speaks ; of the love of the heavenly Father toward the sinful and suffering children of men, and of that love preparing a people to conserve the law of righteousness and the knowledge of salvation, giving us at length, in Him who is "the brightness of the Father's glory and the express image of His person," a fuller revelation of Himself, and giving us also in His death redemption from sin, in His life the type of perfect humanity, in His resurrection the assurance and pledge of eternal blessedness. *British Quarterly.*

The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology ; by telling men of Christ's vicarious death and sacrifice ; by showing them Christ's substitution on the cross, and His precious blood ; by teaching them justification by faith, and bidding them believe on a crucified Saviour ; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit. *Bp. Ryle.*

There is a clear development of doctrine in the Scriptures, this development reaching its climax and its profoundest doctrinal depths in the writings of Paul. "Back to Christ" is the phrase now used by those who would cast aside the doctrinal statements formulated by the Church in all her history, and even throw suspicion on the Apostolic teachings, and take the words only of the Christ. The word "Credo" will never become obsolete while a Christian believer remains in the church militant. Creeds may have occupied too large a place, but the cry "No creed, but back to Christ" will never obtain. In order to get back to Christ, and to know Him when back to Him, requires the whole Bible, Old Testament and New ; and many of the great historic creeds will be found of great service in the work. *Interior.*

Christianity, it is sometimes said, is a life, not a creed. It is a spiritual system, and has nothing to do with dogmatic affirmations. But this is to confuse two things essentially different—Christianity as an inward principle of conduct, a subjective religious experience, on the one hand, and Christianity as an objective fact, or an historic magnitude, on the other. But can even the life be produced, or can it be sustained and nourished, without knowledge ? It is a strange idea of many

who urge this objection in the interests of what they conceive to be a more spiritual form of Christianity, that "spirituality" in a religion is somehow synonymous with vagueness and indefiniteness. This was not Paul's idea of spirituality—he by whom the distinction of "letter" and "spirit" was most strongly emphasized. The region of the spiritual was rather with him, as it is throughout Scripture, the region of clearest insight and most accurate perception—of full and perfect knowledge (epignosis). His unceasing prayer for his converts was, not that their minds might remain in a state of hazy indistinctness, but that God would give them "a spirit of wisdom and revelation in the knowledge of Him, having the eyes of their heart enlightened," that they might grow up in this knowledge, till they should "all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." *J. Orr.*

CRITICISM. References and Discussions.

Critical Views and Methods. I. 56. Rationalistic Criticism. I. 77. Limits of Legitimate Criticism. II. 16. Codes and Critics. II. 116-120. Law and Historical Books. VII. 22-25. Witness of Monuments. VII. 26-34. Finding the Law in Josiah's Time. VII. 387-390. Daniel. Isa. 40-66. Deuteronomy and Levitical Code as related to Post-Exilic Period. VII. 474, 5. The Law in the Times of Ezra and Nehemiah. VII. 478-481.

Main Questions raised by so-called Higher Criticism in England and America: Authorship of Pentateuch. I. 70-79. II. 21-25. II. 626-633. III. 18-20. VII. 15-26. Of Isaiah, chs. 40-66. VIII. 15, 182-202. Of Daniel. IX. 204-216. Of Zechariah, chs. 9-14. IX. 548. See OLD TESTAMENT; PENTATEUCH. Also see APPENDIX.

God has tempered all together, so that if one member of the body suffers, all will suffer with it. It may be persecuted, neglected, maligned or controverted, but the Scripture may not be broken. Destructive criticism may go to work with its penknife, as did the infatuated King of Judah on the roll of Jeremiah's prophecies. But when the penknife and fire have done their worst, the writing is calmly restored, as it was before. Our Bible cannot be taken to pieces, or dissolved into its elements. Here are many Books, and yet the Book is one.

“ With the Eternal Heraldry,
And signature of God Almighty stamped,
From first to last.”

—Donald Fraser.

Criticism has its function, but it must be a subordinate one. The true science, whether of human things or of Divine things, must look upward and not downward, toward the highest end of *knowledge*, not toward the intermediate point of *speculation* or *theory*. *Redford.*

For the Church of Christ and for true Christian scholarship the literary study of the Old Testament can never be the highest aim; it can be merely a means to an end. With Christ and the apostles, the Church has always seen in the writings of Moses, of the psalmists, and of the prophets, not a random collection of literary remains, useful only to determine the state of civilization, culture, and religion in Israel, but rather the records of the kingdom of God on earth as it was developed historically, and in its preparatory state, until, in the fullness of time, when the proclamation was heard that the kingdom was *at hand*, the preparatory gave way to the real, the old covenant to the new. It is in the idea of the kingdom of God that Christian theology has always seen the sum and substance of both Testaments, as also the connecting link between them. *Schodde.*

Among all the evils with which he charged the Jews, Christ never once intimated that they had in any degree corrupted the canon either by addition, or diminution, or alteration. Since with so much zeal He purged the temple, and so often and sharply reprehended the Jews, for perverting the true sense of the Scriptures, much more, we may be assured, would He have condemned them, if they had tampered with, or vitiated, these sacred writings; but of this He never accused them. By often referring to the “Scriptures,” which He declared “cannot be broken,” the Lord Jesus Christ has given His full attestation to the whole of them as the unadulterated Word of God. *R. Haldane.*

It is important to observe in these days how the Lord here includes the Old Testament and all its unfolding of the divine purposes, regarding Himself, in His teachings, of the citizens of the kingdom of heaven. I say this because it is always in contempt and setting aside of the Old Testament that rationalism has begun. First, its historical truth, then its theocratical dispensation, and the types and prophecies connected with it, are swept away; so that Christ came to fulfill nothing, and becomes only a teacher or martyr; and thus the way is paved for a similar rejection of the New Testament, beginning with the narratives of the birth and infancy as theocratic myths, advancing to the denial of His miracles, then attacking the truthfulness of His own sayings, which are grounded on the Old Testament as a revelation from God, and so finally leaving us nothing in the Scriptures but, as a Ger-

man writer of this school has expressed it, a mythology not so attractive as that of Greece. That this is the course which unbelief has run in Germany should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student that Scripture is a whole, and stands or falls together. *Dean Alford, Comment. on Matt. 5 : 18.*

The Bible has been used for millenniums. On the ground of its authoritativeness as a source there has been elaborated a system of belief. This system of belief is accepted by many as true. Not simply because of the fact that it is built of materials furnished by the Bible, but because of its beneficent results and its adaptation to human needs and its appeal to the human heart, it is received as the truth. Now comes the Higher Criticism with a demand for a hearing on the validity and value of the sources of this faith. It claims to have an important message regarding these. When the message is heard, it is found that it consists in assertions inconsistent with the authoritativeness of the sources. . . . If the religious faith of men is built upon the content of given documents, and the content of those documents be proved either partly or in whole worthless, it must needs follow that the faith be reconstructed after the proof has been established. The extent of the reconstruction may be large or small ; it may amount to a slight revision or a complete revolution ; it may be nothing but the elimination of unreal features from Christianity ; or may be the surrender of its distinctive features, reducing it to a mere natural religion. This last is certainly possible. The religious or doctrinal bearings of the Higher Criticism cannot be a matter of indifference to the man, no matter what he may think as a scholar. . . . The evangelical critic does not consider that a conclusion reached by purely critical methods, and having less than a demonstrative force, is completely established until its consistency with the evangelical faith has been made clear. He has already adopted his faith as a matter of vital moment to him ; it has an irrefragable force in his estimation ; he must therefore certainly take the attitude of one who has the means of testing, modifying, correcting, and even rejecting merely conjectural results. Only thus can he be rational and loyal to what he holds to be the truth and to have the force of something more than conjecture. *A. C. Zenos, "Elements of the Higher Criticism."*

It is a singular coincidence that those portions of the Old Testament which are most essential to New Testament theology, as the Pentateuch, the book of Daniel, and the latter part of Isaiah, are just those parts which Rationalist criticism has selected as the favorite fields on which to display its skill. Those Messianic predictions which it can explain with plausibility as expressing Jewish hopes of earthly grandeur and prosperity, and incompatible with the teaching of Christ, it pronounces to be genuine. The prophecies

which represent the Son of Man as a heavenly judge coming in the clouds of heaven (Dan. 7) ; the Messiah as cut off (Dan. 9) ; Sion's King as meek and lowly and riding upon an ass (Zech. 9) ; the Good Shepherd sold for thirty pieces of silver (Zech. 12 : 10, 13) ; despised and rejected of men, cut off out of the land of the living, one upon whom the Lord hath laid the iniquity of us all (Isa. 53), are just the predictions which it endeavors to prove ungenueine.
A. McCaul.

According to the "modern critics," the evangelists may make mistakes in dates, in the interpretation of parables ; the Gospels may be composed of successive layers of unauthenticated oral tradition ; Genesis may be full of myths ; Deuteronomy may be a postdated concoction got up for a purpose ; Abraham, Isaac, and Jacob may be no longer historical persons, but "eponymous heroes ;" the Prophets may be emptied of all predictive element ; and the Messianic Psalms may be emptied of Christ ; and Ruth, Esther, and Daniel may "have only a very slender historical basis" . . . and yet the real Word of God remains unaffected by all such results, and its certainty is quite unimpaired. But the skeptic comes along, and he says, "What mockery ! Your Book is wrong in its chronology, wrong in its history, wrong in its sequence, wrong in its earlier moralities, and it cannot be right in its religion. It is not a reliable guide in facts, neither can it be a trustworthy guide in doctrines. In all points where we can definitely test it, it breaks down ; why should we depend on it when it treats of matters beyond the reach of mortal ken ? It tells us of earthly things, and it tells us wrong. How shall we believe it when it speaks of heavenly things ?" If this is the best case we can put before the great jury of humanity, the average man of the world, naturally an unbelieving animal, will, we fear, side with the skeptic, and I for one cannot blame him if he does. *Wilson.*

Pure conjecture has no place in scientific criticism. As a matter of fact, conjecture is resorted to by critics only as a last resource, and on the ground that the facts at hand do not lead to a satisfactory conclusion. Results based on conjecture are distrusted universally as admitting too much play to the subjective element in the critic and thus vitiated by personal preferences based on his education, temperament, or previous beliefs. *A. C. Zenos.*

Historical criticism of the Old Testament, so far as its results are revolutionary and destructive, proceeds upon utterly unwarrantable assumptions. It denies the reality of supernatural revelation and guidance. It sneers at miracles, and discredits any history which contains them. It resolves predictions into happy guesses, or regards them as uttered *post eventum*. It claims that, where a law is generally disregarded and violated, the statute could not have existed. It insists that a steady upward evolution is the universal law of history, and that Israel therefore could not have fallen from monotheism into idolatry, but must have risen from fetichism into

monotheism. But every one of these assumptions is unscientific, and is discredited by history. Revelation is a permanent feature of life, as our ethical intuitions and religious aspirations prove. Conscience is the mightiest of forces, supporting the authority of moral law as uncreated and eternal; and conscience and moral law bring all life into living contact with the supernatural and spiritual. God is immanent in the life of the world. Theism granted, and miracles are possible, while the resurrection of Jesus Christ blocks the path of every man who ventures upon their universal rejection. All history is luminous with ethical ideals which have been widely disregarded. The golden rule is not even now obeyed; did not Christ then utter the words? And is it true that an unbroken line of upward development is the story which history tells? Its pages are full of the record of political and religious apostasies. The early days of Greece were the best. The first centuries of Rome were the brightest. Primitive Christianity was better than its medieval type, and our theological reformers make the cry, "Back to Christ," their watchword. The record of the Old Testament religion corresponds, in its broad outlines, to the general history of the world, a constant and fierce battle, a succession of apostasies and reformations. Destructive criticism discredits its own results by its unhistorical and unscientific assumptions; and as the foundations are laid in the quicksand, the elaborate superstructure is doomed to collapse without the cost and the fatigue of bombardment. When historical criticism ceases to make its conclusions the premises of its argument, it will be time enough to take it seriously.

If the philosophical postulates of destructive criticism are unscientific and unhistorical, the conscious and wholesale literary immorality which it charges upon the biblical writers provokes the resentment of every fair-minded student. It would not be so bad if the literature were evaporated into romance. But it is branded as counterfeit and as deliberately reversing the order of facts, as transferring to ancient times what was an afterthought and a late priestly invention. Deuteronomy is declared not to have been found in Josiah's reign by Hilkiah, but to have been written by him, and palmed off upon the king and the nation as a creditable record of what Moses said and commanded in the plains of Moab. We are told that this pious act must not be condemned as forgery, because literary methods were not as strict as they now are, and that wholesale plagiarism was universally practiced; that speeches were credited to men which they never uttered, and which only represented what the author imagined they might or must have said; and that the emergency which confronted Josiah was such that extraordinary measures were required to meet it. But we look in vain, through the ethics of the prophetic literature which confessedly was in existence at that time, for any intimation that the end justifies the means. Every prophet would have denounced the

maxim; and this prophetic environment makes it incredible that so stupendous a literary invention, upon which the political fortunes of so many depended, could have been undertaken and carried forward to success. The audacity of the priest amazes one, and the stupidity of the people passes comprehension. Was there no way of determining whether Hilkiah's roll was an old or a new one? It was not kept under lock and key. It was read not only to Shaphan, the scribe, as a co-conspirator, but also to the king, who was not let into the secret, and then to large public assemblies which the king summoned. Friends and foes of the reform movement were present, saw, and heard, and not a voice was lifted against the solemn covenant which was publicly entered into over this roll which Hilkiah had produced; and yet it was all an invention! Seriously, what shall be said of such historical criticism?

Much in the same way the middle books of the Pentateuch are declared to be a post-exilian product, the work of an ambitious priesthood, who dressed up their ordinances in the literary garments of the wilderness life to give them easy currency among the people, and then invented the whole series of patriarchal stories as a fitting imaginary introduction. Moses cannot be regarded as the author even of the Decalogue. To admit that would involve the high antiquity of the first chapter of Genesis. The Psalter is brought down bodily to the period of the second temple, and David vanishes from its pages altogether. Joel cannot possibly be allowed a place among the older prophets, because his testimony to the ancient ritual is too varied and explicit. Chronicles is a priestly fabrication throughout, and wholly unworthy of credence. If similar passages are found in Judges and Kings, subtle, artless, and undesigned coincidences, they are quietly checked off as interrupting the narrative, introducing irrelevant ideas and interpolations by an unknown priestly redactor. Such critical judgments would be strange enough if the books in question were only private pamphlets, having a narrow and official circulation. But the hypothesis is a most monstrous one when it is applied to documents which constituted a popular literature, which passed into many hands and were freely circulated, and which were divided into pericopes and regularly read in a thousand synagogues. As well suppose that *Robinson Crusoe* and the *Arabian Nights* will ever be read in our churches with the gospels and the epistles. The theory brings the indictment of forgery against the entire nation, a supposition so violent that it needs only to be plainly stated to be instantly and indignantly rejected. The nation's imprimatur will count for something with every reader who has no particular theory to defend. He may find difficulties and discrepancies, as he does in any similar historical record, but he cannot regard the entire literature a lie.

The tortuous way in which even moderately conservative critics deal

with Hilkiah's discovery of Deuteronomy has a tendency to create a profound distrust of the literary ethics of the critical procedure. One intimates that the kernel of Deuteronomy is old and of Mosaic origin, but that its "parenthetic setting" belongs to the age of Josiah, and that it may be described as the "prophetic reformulation and adaptation to new needs of an older legislation." Another is somewhat more blunt when he says that Hilkiah is not the author of the Deuteronomic Code, but of "a new codification of an ancient code," of an ancient code which was found, and which after its discovery was cast into a new historical form. His theory is that "an ancient Mosaic code was discovered in Josiah's time, and that the code was put into a popular rhetorical form as a people's law book for practical purposes under the authority of king, prophet, and priest." This, we are told, we are at liberty to "*suppose*." Certainly, and we may suppose a great many more things, without a scintilla of evidence, and squarely in the face of the record. The roll, whatever it may have contained, is said to have been found, and to have been read, *as found*, to Shaphan, to the king, and to the people. There is no intimation of a recodification, or of the addition of a new "parenthetic setting." It does not help the matter to say that the literary forgery was only in the dress. Coin is none the less counterfeit because it contains a little genuine metal. If we may suppose that the parenthetic setting was invented, why must we suppose the code to have been ancient? Whatever date may be assigned to Deuteronomy, assuming Hilkiah's roll to have been the original Deuteronomy—which cannot be proved—it would seem to be clear that there cannot be any middle ground between its being a wholesale literary fraud and its discovery in its present form in Josiah's reign. Its present parenthetic setting may have been given to it long after Moses, but to regard the parenthetic setting as a later literary artifice, and the attempt to associate that setting with the discovery of an ancient code by Hilkiah, is substantially a surrender to Wellhausen. It is not so intended; but plain men will not be able to make anything else out of it. The critics mean well, but they show a strange ethical twist when they deceive themselves by phrases and conjectures whose emptiness appears as soon as they are stripped of their rhetoric. *A. J. F. Behrends, "Old Testament under Fire."*

DAY OF THE LORD, Great Day, The Day, That Day, Day of Christ, Day of Judgment.

Day of the Lord : Joel 1 : 15. *Read* IX. 389-392. Zeph. 1 : 14. IX.
526. Isa. 13 : 9. Zech. 14 : 1. Mal. 4 : 5. 1 Cor. 5 : 5.
2 Cor. 1 : 14. 1 Thes. 5 : 2.

Great Day : Rev. 6 : 17. Of His wrath. Jude 6. Judgment of the great day.
 The Day : Mal. 4 : 1. Cometh. Heb. 10 : 25. Approaching. 2 Pet. 3 : 10. Will come as. 1 Cor. 3 : 13. Shall declare it.
 That Day : Mal. 3 : 17. When I make up My jewels. Matt. 7 : 22. Will say, Lord. Matt. 24 : 36. Knoweth no man. 2 Tim. 1 : 12. Committed to Him against. Vs. 13. Find mercy in. 2 Tim. 4 : 8. Crown the Lord shall give me in that day.
 Day of Christ : Phil. 2 : 16. May rejoice in the day of Christ.
 Day of Judgment : Eccles. 12 : 14. Matt. 10 : 15 ; 12 : 36. Acts 17 : 31. 2 Pet. 2 : 9. 1 John 4 : 7. Jude 6. *Described.* Matt. 25 : 31-46. Rom. 2 : 5, 6, 16. 2 Cor. 5 : 10. Rev. 20 : 11-18, XI. 770-773. See CONDEMNATION, p. 93.

DEACON.

Acts 6 : 1-6. Seven deacons, set apart by prayer and laying on of hands. Some of their duties. XI. 45. 1 Tim. 3 : 8-13. Character and qualifications. XI. 514.

DEATH.

First Announced.

Gen. 3 : 19. Unto dust shalt thou return. I. 194. *Appointed to all.*
 Heb. 9 : 27. Appointed unto men once to die. Eccles. 3 : 2. A time to die. VI. 455. Eccles. 8 : 8. No man hath power to retain the spirit. VI. 490, 1. Eccles. 9 : 5. Living know that they shall die. VI. 496. Eccles. 12 : 7. Dust to dust. VI. 515-517. Jer. 16 : 6. Great and small shall die. 1 Sam. 14 : 14. We must needs die. III. 428. Deut. 31 : 14, 16. II. 718, 719, 729. XI. 361.

The event determined by God.

Job 30 : 23. Thou wilt bring me to death. VI. 159. Job 14 : 5. Number of his months is with Thee. VI. 87. Ps. 68 : 20. Unto Jehovah the Lord belong the issues from death. V. 465. John 14 : 3.

References to wicked.

1 Cor. 15 : 56. Sting of death is sin. XI. 340. Eccles. 8 : 10. Wicked buried. VI. 491. Prov. 14 : 32. Thrust down in evil-doing.

Christ, Victor over death.

Heb. 2 : 14, 15. Through death destroyed the power of death. XI. 561, 2. 1 Cor. 15 : 26. The last enemy destroyed is death. XI. 335. Isa. 25 : 8. He hath swallowed up death. VIII. 118-121, 9. 2 Tim. 1 : 10. Abolished death. 1 Cor. 15 : 54-57. Swallowed up death in victory. XI. 340. Hosea 13 : 14. IX. 377. Rev. 21 : 4. No more death.

Death of righteous—of saints.

"Dead with Christ." Rom. 6 : 8. Col. 2 : 20. "Dead in Christ." 1 Thes. 4 : 16. Prov. 14 : 32. Righteous hath hope in his death. VI. 327. Isa. 57 : 1, 2. Righteous taken away from evil. He entereth into peace. VIII. 320. Ps. 37 : 37. Latter end of the upright is peace. IV. 283. 1 Cor. 3 : 22. Death is yours. XI. 291. Rom. 8 : 38. Nor death can separate from love of God. XI. 243. Ps. 73 : 24-26. Afterward receive me to glory. V. 11-14. Ps. 116 : 15. Precious in the sight of the Lord is the death of His saints. V. 269-276. Rev. 14 : 13. Blessed the dead who die in the Lord. XI. 759. John 11 : 25. Though dead yet shall he live. X. 347. John 14 : 3. I will receive you unto Myself. X. 480.

The saint's death a sleep, with blissful awaking.

Ps. 13 : 3. The sleep of death. IV. 104. 1 Thes. 4 : 14, 17, 18. Them that are fallen asleep in Jesus will God bring with Him. So be ever with the Lord. XI. 492, 3. Acts 7 : 60. He fell asleep. XI. 54. Ps. 17 : 15. Satisfied when I awake in Thy likeness. IV. 129-133.

State of the Blessed Dead.

Immediate and Intermediate. Luke 23 : 43. To-day shalt thou be with Me in Paradise. X. 546. Ps. 73 : 24. Thou shalt receive me to glory. V. 11, 275, 6. Phil. 1 : 21, 23. To die is gain. To depart and be with Christ. XI. 448, 9. Also read XI. 331, 340, 759. X. 349.

[There is a recognizable "intermediate state," a period and a condition between death and the resurrection, between the present, of the dead, and the general judgment, between the spiritual sowing and the harvest home. The Romanists entered this state and filled it with their purgatory—a purely fiduciary and financial institution. A school of Protestant dreamers filled it with a

second probation. Out of these two a third scheme has been created—a high school or university for the race, where they shall make progress in sanctification. What living man knows anything about it? Not one. In Scripture there are the barest glimpses into that shadowy land. *Interior.*]

Helpful References and Suggestive Thought.

Job 14 : 10, 14. Where is He? Shall He live again? VI. 88–90.

Death to the aged. Job 5 : 26. As a shock of corn in its season.

VI. 43, 4. Of the strong. Jer. 48. Staff broken. VIII. 568.

Condition of the Infant dead. XI. 221. Death by Translation.

Enoch and Elijah. I. 225, 6. VII. 159, 160.

The righteous dead still live in their influence. Ps. 112 : 6. The righteous shall be had in everlasting remembrance. V. 252.

Heb. 11 : 4. Dead, yet speaketh. XI. 597.

God glorified in the manner of dying. John 21 : 19. By what death he should glorify God.

Further Suggestive Thought. II. 597, 8. 718, 9. 729. VII. 346–348.

See RESURRECTION ; IMMORTALITY ; HEAVEN.

[The death of the body is the separation of the soul from the body ; but the death of the soul is the separation of the soul from God. *Augustine.*

Death may be regarded as “the last enemy, as it brings to a final and abiding issue the life-process of probationary training, and forever closes all opportunity of obtaining Divine forgiveness, acceptance, and restoration to childship. Hence its only ‘sting’ is found in unforgiven and unremitted sin. But to the soul that trusts in Christ, death has no sting, for he himself has been destroyed by Christ. The word of the Master is both sustaining and sure, ‘He that believeth in Me shall never die.’” B.

The Pauline statement is, “Through one man sin entered into the world and death through sin ; and so death passed unto all men, for that all have sinned.” So far from regarding this relation of human death to sin as an excrescence of the Christian view, which may be dropped without detriment to its substance, I regard it as a truth most fundamental and vital—organically connected with the entire Christian system. Its importance comes out most clearly when we consider it in the light of the Christian doctrine of Redemption. The Bible knows nothing of an abstract immortality of the soul, as the schools speak of it ; nor is its Redemption a Redemption of the soul only, but of the body as well. It is the Redemption of man in his whole complex personality—body and soul together. It was in the body that Christ rose from the dead, ascended to heaven, and lives and reigns there for evermore. It is His promise that, if He lives, we shall live also ; and this promise includes a pledge of the resurrection of the body. The truth which underlies this is, that death for man is an effect of sin. It did not lie in the

Creator's original design for man that he should die—that these two component parts of his nature, body and soul, should ever be violently disrupted and severed, as death now severs them. Death is an abnormal fact in the history of the race; and Redemption is, among other things, the undoing of this evil, and the restoration of man to his normal completeness as a personal being. *J. Orr.*]

DEMONIAC, "Devil."

See X. 118, 219-221.

DESPONDENCY. "Cast Down." "Disquieted." Encouragement to be Strong, of good Courage, to Trust, to Hope in and Wait on the Lord:

Ps. 27 : 13, 14. Be strong, and let thine heart take courage. Yea, wait thou on the Lord. IV. 205-212. Ps. 31 : 24. IV. 236. Deut. 31 : 6, 7. II. 716. Josh. 1 : 6, 9, 18. III. 38, 41. 1 Kings 2 : 2. III. 481. Ps. 119 : 25, 28. V. 298, 300. Ps. 42 : 5, 11. Why cast down? Hope in God, for I shall yet praise Him. IV. 310-319, 322. 2 Cor. 4 : 9. Cast down but not destroyed. 2 Cor. 7 : 6. God comforteth those that are cast down. XI. 371. Ps. 56 : 3. What time I am afraid, I will put my trust in Thee. IV. 395. Special Treatment of Elijah. VII. 119-126. See AFFLICTION; ANXIETY; INFIRMITY; FAITH; HOPE; WAITING ON GOD.

DILIGENCE. Idleness.

Diligence, or Industry, tends to Thrift, Competence and Honor. Prov. 10 : 4. Hand of the diligent maketh rich. VI. 296. Prov. 13 : 4. The soul of the diligent shall be made

fat. VI. 313. Prov. 12 : 24, 27. The hand of the diligent shall bear rule. The precious substance of men is to the diligent. VI. 311. Prov. 21 : 5. The thoughts of the diligent tend only to plenteousness. VI. 371. Prov. 22 : 29. A man diligent in his business shall stand before kings. VI. 382, 383. Prov. 27 : 23. Be thou diligent to know the state of thy flocks. VI. 411. Prov. 31 : 27. Rom. 12 : 11. In diligence not slothful. XI. 260.

Idleness, or Slothfulness, tends to Waste, Want, Wretchedness, and Disgrace.

Prov. 18 : 9. He that is slack in his work is brother to a destroyer. VI. 351. Prov. 19 : 15. An idle soul shall suffer hunger. VI. 360. Prov. 13 : 4. The sluggard desireth and hath nothing. VI. 313. Prov. 20 : 4. The sluggard shall beg in harvest and have nothing. Prov. 6 : 6-11. Go to the ant, thou sluggard. Thy want shall come as an armed man. VI. 277. Prov. 15 : 19. The way of the sluggard as a hedge of thorns. VI. 333. Prov. 24 : 30-34. Vineyard of the slothful all grown over with thorns. VI. 398, 399. Eccles. 10 : 18. By slothfulness the roof sinketh in, and through idleness the house leaketh. VI. 505. 1 Tim. 5 : 8. If any man provide not for his own, he is worse than an infidel. XI. 521. Prov. 26 : 14, 16. VI. 405.

Applied to spiritual acting :

Heb. 6 : 11, 12. Show diligence, . . . be ye not sluggish, but imitators of them who through faith and patience inherit the promise. XI. 576. 2 Pet. 3 : 14. Be diligent, that ye may be found of Him in peace, without spot and blameless. 2 Pet. 1 : 10. Give the more diligence to make your calling and election sure. XI. 672,

DIVORCE. Unlawful Connections.

II. 458-461. Matt. 5 : 31, 32. X. 152. Matt. 19 : 3-9. X. 385-387. 1 Cor. 5 : 1-5. XI. 294. 1 Cor. 7 : 11, 13-15, 39. XI. 300. See COMMANDMENTS, *Seventh* ; FAMILY, *Marriage*.

DOUBTS, Doubting.

Ps. 73. V. 16. Ps. 112. V. 254. Dan. 5 : 16. IX. 257. 2 Cor. 7 : 5. XI. 371.

Antidotes : Faith and Obedience.

Mark 14 : 30, 31. Wherefore doubt ? X. 248. Mark 11 : 23. If ye have faith and doubt not. X. 415. John 7 : 17. If any one wills to do the will of God he shall know. X. 304. Acts 10 : 20. Doubting nothing. XI. 74. Rom. 14 : 23. XI. 270. 1 Tim. 2 : 8. Pray without doubting.

Personal investigation and testing invited.

Doubters asked to examine the reasonableness of God's claim to obedience and trust, and to test by personal experience the validity and sufficiency of the covenant promises of God touching the Redemption accomplished by Christ Jesus sealed and assured by the regenerating energy of the Holy Spirit. The reasonable and conclusive grounds of God's claims and appeals to man's belief and responsive action comprise the substance of the whole Bible. These are clearly and effectively stated by the Old Testament Psalmists and Prophets, and by the writers of the New Testament ; and most fully and convincingly by Christ Himself in every form of utterance and teaching. And they find exemplary illustration and impressive enforcement in manifold details of the history of individuals and nations in both Testaments. We cite a few simple but significant sentences : Isa. 1 : 18. Come now, let us reason together, saith the Lord. VIII. 24, 25. Isa. 41 : 21. Bring forth your strong reasons. VIII. 216. Acts 24 : 24, 25. As he reasoned of righteousness and judgment to come. XI. 165. Rom. 12 : 1. Your reasonable service. XI. 256, 257. Invitations to personal test. Ps. 34 : 8. O taste and see that the Lord is good. IV, 253, John 1 : 39. Come and see. X. 76.

DRUNKENNESS, Strong Drink, Wine.

Strong Drink :

"What satiates or intoxicates." *Young*. Prov. 20 : 1. Strong drink a brawler. VI. 363-365. Isa. 5 : 11-14, 22. Woe to them that follow strong drink. VIII. 36, 37. Isa. 24 : 9. Bitter to them that drink. Isa. 28 : 7. Through strong drink gone astray. VIII. 138. Hab. 2 : 15. Woe to him that giveth his neighbor. IX. 514.

Wine.

For meaning and discriminated use of Heb. and Gr. word, read V. 195, 6 (Ps. 104:15), VI. 390, 1. Prov. 20:1. Wine is a mocker. VI. 363, 4. Prov. 23:20. Not among winebibbers and gluttonous eaters. VI. 387. Prov. 23:29-35. Read VI. 391-394. Eph. 5:18. Be not drunk with wine. Rom. 13:13. Not in rioting and drunkenness. Gal. 5:21. Works of flesh, drunkenness. 1 Cor. 6:10. Nor drunkard inherit the Kingdom.

Illustrations:

Noah. Gen. 9:21. I. 257. Lot. Gen. 19:32. Rechabites VII. 415-417. Dan. 1:8. IX. 224.

ELDER.

Heb. zagen ; Gr. presbuteros. Aged person. A rank or office found in many early nations, and common to the Jewish and Christian Church, and noted as a constituent element of the Heavenly Church.

Gen. 50:7. Elders of the land of Egypt. I. 555. Meaning and Use. Ex. 4:29. Elders of Israel. I. 593. Ex. 24:1, 9. Seventy elders. II. 241, 541, 2. Rev. 4:4, 6. XI. 739. Rev. 5:10. XI. 742. Rev. 11:16. XI. 753.

Acts 14:23. Ordained elders in every church. XI. 103. Acts 20:17. Called elders of church (Ephesus). XI. 147, *8. Acts 16:4. (Joined with apostles) Ordained of apostles and elders. Tit. 1:5. Ordain elders in every city. XI. 545. *Counsels and Duties.* Acts 20:28-32. XI. 147, 8. 1 Pet. 5:1-5. XI. 666. *Two Classes.* 1 Tim. 5:1, 17-19. XI. 521. See 1 Tim. 3:1, 2. XI. 513. Tit. 1:7. XI. 529.

See BISHOP ; PREACHER.

ETERNITY.

Heb. Olam ; Gr. Aion. Everlasting. Eternal. XI. 500, 672.

Eccles. 3:11. Set eternity in their heart. VI. 465. Isa. 57:15. The Lofty One who inhabiteth eternity. VIII. 323. 2 Cor. 4:18.

Things not seen are eternal. XI. 361. 2 Cor. 5 : 1. House, eternal in the heavens. XI. 361, 2. Heb. 7 : 16. Power of an endless life. XI. 579, 580. 2 Cor. 4 : 17. Eternal weight of glory. XI. 360.

Life everlasting, eternal. Matt. 25 : 46. X. 463. Mark 10 : 30. John 3 : 15; 6 : 47, 54; 10 : 28; 17 : 2, 3. X. 506. Rom. 2 : 7; 6 : 23. 1 Tim. 6 : 12. 1 John 2 : 25; 5 : 12, 13, 20. Jude 21.

Everlasting and eternal further applied: Covenant. 2 Sam. 23 : 5. Heb. 13 : 20. Salvation. Isa. 45 : 17. Heb. 5 : 9. 2 Tim. 2 : 10. 1 Pet. 5 : 10. Redemption. Heb. 9 : 12. Inheritance. Heb. 9 : 15. Mercy. Ps. 100 : 5. Strength, Arms (of God). Isa. 26 : 4. Deut. 33 : 27. Righteousness. Ps. 119 : 142. Kingdom. Ps. 145 : 13. Gospel. Rev. 14 : 6. Consolation. 2 Thes. 2 : 16. Joy. Isa. 35 : 10. Light. Isa. 60 : 19. Love. Jer. 31 : 3. Punishment. Matt. 25 : 46. Destruction. 2 Thes. 1 : 9. Fire. Matt. 18 : 8; 25 : 41. Jude 7. Isa. 33 : 14. Also, Ps. 16 : 11. Pleasures for evermore. Ps. 133 : 3. Habitations. Luke 16 : 9.

FAILURES OF GOOD MEN AND LESSONS.

Noah. I. 257, 8. Abraham. I. 300-302, 374-377. Isaac. I. 426. Jacob. I. 431, 2. Moses. II. 542, 568-570. David. III. 340, 416-423. Elijah. VII. 119. Hezekiah. VII. 354, 5. Also III. 318.

FAITH. Belief, Believe, etc. (*Pistis, Pisteuo*). Meaning: Trust, Confidence in, Leaning on.

Trust, the Old Testament word. Faith or Belief, the word of New Testament. Comprehensively, including intellectual assent to revealed truths respecting God and Redemption; submission of the will, or self-commitment and consecration; and confidence of the heart (Rom. 10 : 10. XI. 249), or loving trust in and leaning upon God and His words of promise. Briefly, Trust in a Redeeming God and assured confidence in His Work for and in us.

[God asks you to believe in Him, a living Divine Saviour, and in the personal and historical facts of His mediation. Religion belongs in the heart-beat of a man's affections and in the breath of his daily desire. But when the heart has taken it in, it will not lock it there and make it a prisoner. It must go abroad for the blessing of man, and the praise of God. *Bp. Huntington.* Faith is an acceptance, a renunciation of claim, a confession of unworthiness, an act of homage to God's grace. It is without merit, but not without excellence. It is the very opposite of a meritorious claim upon God's mercy; but there is an ethical excellence in the renunciation of such claim because it is the essence of the obedient and teachable spirit. *Stevens.*]

The sole Biblical definition. Heb. 11 : 1. Now faith is the assurance of (the giving substance to) things hoped for, the proving (or test) of things not seen. XI. 596. For further uninspired description of trust or faith, see Old Test. paragraphs : Ps. 18 : 2. IV. 137; 22 : 8. IV. 173. Ps. 23; 25 : 2. IV. 94. 28 : 7. IV. 214. 31 : 19. IV. 234. Ps. 32 : 10. IV. 245. 34 : 8, 22. IV. 253, 258. 37 : 3, 5. IV. 272-275. 40 : 4. IV. 298. 55 : 23. IV. 393. 56 : 3, 4. IV. 395. 62 : 8. IV. 418. 112 : 7. V. 252, 3. Job 13 : 15. VI. 83. Prov. 3 : 5. VI. 249. Prov. 29 : 25. VI. 419. Isa. 12 : 2. VIII. 82. Isa. 26 : 3, 4. VIII. 124-126. Isa. 50 : 10. VIII. 265, 6. Isa. 57 : 13. VIII. 322. Jer. 17 : 7, 8. VIII. 477. Eph. 1 : 12. XI. 417.

The Supreme Object of Faith, Christ and Salvation by His Grace. Acts 16 : 31. Believe in the Lord Jesus Christ, and thou shalt be saved. Acts 15 : 11. We believe that through the grace of the Lord Jesus Christ we shall be saved. Rom. 10 : 4. Christ the end of the law for righteousness to every one that believeth. 1 John 5 : 1. Whoso believeth that Jesus is the Christ is begotten of God. 2 Tim. 1 : 12. I know Him whom I have believed and am persuaded, etc. Gal. 2. I live by the faith of the Son of God, who loved me and gave Himself for me. John 1 : 7. Heb. 11 : 6. 1 John 4 : 16. Prov. 3 : 26.

Personal Faith or Trust in the Saving Christ an Essential Condition of Saving Grace. (*Man's part and act.*) Eph. 2 : 8. By grace are ye saved, through faith; and that (salvation) is the gift of God. 2 Thes. 2 : 13. Chosen to salvation through sanctification of the Spirit and belief of the truth. Passages showing the co-operation of God in help of man's own act of faith, as in every spiritual act. (See AGENCY.) Gal. 5 : 22. Fruit of Spirit faith. Heb. 12 : 1. Christ the author and perfecter of faith. Phil. 1 : 29. To you it is given not only to believe but to suffer. Every influence and help God

will impart to prompt and secure faith, except its direct creation in the soul, else man has no responsibility.

Faith a Living and Active Principle. Productive and Capable of Increase and Growth. 2 Cor. 4 : 13. We believe and therefore speak. Gal. 5 : 6. Faith worketh through love. XI. 406. James 2 : 14-26. Without works dead. XI. 629. Christ calls it the work that God demands of man. John 6 : 9. This is the work of God, that ye believe on Him whom He hath sent. Luke 17 : 5. Increase our faith. 2 Cor. 10 : 15. Your faith is increased. 2 Thes. 1 : 3. Your faith groweth exceedingly. 1 Thes. 1 : 10. Perfect what is lacking in your faith. 2 Tim. 1 : 6. *Differing Measures.* Little faith. Matt. 6 : 30, etc. Great faith. Matt. 8 : 10. Full assurance of faith. Heb. 10 : 22. Strong in faith. Rom. 4 : 20. Mark 4 : 40. Luke 17 : 6.

Faith must be unceasingly exercised. Heb. 3 : 14. Hold our confidence unto the end. Jude 20. Building up yourselves on your faith. Col. 1 : 23. Continue in faith. 1 Tim. 6 : 11. 2 Tim. 2 : 22. Follow faith. Heb. 10 : 23. Hold fast faith. 1 Cor. 16 : 13. Stand fast in faith. 1 Pet. 5 : 9. Resist, steadfast in faith. *Illus.* Col. 2 : 5.

[In the Christian life there is great need of watchfulness and prayer ; of self-denial and of striving, of obedience and diligence. But "all things are possible to him that believeth." "This is the victory that overcometh, even our faith." It is faith that continually closes its eyes to the weakness of the flesh, and finds its help and joy in the sufficiency of an Almighty Saviour, that makes the soul strong and glad. *A. Murray.*]

Effects, Fruits, Final Reward, of Faith. *Effects :* James 1 : 3. Worketh patience. XI. 617, 619. Acts 15 : 9. Purifies the heart. 1 John 5 : 4, 5. Overcometh the world. XI. 699. 1 Pet. 1 : 5. By the power of God guarded through faith. XI. 647. The unseen controls our life. 2 Cor. 5 : 7. We walk by faith. XI. 362. Matt. 8 : 13. According to faith, be it to you. Mark 9 : 23. All things possible to him that believeth. X. 285, 6. *Fruits :* Remission of Sins. Acts 10 : 43. Strength. Isa. 30 : 15. In confidence your strength. VIII. 150, 1. Peace and Joy. Rom. 5 : 1, 2 ; 15 : 13. 1 Pet. 1 : 8. Thankfulness. 1 Tim. 4 : 3. Readiness to testify. Ps. 116 : 10. 2 Cor. 4 : 13. We believe and therefore speak. V. 267. XI. 358, 9. 1 Thes. 1 : 7. Godly edifying or building up godly character. 1 Tim. 1 : 4. Jude 20. XI. 710. The Father's love. John 16 : 27. The Father loveth you because you have believed. Promise, Reception, Sealing of the Spirit. Gal. 3 : 14. John 7 : 39. Eph. 1 : 13. XI. 417, 399. Children of God. John 1 : 12. Gal. 3 : 26. Ye are . . . by faith. XI. 400. Indwelling of Christ. Eph. 3 : 17.

Christ in your hearts. X. 425. Christ present intercession. John 17 : 20. I pray for them that shall believe. Present spiritual life. Gal. 2 : 20. I live by faith in Son of God. XI. 396. John 7 : 38. *Reward, or Ultimate Result* : 1 Pet. 1 : 5, 9. Receiving the end of your faith, even the salvation of your souls. XI. 648. Heb. 10 : 39. Believe to saving of the soul. XI. 595. Heb. 6 : 12. Through faith inherit the promises. XI. 576. Rom. 6 : 10. XI. 224. Heb. 4 : 3. Enter into rest. John 11 : 26. Never die. John 3 : 36. Everlasting life.

Relations and Connections of Faith.

With Righteousness. *Gr. Being right.* The condition of one who stands accepted by the perfect Law, and is therefore approved of God. This condition or standing is attained, either by exactly meeting the Law's demands, or by the reckoning of such perfect obedience on account of the sacrificial self-offering of the Incarnate Son of God, accepted and trusted in by the penitent transgressor. Thus the whole Scripture discriminates between "the righteousness which is of the Law," and "the righteousness which is of faith." Paul, who most fully discloses and most clearly interprets this great theme, cites Moses as saying in reference to the former (Rom. 10 : 5), The man who doeth these things (who perfectly keeps God's commandments) shall live by them. So Christ, Matt. 19 : 17, If thou wilt enter into life, keep the commandments. But Paul quotes the assertion of many who wrote before him, Rom. 5 : 9-20, There is none righteous ; all are gone out of the way. And he concludes (vs. 20), Therefore by the deeds of the law shall no flesh be justified in His sight. Hence it is that the great and central theme of the Scripture is "the righteousness which is of faith," and upon the pages of Old and New Testament, in manifold forms of announcement, appears the supreme and vital connection of Faith. [Faith, though founding no legal claim to Divine favor, is the soul's disposition of receptiveness and trust toward God—the right and required attitude of the mind and heart—and is therefore the morally necessary condition of a man's being what he ought to be. The judgment of Justification declares the believer righteous in a gracious manner, accepting by anticipation his faith for righteousness, because faith unites him to Christ, and this union is the guaranty of increasing and full final perfection of life. Faith, then, is not righteousness. It is humility, receptiveness, trust ; righteousness is correspondence with a divinely given norm ; but they are vitally related because faith is the act by which the soul comes into living union with Christ, a union which assures increasing growth in Christlikeness. *Stevens.*]

With Justification. Specially should we note Paul's large treatment, with many Old Testament citations, of the *Righteousness which is of Faith*, and the *Justification by God of the Believer*, to whom that Righteousness is accounted. Rom. 8 : 33. It is God that justifieth. Titus 3 : 7. Justified by His grace.

Comprehensive Statement of the great and vital truth.

Rom. 1 : 17. (*Rev. Vers.*) For therein (in the Gospel) is revealed a righteousness of God by (from) faith unto faith ; as it is written (Hab. 2 : 4. IX. 509-511). The righteous shall live by (from) faith. XI. 201. Also cited, Gal. 3 : 11. XI. 399. Heb. 10 : 38. Job 9 : 2 ; 25 : 4. VI. 59-140.

Passages and Texts in detail.

Rom. 3 : 21-26. Vs. 22. The righteousness of God through faith in Jesus Christ unto all them that believe. Vs. 24-26. Being justified freely by His grace through the redemption that is in Christ Jesus ; whom God set forth (purposed) to be a propitiation, through faith, by His blood, to shew His righteousness ; . . . that He might Himself be just, and the Justifier of him that hath faith in Jesus. XI. 209. [Paraphrase : " We are *to be justified*, regarded and treated as holy, provision is made for our deliverance from sin, we can be forgiven, renewed, and made perfect in holiness, *freely*, not as something to which we can lay claim by purely personal merit. We are utterly dependent upon *grace*, upon the voluntary, undeserved, self-moved compassion of God. That compassion has taken form in the *redeeming act of Christ Jesus*, which redeeming act consisted in our Lord's *sacrifice of Himself unto death*, the power of which we appropriate by *simple faith* : which redeeming act God had in mind or purposed from all eternity as a means of giving force to His redeeming mercy (*propitiation*). That which has taken place in time was freely determined from everlasting. But God's eternal way of dealing with men, and saving them from sin, has now been shown in *act*, it has been clearly and unanswerably made manifest. In the light of that act, giving force to God's redeeming mercy, we can now understand the riddle of God's past treatment of a wicked world, when His forbearance had the appearance of indifference to the sins of men ; and in the light of this act it is also clearly seen that in saving him who believes in Jesus, God is dealing righteously." *A. J. F. Behrends.*] Rom. 4 : 3, 9, 13, 20-25. Vs. 3. Abraham believed God, and it was counted unto him for righteousness. (See Gen. 15 : 6. I. 322, 3, 328, 340). Vs. 9. His faith was reckoned for righteousness. Vs. 23-25. Now it was not written for his sake alone, that it was

reckoned unto him ; but for our sake also, who believe on Him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification. XI. 212, 213. Gal. 3 : 6-12. XI. 399. Rom. 4 : 5-8. To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, "Blessed is the man to whom the Lord will not reckon sin." Rom. 5 : 1, 16-19. XI. 215. Rom. 8 : 33 ; 9 : 30 ; 10 : 4, 10. For Christ is the end of the law unto righteousness to every one that believeth. With heart man believeth unto righteousness. XI. 249, 250. Rom. 8 : 1. Now no condemnation to them that are in Christ Jesus. XI. 232.

Confirmatory and Connected Statements.

Isa. 45 : 24. In the Lord shall be justified. VIII. 241. Jer. 23 : 6. The Lord our righteousness. VIII. 241. Isa. 53 : 11. My righteous servant shall justify many. VIII. 286, 7. Isa. 54 : 17. Righteousness which is of Me. VIII. 297. Micah 7 : 7-9. I shall behold His righteousness. IX. 489. Acts 13 : 39. By Him every one that believeth is justified from all things. XI. 97. 1 Cor. 1 : 30. Christ made righteousness. XI. 283. 2 Cor. 5 : 21. Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him. XI. 366. Gal. 3 : 11, 13. Christ redeemed us from the curse of the law, having become a curse for us, for it is written, etc. XI. 399. Gal. 2 : 16. Not justified by works of law, but only through faith in Jesus Christ. Phil. 3 : 9. That I may gain Christ, and be found in Him, not having a righteousness of my own, but that which is through faith in Christ, the righteousness which is of God by faith. XI. 458. 2 Pet. 1 : 1. Like precious faith with us in the righteousness of our God and Saviour Jesus Christ. Heb. 11 : 7. Noah (named with Abraham), heir of the righteousness which is by faith. Matt. 6 : 33. Seek first His kingdom and His righteousness.

Fruits of Justification by Faith.

Rom. 5 : 1-11. Peace, Access, Hope, Love of God in the heart, Saved from wrath, Joy in God. XI. 214-218. The abiding Trinity of Spiritual Graces. 1 Cor. 13 : 13. Faith, Hope, Love. XI. 327. Glory. Rom. 8 : 30.

Christian virtues to be associated with Faith.

2 Pet. 1 : 5-7. Add to faith virtue (energy), knowledge (practical wisdom), temperance (self-control), brotherly kindness,

love (universal charity). XI. 671, 2. Here faith is the foundation and vital support, and these virtues the superstructure of the Life-Building of Christian character.

Faith and the Word : John 20 : 31. 1 John 5 : 13. Written that ye might believe. X. 588. Rom. 1 : 16, 17. Power of God to salvation to every one that believeth. 2 Tim. 3 : 15. Able to make wise unto salvation through faith. XI. 538. 1 Thes. 2 : 13. Effectually worketh in you that believe. Rom. 10 : 17. Faith cometh from hearing . . . the word of God. 2 Thes. 2 : 13. Chosen through sanctification of spirit and belief of truth. XI. 502. Heb. 4 : 2. Word not profit because not believed. 2 Thes. 2 : 12. Condemned who believed not the truth. Rom. 16 : 26. Made known to all nations for the obedience of faith.

Faith and Prayer : Mark 11 : 24. Matt. 21 : 22. All things ye ask in prayer, believing, ye shall receive. X. 416. James 1 : 6. Ask in faith. XI. 620. James 5 : 15. XI. 641. Eph. 3 : 12. Boldness and access with confidence by faith in Him. XI. 425. Rom. 5 : 2. Mark 9 : 24. I believe, help my unbelief. 1 John 5 : 14. Heb. 10 : 22. Draw near in fullness of faith. XI. 593.

Faith and Trial : James 1 : 3. Trial of your faith worketh patience. XI. 617, 619. 1 Pet. 1 : 7. Trial of faith, though with fire, might be found unto praise and honor and glory. XI. 647. John 11 : 15 ; 13 : 19 ; 14 : 29 ; 19 : 35. Came to pass that ye may believe. Ps. 37 : 5. IV. 274, 5. Job 13 : 5.

Faith and Work or Works : Ps. 37 : 3, 272. James 2 : 14-26. Faith wrought with works, and by works was faith made perfect. Faith without works is dead. XI. 629-631. So Paul counts only as saving the "faith which worketh by love." Gal. 5 : 6. XI. 406. 1 Thes. 1 : 3. Work of faith. XI. 485. 2 Thes. 1 : 11. Work of faith with power. XI. 499. 1 Tim. 6 : 11, 12. Follow after faith, etc. Fight the good fight of faith. XI. 523, 526. Rom. 16 : 26. For the obedience of faith. XI. 275. Faith's place and office in the Christian's armor : Eph. 6 : 16. Shield. 1 Thes. 5 : 8. Breast-plate of faith and love. Note that Faith has no relation to the works of the Law. It demands, and proves its own existence and vital power, by bringing forth its own appropriate works. Paul and James agree.

Faith and Repentance. See REPENTANCE. Two Topics of New Testament Preaching ; vital conditions on man's part of salvation. Acts 20 : 21. Testifying to Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ.

Mark 1 : 14, 15. Jesus came into Galilee preaching the gospel, and saying, Repent ye and believe the gospel.

Faith and Obedience. Obedience is an essential element in the exercise and manifestation of Faith or Trust. Paul speaks, Rom. 16 : 26, of "the obedience of faith." Matt. 7 : 21. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father. Vs. 24, 25. James 2 : 26. Faith apart from works is dead. Faith begets love. Love begets obedience. Obedience begets Christ-likeness.

[Faith is the condition of the development of Christian character, because it involves obedience to Christ, and fellowship of spirit with Him. In the very nature of faith is involved that personal fellowship in which alone the impartation of spiritual life from God can take place. The power and religious value of faith, therefore, are not in the faith itself, as an act, but in the relation of abiding fellowship and life-union which faith constitutes. *G. B. Stevens.*]

Faith and Temptation. James 1 : 2, 3. Count it all joy when ye fall (not run or enter willfully) into manifold temptations ; knowing that the proof of your faith worketh patience. XI. 619. 1 Pet. 1 : 6, 7. If need be, ye have been put to grief in manifold temptations, that the proof of your faith might be found unto praise. XI. 646, 647. Luke 22 : 31, 32. Simon, Satan asked to have you, that he might sift you ; but I made supplication for thee, that thy faith fail not.

Faith and Grace, and Salvation. Eph. 2 : 8. By grace are ye saved through faith. XI. 420. Heb. 10 : 39. Of them that believe to the saving of the soul. XI. 595. Gal. 3 : 14. Through Christ we receive the promise of the Spirit through faith. XI. 399. John 3 : 15, 36, etc.

[Faith, as the condition of justifying judgment, is, in general, trust in God's grace ; in particular, personal trust in Christ, in whom that grace is chiefly revealed and assured to sinful man. Faith and Grace are thus correlative terms and are the pivots of Paul's whole teaching. Grace is the principle in God which initiates and completes the work of salvation ; and faith is the act in which man appropriates it. *Stevens.*

The life of grace is always and only a life of faith, and the one daily and unceasing duty of the disciple is *to believe*, because believing is the one channel through which Divine grace and strength flow into the heart of man. The old nature of the believer remains evil and productive of sin to the last. It is only as faith, the living, active principle of his new nature, constrains him to come all empty and helpless to receive the fullness and

strength of His Saviour, that he can resist evil and bring forth the fruits of righteousness to the glory of God. *Murray.*]

Faith and Adoption. Justification and Adoption are the two Law-Relations connected with our redemption. Our introduction into both is by faith, as an essential condition on our part. As our condemnation is removed (Rom. 8 : 1) so our rights and privileges of Childship are restored, and by the same exercise of trust in Christ. John 1 : 12. As many as received Him (Christ) to them gave He the right to become children of God, even to them that believe on His name. X. 62. Rom. 8 : 14-16. As many as are led by the Spirit of God, they are the sons of God. XI. 236.

Faith and Sanctification. Acts 26 : 18. Them that are sanctified by faith in Me. XI. 171. Not only Justification and Adoption demand faith in the Divine Justifier and Father, but all accompanying spiritual blessings are conditioned upon the exercise of faith, emphatically the Renewing and Refining work of the Holy Spirit, which we call Sanctification.

Faith the Ally of Hope and Love. The Trinity of Abiding Graces : 1 Cor. 13 : 13. But now abideth faith, hope, love, these three ; and the greatest of these is love. XI. ["Love is the sustaining and efficient power of faith, its basis and inspiration."] Gal. 5 : Faith worketh through love. XI. 406. 1 Thes. 1 : 3. Remembering your work of faith and labor of love and patience of hope in our Lord Jesus Christ. XI. 484. The alliance of hope, faith, love and joy, and the issue in salvation : 1 Pet. 1 : 3-9. XI. 645-648.

Faith and Reason. 1 Pet. 3 : 15. Be ready always to give a reason concerning the hope that is in you. XI. 659. 2 Tim. 1 : 13. Hold fast the pattern of sound words, in faith and love which is in Christ Jesus. Jude 3. Contend earnestly for the faith. XI. 769. The reasonableness of faith and the reasons for its exercise form the basis of every appeal for faith in the Old Testament and New. Upon the sufficiency of these reasons rests the obligation of our faith, and the consequent responsibility for the neglect and failure to believe.

Faith and Sight. Faith in the unseen Christ : John 20 : 29. Blessed are they who have not seen, yet have believed. X. 574. [I am thankful that I live not in the days of miracles ; I would not have been one of those Israelites that passed the Red Sea, nor one of Christ's patients on whom He wrought His wonders ; then had my faith been thrust upon me, nor should I enjoy that greater blessing pronounced to all that believe and saw not.

Sir Thomas Browne.] 1 Pet. 1 : 8. Whom having not seen ye love. 2 Cor. 5 : 7. For we walk by faith, not by sight. XI. 362.

Faith and the Life in Christ. Gal. 2 : 19, 20. For I through law died to law, that I might live unto God. I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me : and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me and gave Himself up for me. XI. 396. See CHRIST AND BELIEVER.

Faith and Dying. John 11 : 25, 26. He that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die. X. 348, 349. Heb. 11 : 13, 14, 16, 33, 35, 37, 39. These all died in faith. Others were beaten to death, not accepting their deliverance, that they might obtain a better resurrection. XI. 599-602. Of the believer it is said : Prov. 14 : 32. Hath hope in his death. VI. 327. 1 Cor. 3 : 22. Death is yours. XI. 291. See DEATH (of Righteous).

Faith and the Resurrection. John 6 : 40. Every one that believeth on the Son should have eternal life; and I will raise him up at the last day. X. 252. John 14 : 19. Because I live ye shall live also. X. 485. 1 Thes. 4 : 14, 17. If we believe that Jesus died and rose again even so them that are fallen asleep in Jesus will God bring with Him. XI. 492, 493. Phil. 3 : 21. Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory. XI. 461. Rom. 8 : 23. Redemption of the body. XI. 238.

Faith the Essential Condition of Christ's works of healing and help.

Luke 5 : 20. Saw their faith. X. 124. Mark 6 : 5. X. 232. Matt. 15 : 28. Great is thy faith, for this be it unto thee even as thou wilt. X. 261, 263. Mark 9 : 23. X. 285. Acts 3 : 6, 16. XI. 27, 28.

Christ's One Command and Pleading.

John 14 : 1. Trust Me. X. 480. Mark 5 : 36. Only believe. John 20 : 27. Be not faithless, but believing. Luke 24 : 25. Slow of heart to believe. Everywhere He asks for *loving heart-trust in Him*, not mere belief in any statement of doctrine concerning Him.

Examples of Faith.

Heb. 11 : 4-11, 17-31. Abel, Enoch, Noah, Abraham, Moses. I. 575-578, 635. Rahab. III. 45, 62-64, XI. 596-602. David. III. 306. Elijah and the Widow. VII. 96, 99, 108, also 295.

Dan. 3 : 17, 18. IX. 248. . Dan. 6 : 23. IX. 268, 9. Stephen.
Acts 6 : 5, and many more. 1 Cor. 5 : 6. 2 Tim. 1 : 12.

Facts the Foundation of Faith,

and the ground of God's appeal to men. The Psalmists said, "Come and hear what God hath done," "Taste and see that the Lord is gracious." Christ said to first inquirers, "Come and see." He answered John's inquiry by pointing to His works, and His last plea with the disciples was, Believe me for the works' sake. "Things hoped for, things not seen," the basis of the definition of faith. Heb. 11 : 1.

Read "Faith and Revelation," XI. 819-821. See UNBELIEF.

FAMILY; Marriage; Home : Husband and Wife; Parental Duties; Children; Duties.

Marriage Instituted by God. Gen. 2 : 18, 22. He brought her unto the man. I. 151, IX. 633, 4. Matt. 19 : 4-6. X. 386. Heb. 13 : 4. XI. 613. Mal. 2 : 13-15. IX. 634. 1 Cor. 7 : 2, 39. 2 Cor. 6 : 14. See DIVORCE ; COMMANDMENTS, *Seventh*.

[Marriage is in its origin a Divine institution. It has, however, a natural basis in the social affections and desires of man ; and becomes, in a sense, a civil institution from its practical connection with civil society. *D. S. Gregory*. See *Christian Ethics*, pp. 274-287.]

Family. Gen. 1 : 28. God said, Be fruitful and replenish the earth. I. 155-158. *Divine Promises*. Gen. 12 : 3; 28 : 14. In thee all families be blessed. I. 291, 445. Isa. 44 : 3. My blessing upon thine offspring. VIII. 231. Isa. 59 : 21. My Spirit and My words shall not depart out of the mouth of thy seed, nor of thy seed's seed. VIII. 343. Isa. 65 : 23. The seed of the blessed of the Lord, and their offspring with them. VIII. 379. Jer. 31 : 1. God of all the families. VIII. 538. Jer. 10 : 25. Families that call not on Thy name. VIII. 448.

Home. Ps. 68 : 6. God setteth the solitary in families. IV. 455-457. Ps. 101. "The Householder's Psalm." V. 170-173. Ps. 127 and 128. Home Psalms. V. 386-396. Ps. 144 : 12. Our sons as plants, our daughters as corner-stones. V. 468. Job 29 : 5. My children were about me. VI. 155. Prov. 3 : 33. Curse in the house of the wicked, blesseth habitation of the just. VI. 260.

Husband and Wife. 1 Cor. 7 : 3-16. XI. 300. 1 Cor. 11 : 3-15. XI. 314. Eph. 5 : 22, 23. Rom. 7 : 2, 3. Exemplary wife and mother. Prov. 31 : 10-31. VI. 427-430. Prov. 12 : 4. A crown to her husband. VI. 309. Prov. 5 : 18. Rejoice in the wife of thy youth. VI. 274. Eccles. 9 : 9. Live joyfully with the wife thou lovest.

Husband and Father.

1 Tim. 5 : 8. Provide for his household. XI. 521. Eph. 6 : 4. Provoke not children. XI. 441.

Parental Duties. Prov. 22 : 6. Train up a child. VI. 376-379. Prov. 23 : 13. Withhold not correction. 1 Tim. 3 : 4. Children in subjection. *Illus.* Gen. 18 : 19. Command his sons. I. 353, 4. *Teach God's Truth.* Deut. 4 : 9 ; 6 : 7 ; 11 : 19. II. 218-221. Ps. 78 : 4, 6. V. 43. *Illus.* 2 Chron. 22 : 3, 4. His mother his counselor to do wickedly, to his destruction. VII. 300. (Many examples, O. and N. T., of good and wise mothers.) 1 Sam. 2 : 22-25 ; 3 : 12-14. Eli. III. 254-256. Mal. 4 : 6. IX. 652.

[The child's place in the family is one of dignity. Children are to be respected, regarded and treated as souls in trust for God, to whom account will be given. They are to be guided with patient and persistent endeavor in the knowledge of God and duty as they are able to apprehend and to respond. They are to be governed with reason and love, and with thoughtful consideration of their natural infirmities, and ever under the sense of responsibility to God. They are to be guarded with watchful tenderness from all harmful influence to mind and heart and conscience. Their daily living and developing character should be the parents' daily study in order to the most effective training for the best results, pre-eminently, to make them self-respecting, self-governing, God-fearing, and Christ-trusting. B.]

Children. Ps. 127 : 3. An heritage of the Lord. Ps. 128 : 3. Like olive plants. Prov. 17 : 6. Children's children are the crown of old men ; and the glory of children are their fathers. VI. 346. Acts 2 : 39. Promise to your children. XI. 24. 2 John 4. *Obligations.* Ex. 20 : 12. Honor father and mother. II. 184-188. Mark 7 : 10. Eph. 6 : 2. 1 Tim. 5 : 3. XI. 520. Prov. 1 : 8. Hear the instruction of thy father and the teaching of thy mother. VI. 236. Prov. 6 : 20. Keep the commandment of thy father and the law of thy mother. VI. 281. *Illus.* 1 Sam. 2 : 11. III. 252. Jer. 35 : 6-10. VII. 413-415. *Fearful words against filial disobedience.* Prov. 30 : 17. The eye that mocketh at his father and despiseth to obey his mother, the ravens shall pick it out. VI. 424.

Christ and Children. Mark 10 : 14. Suffer the little children

to come unto Me; for of such is the kingdom of God. And He took them in His arms, and blessed them, laying His hands upon them. X. 387, 388.

[Heredity, environment, education, purpose, will, which are only measurably under the parent's control, are working out the character of him whom we call our child. He is ours when we live in such relations to him that we represent the invisible God, just, true, loving, understanding, sympathetic, patient, forgiving, never making the mistake of holding back the lesson of life, that every wrong act brings its own punishment. Not mere obedience to the parent represents the true relation of parent and child, but obedience of both to God. Liberty, governed by an intelligent, spiritual conception of the right of choice, is the secret of high spiritual development, without which there can be no stability in relation between man and man, or man and God. The home should be heaven made visible. *Outlook.*]

FATHERLESS.

Law respecting fatherless and widow. II. 502, 3. Ps. 10 : 14. Helper of fatherless. IV. 94. Ps. 68 : 5. Father of. IV. 455. Ps. 146 : 9. Upholdeth the fatherless. V. 482. Hosea 14 : 3. In Thee the fatherless find mercy. IX. 379. James 1 : 27.

FEAR OF GOD.

Awe that is reverent and trustful; the child's fear of offending and grieving the Father.

Enjoined : Lev. 19 : 14, 32. Thou shalt fear thy God (often repeated by Moses). Deut. 13 : 4. Walk after God and fear Him. II. 466, 644. Josh. 24 : 14. 1 Sam. 12 : 24. Fear the Lord. III. 284. Eccles. 12 : 13. Fear God and keep His commandments. VI. 527, 8. Isa. 8 : 13. Let Him be your fear. VIII. 58. Prov. 23 : 17. Be thou in the fear of the Lord all the day long. VI. 387. 2 Cor. 7 : 1. Perfecting holiness in the fear of God. Heb. 12 : 28. Serve God with reverence and godly fear. 1 Pet. 1 : 17. Pass the time of your sojourning in fear. XI. 649.

Defined; with Promised Results: Jer. 32:40. I will put My fear in their hearts. VII. 446. "Knowledge and Wisdom." Job 28:28. VI. 151, 2. Prov. 1:7; 9:10. VI. 235, 293. Ps. 111:10. V. 245. Ps. 112:1. V. 248, 249. Prov. 8:13. To hate evil. VI. 287. Prov. 10:27. Prolongeth days. VI. 299. Prov. 14:26, 27. Strong confidence. Fountain of life. VI. 325, 6. Prov. 16:6. Man depart from evil. VI. 339. Prov. 22:4. Reward is riches and honor. VI. 375, 6. Ps. 25:14. Secret of Lord with them. IV. 193, 198. Ps. 31:19. Goodness laid up. Ps. 33:18. Eye of the Lord on them. IV. 250. Ps. 34:7. Angel of Lord encampeth about them. Vs. 9, 11. No want to them. IV. 252, 254. Ps. 85:9. Salvation nigh them. V. 76. Ps. 103:11, 13. Great His mercy to them. Pitieth them. V. 183, 4. Ps. 112:1 and 128:1, 4. Blessed the man that feareth. V. 248, 391, 2. Ps. 115:13. Will bless them. V. 262. Ps. 119:79. They that fear Thee shall know. V. 321. Ps. 130:19. There is forgiveness that Thou mayest be feared. V. 400. Ps. 145:19. Will fulfill desire of them. V. 477. Ps. 147:11. The Lord taketh pleasure in them. Prov. 28:14. Happy the man that feareth always. VI. 413. Acts 10:35. He that feareth Him is accepted. XI. 76. *Illus.* Joseph. Gen. 42:18. I. 514. Job 1:8. VI. 19. Neh. 5:9, 15, VII. 548-550. Acts 9:31. XI. 69.

The ungodly described. Ps. 36:1. Rom. 3:18. No fear of God before their eyes.

FLESH AND SPIRIT.

I. Flesh:

The entire Unrenewed Man, including mind, heart, will and body. *Equivalent Terms:* Natural (animal, sensuous) man; Old man (in contrast with New or renewed man); Carnal mind, or mind of the flesh. Comprehensively, the man in whom the intellectual aims and pursuits, the emotional and passionate nature, the motives and choices of the will, and the bodily appetites, are all supremely directed and exercised in the exclusive interest and gratification of self, in utter disregard of God, and in disobedience of His Law of righteousness and love.

John 3:6. Born of the flesh is flesh. X. 88. Rom. 8:5. They after the flesh mind the things of the flesh. XI. 234.

Rom. 7 : 18. In my flesh dwelleth no good thing. 1 Cor. 2 : 14. Natural man receiveth not the things of the Spirit, XI. 287. Jude 19, 23. Sensual, having not the Spirit. XI. 710. Eph. 2 : 3. Doing the desires of the flesh and of the mind. XI. 419. 1 John 2 : 16. Lust of the flesh, etc. XI. 687. 2 Cor. 7 : 1. Filthiness of the flesh. XI. 369.

Rom. 3 : 20. No flesh shall be justified. XI. 209. Gal. 2 : 16. Rom. 8 : 6, 8, 13. Carnally minded is death. If ye live after the flesh ye shall die. XI. 234. Rom. 7 : 5. In flesh the motions of sin, fruit unto death. Gal. 6 : 8, 14. Soweth to flesh reap corruption. XI. 409, 411.

Works of the Flesh. Mark 7 : 21, 22. Evil thoughts, fornications, thefts, murders, adulteries, covetings, wickednesses, deceits, lasciviousness, an evil eye, railing, pride, foolishness—all these evil things proceed from within. Gal. 5 : 19. The works of the flesh are these : Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, wrath, strife, heresies, envyings, murders, drunkenness, revelings, and such like. XI. 406, 408. Col. 3 : 5-7. Titus 3 : 3. See WICKED.

II. Spirit :

As used in antithesis with flesh, refers to the man renewed by the Holy Spirit, and includes the entire intellectual, emotional, and moral nature. Hence the equivalent terms : New Man, New creature or creation, Spiritual, and Spiritually minded, or having the mind of the Holy Spirit.

John 3 : 6. Born of the Spirit is spirit. X. 88. Rom. 8 : 1-5. Walk after the Spirit. Mind things of the Spirit. XI. 232-234. Eph. 2 : 10. Created in Christ Jesus. XI. 421. Eph. 4 : 24. The new man, created in righteousness and holiness of truth. XI. 432, 3. 2 Cor. 5 : 17. In Christ a new creature (creation). XI. 365. Gal. 6 : 15. New creature. XI. 413. Gal. 5 : 23, 24. Crucified the flesh. XI. 405-408. Rom. 6 : 6. Old man is crucified. XI. 224. Col. 3 : 9, 10. Have put on the new man. XI. 478. Heb. 6 : 4. Made partakers of the Holy Ghost. 2 Pet. 1 : 4. Partakers of the Divine nature.

Rom. 8 : 7. To be spiritually minded (to have the mind of the Spirit) is life and peace. XI. 234. Rom. 8 : 13. If through the Spirit ye mortify the deeds of the body ye shall live. XI. 235.

[*Definitions of Spirituality or Spiritual-mindedness.*—Spirituality is the aspiration and tendency of the life toward the divine in thought and action, as animated and controlled by the Holy Spirit. *W. F. McCauley.*

Spirituality is a fixed mental and moral habit, to be distinguished from ecstasy or from emotional excitement, having its rational grounds in the clear discernment of what God and man are in their essential natures and in their mutual relations, and having its ethical quality in the voluntary and habitual subjection of the conscious active life to the judgment which such discernment forms. *A. J. F. Behrends.*]

Fruit of the Spirit.

Gal. 5 : 22, 23. Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. XI. 407, 8. Under form of command. Col. 3 : 12-15. A heart of compassion, kindness, humility, meekness, long-suffering, forbearing and forgiving, love and peace. XI. 479. 1 Pet. 1 : 3-9. XI. 645-648.

III. Flesh and Spirit:

The Old (Human) Nature and the New (Divinely inwrought) Nature in life-long conflict.

Gal. 5 : 17. The flesh lusteth against the Spirit and the Spirit against the flesh. XI. 407. 1 Pet. 2 : 11. Fleshly lusts war against the soul. XI. 654. Rom. 7 : 15-25. What I would, I do not, what I hate, that I do. XI. 227-231. Matt. 26 : 41. Spirit is willing, but the flesh is weak. X. 514. 2 Cor. 7 : 5. Without fightings, within fears. XI. 371. 1 Cor. 9 : 27. I keep under my body. XI. 307. Gal. 6 : 14. By the cross the world is crucified to me and I to the world. XI. 409, 412, 413. See V. 165. "Conflict, etc."

[When a tree is grafted we have not only the roots of the old stock under ground, but a part of the trunk above ground. In this trunk there are dormant buds. The sap reaches them first, and they develop into what we call "suckers." These suckers the orchardist has to watch for and cut off. And such suckers are ever springing up in the hearts of those who are converted in the maturity of manhood or womanhood. The devil finds a dormant bud of carnality, and he stimulates it until the tempted believer cries, with the great apostle, "Oh, wretched man that I am, who shall deliver me from this body of death!"—this trunk of the old nature full of unholy habits and imaginations! *C. E. Babb.*]

IV. Counsels and Commands.

1 Cor. 6 : 15, 20. Glorify God in your body. Rom. 13 : 14. Make no provision for the flesh. XI. 263-265. Col. 3 : 5. Mortify (make dead) your members upon the earth. XI. 478. Gal. 5 : 16, 18. Walk by the Spirit and ye shall not fulfill the lust of the flesh. XI. 406. Eph. 5 : 18. Be filled with the Spirit. XI. 437. Titus 2 : 12. Denying worldly lusts, live soberly, etc. XI. 547, 8. 1 Pet. 1 : 14. Not according to former lusts. XI. 649. 1 Pet. 4 : 2. No longer live in the flesh. XI. 662. Eph. 4 : 22, 23. Put away the old man, and put on the new man. XI. 432. Mark 2 : 21. X. 224. Col. 3 : 5-10. XI. 478. See also XI. 409, 478, 523. Gal. 6 : 1. XI. 409. Ps. 38 : 19. IV. 287, 8. Ps. 42 : 5. IV. 313-315. Ps. 119 : 25. V. 298. Rom. 8 : 13. If ye live after the flesh ye must die ; but if by the Spirit ye mortify (make to die) the doings of the body, ye shall live. XI. 235.

[Mortifying, or *making to die*, the flesh ; that is, determinedly setting all the energy of the soul into sharp and persistent resistance to the natural motions of self-will and selfish passion excited and developed under the impulse of temptation ; putting forth this determined resistance day by day with the desire and purpose, in reliance upon the Spirit of God, of ultimately crushing the very life of the old self-will and the once dominant "fleshly" and worldly "lusts"—*this*, and nothing less than this, is our lifelong work and warfare, a toil and conflict lightened and sustained to the end by the assured inworking of God Himself for present deliverance and ultimate victory. This is our "crucifixion with Christ." Thus, through the accompanying Divine renewing energy, we become "dead to sin" and alive to Christ, so that we can say, "I live, yet not I, but Christ liveth in me." In its full interpretation, "crucifixion with Christ" implies the adoption, in daily living, of the principles which governed His life of obedience, purity and beneficence. It means the entire surrender of self-will and self-guidance, the utter denial and subjugation of all self-aims and desires, of the mental passions and bodily appetites, involving a separation from the godless thoughts, ambitions, pleasures, and pursuits of the world, with the giving up of all self-interests which collide with the higher imperative interests of God's working for man. B.

The flesh may be present in our efforts after sanctification.
 "Are ye so foolish ? having begun in the Spirit, are ye now perfected in the flesh ?" (Gal. 3 : 3). It would appear

that in Galatia there was a school of perfectionists, who were attempting to secure perfection in the energy of the self-life. True holiness, as true consecration, must be wholly of God, through Him, and to Him. "Of God, are ye in Christ Jesus, who is made unto us . . . sanctification." *The flesh may also be energetic in Christian work.* How much of our Christian work has been along this line, suggested by the flesh, wrought out by the flesh or self-energy, and tending to the glorification of ourselves! And, therefore, much of it is wood, hay, and stubble, to be burnt up. How memorable is that incident in Hudson Taylor's life, in which God said to him: "*I am going to evangelize inland China, and if you will walk with Me, I will do it through you!*" This is the way in which we think when we have learned to consign the self-life to the death, *F. B. Meyer.*]

FLOOD.

The Story and its Lessons. I. 226-243. Extent of Deluge.
I. 244, 5.

FOREKNOWLEDGE; FOREORDINATION; CALLING; ELECTION.

These are indissolubly linked in the order of Divine Procedure.
Rom. 8 : 29, 30. Whom He foreknew, He also foreordained,
. . . and whom He foreordained, He also called.

I. Foreknow ; Foreknowledge. *Proginosko, Prognosis : to know first or beforehand.*

Only five texts : Rom. 8 : 29. Whom He did foreknow, He also foreordained. Rom. 11 : 2. God has not cast off His people, whom He did foreknow. Acts 2 : 23. Him, being delivered up by the determinate (ordained, *orizo*) counsel and foreknowledge of God. 1 Pet. 1 : 1, 2. Elect (*eklektos*) according to the foreknowledge of God.

1 Pet. 2:20. Christ foreknown before foundation of world. In these *only Scriptural references* to God's foreknowledge, two, the first and fourth, intimate some connection between His foreknowledge and His subsequent acting (foreordination in one case and election in the other) in securing the believer's salvation. The Second text refers to His foreknowledge of His ancient chosen people. The Third and Fifth connect His ordaining act with His foreknowledge in the delivering up of Christ to death for us. In *all* the explicit references of Scripture, the Foreknowledge of God has to do exclusively with His merciful and gracious action in behalf of the saving of His own chosen people. The Scripture is utterly silent here, and in all other passages which refer to His unsearchable knowledge, as to the connection between His foreknowledge and foreordination. It is surely wisdom on our part to imitate its silence, in our satisfaction with the result of that connection to us as saved believers. Proof of the *fact* of God's Foreknowledge of all events, thoughts and deeds in all duration we find in His Eternal and Omniscient Being. In the glad conviction of the *fact*, we may find comfort, help, and rest.

II. Foreordination. *Proorizo: Mark off, bound or limit first or beforehand.*

(A. V. renders the word "predestinate;" R. V., more judiciously, "foreordain," since the former word has with many minds a flavor of arbitrary or partial acting.) Here also the texts are very few, only four. Rom. 8:29, 30. Foreordained to be conformed to the image of His Son. Whom He did foreordain, He called. Eph. 1:5, 11. Foreordained us unto adoption as sons. Foreordained according to the purpose of Him, made a heritage in Christ. XI. 415. With even greater emphasis it should be noted that these only direct Scriptural references to God's *foreordination* are connected exclusively with His saving processes, and immediately affect the spiritual transformation and adoption of the saved soul. While the Scripture is silent as to God's *reasons*, it plainly unfolds the gracious *end* or object of His foreordaining action. There is absolutely no clue to His motive or reason except as we gather it from the end or its effect (holiness and sonship) referred to above, and from His revealed character. As disclosed it is a gracious foreordination, and cannot be partial to

any. Its operation must be impartial and universal, since no one is entitled by character or deed to more than any other, all alike being sinners and unworthy. It should be further noted that, while foreordination respects the gracious acts and gifts of God in man's behalf, we read of no foreordination to faith or repentance, or to any act required of man as a condition of salvation. Foreordination, therefore, cannot possibly infringe upon the free action with which man is solemnly invested by God.

That God's Foreordination includes the absolute and unlimited control over all events and over the actions of all spiritual creatures, appears conclusively in the fact that He is the Self-existent, Self-sufficient, Eternal and Omnipotent Upholder and Ruler of the Universe which He Himself has created. In this assurance also our comfort, help and rest may well be increased and our satisfaction in God intensified. See AGENCY, p. 16. Also read VIII. 488-492. Jer. 18 : 1-10.

III. Call, Calling, Called. *Gr. Kaleo, Klēsis, Klētos. Call or invite, Calling or Invitation, Called or Invited.*

IV. Choose, *Gr. Eklego. Chosen, Eklectos. Elect, Eklectos. Election, Ekloge.*

Note that the original word is one and the same for all these renderings. Its primary meaning is *Laid out or chosen.*

V. Scriptural Uses of the Words Kaleo, or Calling, and Eklego, or Choosing.

Three texts only seem to discriminate by combining them : Matt. 22 : 14. Many are called but few chosen. 2 Pet. 1 : 10. Make your calling and election sure. Rev. 17 : 14. Called and chosen. Careful study of the many passages containing one or other of these words (Kaleo or Eklego) shows an almost general interchangeableness in the use and in the application (practically in the intent or meaning) of the two words. Taken together, all the passages in which the two words are found suggest and seem to intimate a

VI. Threefold Significance in the Words Kaleo and Eklego,

as interpreted by the entire text and context in each case.
In plainer words, the Scriptures appear to intimate

Three Kinds of Calling and Election.

1. A Calling or Choosing to Place, Function, and Service. Heb. 11 : 8. Abraham, when he was called, obeyed to go out unto a place. Heb. 5 : 4. Called of God, as was Aaron. John 6 : 70. Have I not chosen you the twelve, and one of you is a devil. John 15 : 16. I chose you, and appointed you, that ye should go, etc. Jacob chosen before his birth as the progenitor of God's elect people. Rom. 9 : 11. That the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her (Rebecca), The older shall serve the younger. So also Pharaoh was appointed to his place and service. Rom. 9 : 17. Hosea 11 : 1. When Israel was a child I loved him, and called My Son out of Egypt. XI. 368. Gal. 1 : 15-19. Paul's call to apostleship included herein. Also Ex. 35 : 30, 31. Bezalel. II. 284-286.

2. A Calling to Salvation, or Invitation to the Unsaved. Matt. 9 : 13. I came not to call the righteous, but sinners. This one utterance of Christ at least is clear and conclusive upon this point. And it furnishes a large interpretation of His words in Matt. 22 : 14. Many are *called* but few *chosen*. The *substance* of this call variously and repeatedly expressed by Christ, in personal invitation, "Come unto Me," etc. In the bidding of the Parables of the Great Supper, etc. The call addressed to every one who *wills* to accept it. Matt. 16 : 24. Rev. 22 : 17.

3. An Effectual Call and Choice of God, Based upon His Eternal Gracious Purpose, and carried into effect by His own Divine energy through the Enlightening, Renewing, and Sanctifying Spirit.

All the texts of the New Testament touching this subject, including the terms Call (Kaleo) and Choice or Election (Eklego), except the few cited above, carry this profound and vital meaning. They intimate plainly an acting of God's Spirit within the soul, a call, based upon an

eternal choice, that is effective in the result of bringing men to repentance and faith; an actual intervention of Divine energy in new-creating and sanctifying the spiritually dead and natively unholy soul.

In reading and pondering the texts which follow (and which include the main essential teachings of the New Testament Epistles upon this theme), let it be definitely noted that they are addressed or refer distinctly to "saints," *i.e.*, actually sanctified believers.

Rom. 8 : 28, 30, 33. To them that love God all things work together for good, even to them that are called according to His purpose. Whom He foreordained, them He also called; and whom He called, them He also justified. Who shall lay anything to the charge of God's elect? XI. 240-242. Rom. 11 : 4-7. 1 Cor. 1 : 2, 27, 28. Them that are sanctified in Christ Jesus, called to be saints. God chose the foolish, the weak, and the base things of the world, that He might bring to nought the things that are, that no flesh should glory before God. XI. 278. Gal. 1 : 15. It was the good pleasure of God, who called me through His grace, to reveal His Son in me. XI. 393. Eph. 1 : 4-7. He chose us in Christ before the foundation of the world, that we should be holy and without blemish in Him : having in love foreordained us unto adoption as sons, through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace. XI. 415, 416. Phil. 3 : 14. I press on toward the goal unto the prize of the high (upward) calling of God in Christ Jesus. XI. 460. 1 Thes. 1 : 4. Knowing, brethren beloved of God, your election, because our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. XI. 485. 1 Thes. 2 : 12. Walk worthily of God, who calleth you into His Kingdom and glory. 1 Thes. 4 : 7. God called us not for uncleanness, but in sanctification. 1 Thes. 5 : 24. Faithful is He that calleth you, who also will do it. XI. 497. 2 Thes. 2 : 13, 14. God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth. XI. 502. 2 Tim. 1 : 9. Who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal. XI. 530. Titus 1 : 1. According to the faith of God's elect. XI. 545. 1 Pet. 1 : 2. Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. XI. 645. 1 Pet.

2 : 9. Ye are an elect race, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light. XI. 654. 1 Pet. 5 : 10. The God of all grace, who calleth you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect, stablish, strengthen you. XI. 669. 2 Pet. 1 : 10. Give the more diligence to make your calling and election sure. XI. 672. Jude 1. To them that are called, beloved in God the Father, and kept for Jesus Christ. XI. 708. Rev. 17 : 14. They also shall overcome that are with Him (the Lamb, Lord of lords) called and chosen and faithful.

This group of inspired sentences, containing both proof and explication, may be fitly closed with the substance of Rom. 8 : 28-39, that comprehensive chain of vital truths which sublimely summarizes the "glorious Gospel of the blessed God." Note the successive points in this marvelous disclosure : 1. *Comprehensively*. To the called, those that love God, all things are achieved and adjusted of God for their present and eternal blessing. 2. *In particular* : The called, or the lovers of God, are foreknown by Him. They are foreordained by Him to a restored Childship. They are effectually called, justified (two lacking links : regenerated, sanctified), and glorified. 3. *Wonderful words of confirmation and assurance* : None can harm, since God is for them. Giving His unspared and devoted Son as our Passover, He will surely and freely give them all other needful things. None shall lay any charge against God's elect, since God Himself is their Justifier. None can condemn, for Christ has died, has risen, and evermore intercedes in their behalf. Neither suffering, poverty, peril, nor persecution here can part or sever them from His love. And from that everlasting love, neither death nor life, nor all created spirits throughout all duration, shall be able to separate them. All these, now incomprehensible blessings, are the sequences of God's foreordination and election of believing, loving, quickened and sanctified men.

Careful study of the above points and texts, of the entire topic as thus far treated, suggests certain instructive and helpful

VII. Considerations and Conclusions respecting this vital ground-truth of Divine Election.

1. Suggestive Considerations.

- (1) The spiritual temper and tone of these disclosures are wholly alien to the thought of a God absorbed in the mere exercise of sovereignty or satisfied with the mere indulgence in an arbitrary will. His whole willing and acting, as here represented, are pervaded with the thought of a deep, intense, loving sympathy for, and a yearning purpose to help His self-blinded and imperiled creatures. It is the *heart* of God far more than His will that appears in His eternal purpose of grace, and in all the steps His electing love pursues to assure the achievement of that purpose in the redemption and sanctification of sinful men.
- (2) God declares, through the message of Moses to Israel, that His choice or election is based upon His love. *Deut. 7 : 7, 8. The Lord did choose you because He loveth you.* This message is repeated and emphasized by the Prophets and Apostles, and even more distinctly and tenderly in the words and deeds of the Christ. And since we are assured that "God so loved the *world* that He gave His Son," and that "He by the grace of God tasted death for every man," is not the conclusion natural and reasonable, that in the desire and will of God His electing grace included in its *purposed reach* the entire race of sinners? We may present this conclusion in another form.
- (3) As election is of grace, and as grace, having an equal reach with *promise*, includes and encompasses the entire human race, it would seem that in the desire and plan and will of God there is no limitation of the sphere and reach of His gracious election. *Acts 2 : 39. To you is the promise, and to all that are afar off, even as many as the Lord our God shall call unto Him. Rom. 5 : 20, 21. Where sin abounded, grace did abound more exceedingly. Rom. 11 : 32. God hath shut up all unto disobedience, that He might have mercy upon all.*

- (4) Three utterances of Christ suffice to relieve the truth of the Divine Election from possible connection with the conception of a Divine "fate." "He that cometh unto Me shall in no wise be cast out." "Ye will not come unto Me that ye may have life." "How often would I have gathered thy children, etc., but ye would not." Add to these the manifold declarations of God in both Testaments, concisely expressed 2 Pet. 3:9. "The Lord is not slack concerning His promise, but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." These abounding expressions absolutely rule out any conception or interpretation of Election that makes it proceed from the mere arbitrary decree or impassible purpose of God, irrespective of man's responsive willing and acting. They assuredly connect it, in a manner unknown to us, with the response of the individual man to the proffered grace of God. And we know that in no inspired statement is found the least intimation that God has planned, purposed, or prepared for any human soul aught but salvation and everlasting life. Only the kingdom of light and blessedness, Christ declares, Matt. 25:34, is prepared for men. The realm of darkness and woe, to which the willfully disobedient evil-doers are consigned, was prepared for the devil and his angels, v. 41. It would seem, then, that nothing but the resisting rejecting will of the individual man has caused any actual limitation in the exercise of the Divine election to eternal life.
- (5) Christ indeed says, John 6:44, No man can come to Me, except the Father draw him. But note here: (a) Whatever the "drawing" means, it is God as a *Father* who draws. (b) The "drawing" is immediately, v. 45, explained: Every man that hath *heard* (listened and heeded) from the Father, and hath *learned* (accepted the Father's gracious revelation of the Son) cometh unto Me. Christ Himself strongly confirms this interpretation, John 12:32. I, if I be lifted up from the earth, will draw all men unto Me. He further illustrates this drawing influence in the Lost Son's remembrance of the Father's love, sharply emphasized by his wretch-

edness ; in a like sense of sin and remembrance of God's forgiving mercy that bows the Publican's head in the temple, and constrains from his heart the returning cry, "God be merciful to me, *the sinner!*" On the same lines of loving influence and gracious inducement, the Old Testament Prophets explain this "drawing" of God. "*I drew them,*" Jehovah Himself affirms, "*with cords of a man, with bands of love.*" Hosea 11 : 4. IX. 368 And further, to show the impossibility of attaching any idea of arbitrariness or partiality to God's electing act, the same Jehovah declares—and the declaration summarizes the core and substance of all His revealed words and deeds—"Yea, *I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.*" Jer. 31 : 3. VIII. 539-541.

- (6) Christ teaches the supreme unlimited sovereignty of God always, but He declares it to be the sovereignty of a Father, whose tender mercies are over all His works ; of a Master and King who is considerate and equitable as well as benevolent and generous in all His dealings with disciples and subjects ; a sovereignty exercised on earth and in heaven with the desired end and designed aim of establishing a final, enduring Celestial Empire of pure, active, and happy spirits. *This* is the ultimate object, the final cause for which His eternal, unlimited Sovereignty exists, for which it ever has been and ever will be exercised.
- (7) Other practical questions bearing upon the truth of the Divine Election have neither statement nor reference in the Scripture. They respect the inequalities that largely characterize and qualify the distribution of capacities, opportunities, and means in the realms of Providence and Grace. The figure of the potter and the clay, as used Jer. 18 : 4-10. VIII. 488-490, and referred to Job 10 : 9. Isa. 64 : 8, Rom. 9 : 20-23, teaches plainly God's absolute sovereignty over the life of every man, while as plainly it intimates that God's action is determined by man's conduct, Jer. 18 : 7-10. It does *not* teach (as has been said) that, since He is under no obligation to any, He may apportion advantages and disadvantages simply as

He pleases; that is, that He may deal arbitrarily and partially in discriminating His gifts to men. Such action, as already intimated above, is utterly discordant with and directly opposed to the entire Scriptural revelation of His character and acting as a God of equity and of grace. While this interpretation and these considerations relieve the character of God from unjust conceptions in this matter of the unequal distribution of His gifts, they *furnish no explanation* of the inequalities which everywhere exist. In the silence of revelation, and in the knowledge of His abundantly proved wisdom, fairness, and love, we may well refer the solution of all unanswered and unanswerable problems to our Lord's promised future disclosure: "What I do thou knowest not now, but thou shalt understand hereafter." And let us rest in the comforting assurance that He will be justified and forever praised for all His working toward every man in all the generations of time. So resting, we may fervently join in the triumphant ascription of Paul as he closes his exposition of this theme, Rom. 11 : 33-36. *O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out! For of Him and through Him, and unto Him, are all things. To Him be the glory forever! Amen!*

2. Conclusions of Fact, Confirmatory and Helpful.

To the intelligent, thoughtful, experienced, and loyally self-consecrated believer, the truth of the Divine Election, as set forth above in the texts and their suggestions, must become, with increasing appreciativeness, one of his most sublime, vital, and assuring convictions. Such a believer cannot but recognize the force and accept the help of these inspired statements with all their instructive inferences. Upon the face of these Scriptures he reads these simple confirmatory facts:

- (1) That the actual subjects of God's electing grace are those and only those who have themselves accepted divinely proffered mercy and fulfilled the conditions of repentance, faith, love, and obedience, upon which the proffer was based.

- (2) That *all* who have so accepted, repented, believed, loved, and obeyed are Divinely elected unto holiness and salvation. These two facts intimate a vital, though not causal, connection between God's choice of the believer, and the believer's faith and obedience toward God.
- (3) The further fact that *all the passages* that distinctly intimate an effectual calling, or Divine election—that is, His gracious ensuring through the seeking, teaching and winning influences of the Holy Spirit the acceptance of the call—are addressed directly and exclusively to saints or believers, those who *have already accepted and are elect*. The only possible aim and purpose in the statement of or reference to the doctrine must therefore be the spiritual instruction and help of those who are addressed, believers and saints. And this purpose can be discerned in every text with its connections of thought. Not only the *reason* for so large and varied a statement of the doctrine, but its *only legitimate and healthful effect*, is found in the inspiration, courage, strength, peace and rest which it brings into the heart and life of the weak and wavering but true believer. Such, in part, was its effect upon the penitent Peter, which drew from his loyal heart in answer to the searching yet loving question of the Christ the pathetic reply, which was both confession of his own sin and a new confession of His Incarnate Lord, "Lord, Thou knowest all things; Thou knowest that I love Thee!" And such must be its effect in every watchful, fervent, trustful spirit, since it assures the helping eye and ear and arm of One whose wisdom, might, and love are alike infinite, and who actively puts forth all for the believer's restoration to holy character and to an eternal heavenly fellowship.

VIII. Urgent Counsels to Believers, as Elect of God.

Col. 3 : 12-17. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; for bearing

one another and forgiving one another; and above all these things love, which is the bond of perfectness. And let the peace of God rule in your hearts, and be ye thankful. Let the word of Christ dwell in you richly. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. XI. 479. Eph. 1 : 4. He chose us in Him (Christ), that we should be holy and without blemish before Him. XI. 415. Eph. 2 : 10. Created in Christ Jesus for good works which God afore prepared (*Proetioimazo*, here and Rom. 9 : 23), that we should walk in them. XI. 421. Eph. 4 : 1. Walk worthily of the calling wherewith ye were called, with all lowliness and meekness, giving diligence to keep the unity of the Spirit in the bond of peace. XI. 530. 1 Thes. 2 : 12. Walk worthily of God, who calleth you into His own kingdom and glory. 1 Thes. 4 : 7. God called us not for uncleanness, but in sanctification. XI. 491. Heb. 3 : 1. Holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus. 1 Pet. 1 : 15. Like as He who called you is holy, be ye yourselves also holy in all manner of living. XI. 649. 1 Pet. 2 : 9. Ye are an elect race, that ye may shew forth the excellencies of Him who called you out of darkness into His marvelous light. XI. 654. 2 Pet. 1 : 10. Give the more diligence to make your calling and election sure. XI. 672.

IX. No Directly Alternative or Converse Statement to the Doctrine of Election Discernible in the Scriptures.

There is no corresponding positive statement touching those who are not included among the elect, or the "saved by grace through faith." No sentence or passage of the Bible can be reasonably construed into a positive declaration that God has decreed any to doom simply in the exercise of His own will, and irrespective of the character and conduct of the doomed. It is "ungodly men, turning the grace of God into lasciviousness, and denying our only Master and Lord, Jesus Christ, who were of

old set forth (ordained, not *fore*ordained) to this condemnation." Jude 4. It is "for such as disbelieve," who "stumble at the word, being disobedient," to whom Christ becomes "a stone of stumbling," "whereunto they were appointed." 1 Pet. 2 : 7, 8. It is the "wicked, slothful and unprofitable servant" who is "cast into the outer darkness" (Matt. 25 : 26, 30); "the cursed" who "go away into eternal punishment" (Matt. 25 : 41, 46). In other words, no doctrine of "reprobation" proceeding from the mere arbitrary will or decree of God is explicitly stated, nor can it be exegetically nor reasonably inferred from any passage in the Word of God.

See AGENCY, p. 16. CONDEMNATION, p. 93.

FRIENDSHIP AND FELLOWSHIP, Divine and Human.

God's Friendship. With Moses. Ex. 33 : 11. Spake as man to his friend. II. 258. With Abraham. Isa. 41 : 8. My friend. James 2 : 23. Called the friend of God. Matt. 11 : 19. Friend of publicans and sinners. John 15 : 14, 15. Ye are My friends. I have called you friends. X. 493. John 11 : 11. Our friend Lazarus. X. 344, 5.

Human Friendship. Prov. 17 : 17. At all times a friend loves, but in adversity a brother. VI. 347, 8. Prov. 18 : 24. A friend closer than a brother. VI. 356-358. Prov. 13 : 20. VI. 314. Prov. 27 : 6, 9, 10, 17. VI. 409, 410. *Illus.* David and Jonathan. III. 307, 8, 314-316, 324.

God's Fellowship with Man. Conditioned upon love and obedience to Him, and promised. John 14 : 23. If a man love Me, he will keep My Words, and My Father will love him, and We will come unto him and make Our abode with him. X. 486.

Man's Fellowship with God. 1 John 1 : 3. Our fellowship is with the Father and with His Son Jesus Christ. XI. 682. 1 Cor. 1 : 9. Called to the fellowship of His Son. XI. 279. Phil. 2 : 1. Fellowship of the Spirit. Song of Solomon 4 : 16. VI. 560, 574.

[It is nothing less than a life of abiding, unbroken fellowship with Himself to which He is seeking to lift us up. All that we have received—pardon, peace, the Spirit and His grace—are but preliminary to this. And all that is promised in the future—holiness and fruitfulness and glory everlasting—are but its natural outcome. Fellowship, intimacy, union with Himself is His highest object. *Murray.*]

Christian Fellowship. Ps. 133 : 1-3. Good and pleasant to dwell together in unity. V. 415-420. Matt. 23 : 8. All ye are brethren. Matt. 23 : 12. Love one another as I have loved you. X. 493. 1 John 1 : 7. We have fellowship one with another. XI. 683. 1 Pet. 1 : 22. Love one another from the heart fervently. XI. 651. Gal. 6 : 10. Work that which is good to all, especially toward them that are of the household of faith. XI. 411. Eph. 4 : 2. Keep the unity of the Spirit in the bond of peace. XI. 427. Amos 3 : 3. IX. 411. 1 Thes. 3 : 12. The Lord make you to increase and abound in love one toward another. Philemon 7 : 16. XI. 552, 3. Heb. 10 : 24. Consider one another to provoke unto love and good works. XI. 593. Heb. 12 : 23. XI. 610. See CHURCHES.

[The grand power of the Christian life is largely in its fellowship—first, in the mystical union of the believer with Christ; and, second, in the equally mystical and no less vital union of the saints with each other. It is God's good pleasure that we should find our strength, as well as our chiefest joy, in the communion of the great family. No man among God's people liveth unto himself. We are bound to each other, not merely by the instinct of mutual dependence and support, but by a living tie of kinship which is ratified by the vows and sacraments of a Church that was designed to be an eternal spiritual commonwealth. "So we, being many, are one body in Christ, and every one members one of another." That "we may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love." There is no sympathy like this; no charity, no love like this. *D. J. Burrell.*]

GIVING (Offering) to the Lord's Work and His Poor. Principles, Motives, and Measure.

Principles of acceptable offering: *Made to God*, supremely for His sake. Ex. 25 : 1; 35 : 4. Take for Me an

offering. Bring the LORD's offering. II. 284. *Willingly and cheerfully.* Ezra 3 : 5. Willingly offered a free-will offering unto the Lord. VII. 499, III. 491. 2 Cor. 9 : 7. God loveth a cheerful giver. XI. 377. *Liberally.* Isa. 32 : 8. The liberal deviseth liberal things. VIII. 157, 8. 2 Cor. 9 : 6. He that soweth bountifully shall reap bountifully. *With simplicity* (without fear, favor, or ostentation). Rom. 12 : 8. XI. 259. *At some cost or sacrifice.* 2 Sam. 24 : 24. I will not offer of that which doth cost me nothing. III. 471-473. Heb. 13 : 16. With such sacrifices God is well pleased. XI. 616. *One element of true consecration and godlikeness.* 1 Chron. 29 : 5. Who offereth willingly, to consecrate himself this day unto the Lord? III. 491. Ps. 112 : 5, 6, 9. V. 251-253. *An appointed part of worship.* Deut. 16 : 17. Shall not appear before Me empty; every man shall give as he is able. III. 396. Acts 10 : 4. Alms and prayers are come up for a memorial before God. XI. 71, 74. *Soul-ransom offering.* Ex. 30 : 12-15. II. 309. Votive offerings under the Law. II. 433-440.

Motives actuating the true giver:

Sense of obligation,

from a knowledge of God's sole ownership and of his own trusteeship or stewardship. 1 Chron. 29 : 14. All things come of Thee, and of Thine own have we given Thee. III. 491. See Parables. X. 401, 458.

Natural response of a grateful heart to the grace and goodness of God.

Paul finely appeals to this high motive. 2 Cor. 8 : 9. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich. XI. 375. And He recurs to this appeal at the close of the 9th chapter (both of them, 2 Cor. 8 and 9, being filled with this subject), in the exclamation, "Thanks be to God for His unspeakable gift." XI. 379. Rom. 8 : 32. XI. 242. 1 Tim. 6 : 17-19. (Since) God giveth us richly all things to enjoy, . . . be ready to distribute, willing to communicate, laying up in store, etc. XI. 527.

God's definite demand, together with His assurance of ample returns.

Prov. 3 : 9. Honor the LORD with thy substance, with the first-fruits of all thine increase. So shall thy barns be filled with plenty. VI. 252-254. Mal. 3 : 10. Bring ye the whole tithe, and prove Me if I will not pour out a

blessing. IX. 643, 4. Matt. 5 : 42. X. 153. Prov. 11 : 24, 25. Scattereth yet increaseth. Liberal soul shall be made fat. VI. 305-307. Prov. 19 : 17. He that hath pity upon the poor lendeth to the LORD, and his good deed will He pay him again. VI. 360. Prov. 28 : 27. He that giveth to the poor shall not lack. VI. 415. Ps. 126 : 5. Sow in tears, reap in joy. V. 382. Eccles. 11 : 6. In morning sow thy seed. VI. 509. Isa. 32 : 20. Blessed that sow beside all waters. VIII. 160. Ps. 41 : 1-3. IV. 305, 6. Acts 20 : 35. More blessed to give than to receive. XI. 145. 1 Chron. 29 : 9. The people rejoiced because with a perfect heart they offered willingly to the LORD. III. 491. Ps. 37 : 26. He lendeth, and his seed is blessed. IV. 281.

Measure or Proportion of Giving. Deut. 16 : 10. Thou shalt give according as the Lord thy God blesseth thee. II. 411. Deut. 14 : 28, 29. II. 439, 440. Prov. 3 : 9. The first-fruits of all thine increase. VI. 252, 3. 2 Cor. 8 : 11, 12. It is accepted according to that a man hath. XI. 375. Special rule for systematic, proportionate giving. 1 Cor. 16 : 2. Upon the first day of the week let each one of you lay by him in store, as he may prosper. XI. 343. Using or *giving* the condition of *having*, a law of increase for bodily, mental, and spiritual powers. Matt. 25 : 29. X. 460.

Illustrations :

Neh. 8 : 10. Send portions unto him for whom nothing is prepared. VII. 563. Mark 12 : 44. She of her want did cast in all that she had. X. 439. Acts 9 : 36-39. Dorcas. XI. 69.

[“Give as the Lord hath prospered you,” but not the converse, “Lord, I will give if you will prosper me.” The Lord does not work on a commission. There is nothing in giving that is pleasing to Him but the motive that is in it, the spirit which prompts it. That motive must be love, and that spirit self-sacrifice. If one toil to the degree of pain, if one put aside self-indulgence in order to make testimonials in gifts of love to God and to man, that one is piling riches away in a treasury where neither moth nor rust corrupt, nor do thieves break through and steal—that is, providing that is not the motive. This is not a hard condition. It cannot be otherwise. It is simply the requisite of a good heart, without which it is impossible that one should have heaven, here or hereafter. *Interior.*

Every gift of Providence to us is an opportunity and therefore a responsibility, and the blessing does not come with the gift until we recognize the responsibility and use the

opportunity. . . . False charity pampers self and pauperizes others. True charity educates self by helping others. The so-called Christian who never gives is a false Christian. The Christian who gives carelessly, blindly, indiscriminately, however generously, is a very imperfect Christian. The Christian who gives thoughtfully, seriously, fraternally, bending his best powers to the accomplishment of a real benefaction of his fellow-men, is in the true and only way of following Jesus. *H. Van Dyke.*

That is the highest kind of kindness which is spontaneous and self-motived. It is well to be easily moved to beneficence either by the sight of need or by the appeals of others, but it is best to kindle our own fire, and be our own impulse to kindly thoughts and acts. We may humbly say that human mercy then shows likest God's, when, in such imitation as is possible, it springs in us, as His does in Him, from the depths of our own being. He loves and is kind because He is God. He is His own motive and law. So, in our measure, should we aim at being. *A. Maclaren.*]

GOD.

Essential Elements of His Being:

Living. Jer. 10 : 10. The living God. VIII. 444. Deut. 5 : 26. Josh. 3 : 10. Ps. 42 : 2. Acts 14 : 15. Matt. 16 : 16. Rom. 9 : 26. 2 Cor. 6 : 16. 1 Thes. 1 : 9. 1 Tim. 3 : 15; 4 : 10. **Self-Existent and Self-Sufficient.** Ex. 3 : 14. I Am That I Am. I. 586. **A Spirit.** John 4 : 24. God is a Spirit. X. 102. Acts 17 : 24, 25. XI. 96. **Personality.** He speaks, is addressed, and is spoken of as a Person, in the words, I, Thou, He. Personality (of God and man) strongly emphasized in the Old Testament Religion. II. 14. **One Only.** Deut. 6 : 4. The Lord our God is One Lord. II. 202. Deut. 4 : 39. Ps. 86 : 10. Isa. 45 : 5, 21, 22. I am God, and there is none else beside Me. John 17 : 3. Thee, the only true God. 1 Cor. 8 : 6. One God. Gal. 3 : 20. God is One. See NAMES OF GOD.

Properties or Attributes Inherent to His Being :

- 1. Eternal.** Ps. 90 : 2. From everlasting to everlasting, Thou art God. Deut. 33 : 27. The Eternal God. Isa. 40 : 28. Rom. 16 : 36. Isa. 57 : 15. The High and Lofty One that inhabiteth eternity. VIII. 323. Rom. 1 : 20. His eternal Power and Godhead.

2. Infinite :

(1) In Knowledge and Wisdom.

Job 11 : 7, 8. Canst thou by searching find out God ? VI. 73, 74. Isa. 40 : 28. There is no searching of His understanding. Isa. 46 : 10. Declaring the end from the beginning. VIII. 244. Amos 4 : 13. Declareth to man his thought. Heb. 4 : 13. All things are open before the eyes of Him. Ps. 139. Jer. 32 : 19. Thine eyes are open upon all the ways of the sons of man. 2 Chron. 16 : 9. VII. 285. Jer. 23 : 24. VIII. 511, VII. 507. Rom. 11 : 33. O the depth both of the wisdom and knowledge of God ! How unsearchable are His judgments, and His ways past finding out. Acts 15 : 18. Known unto God are all His works from the beginning of the world.

(2) In Power.

Jer. 32 : 17, 18. The Great, the Mighty God, the Lord of Hosts is His name. Nothing too hard for Thee. Creator of heaven and earth. VII. 444-446. Ps. 50 : 1. Deut. 7 : 21. 1 Chron. 29 : 11. Thine is the greatness, the power, the glory, the victory and the majesty, for all that is in heaven and in the earth is Thine. III. 491. Isa. 40 : 28. The everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary. Ps. 62 : 11. Power belongeth unto God. Gen. 17 : 1 ; 35 : 11. I am the Almighty God. 2 Cor. 6 : 18. Rev. 4 : 8 ; 15 : 3. Ps. 66 : 7. He ruleth by His power forever. 65 : 66 ; 106 : 6. Acts 14 : 16. 2 Kings 6 : 16. VII. 202, 203, 205. Ps. 104 : 1. V. 191.

(3) In the Reach of His Presence.

Jer. 23 : 24. Do not I fill heaven and earth ? VIII. 511. 2 Chron. 6 : 18. Heaven and the heaven of heavens cannot contain Thee. III. 555. Ps. 139. Acts 17 : 27, 28. Acts 7 : 49.

3. Unchangeable, in Principles and Motives, the sources and guides of Action. Mal. 3 : 6. I am Jehovah, I change not. IX. 640, 641. Heb. 13 : 8. The same, yesterday, to-day and forever. Ps. 102 : 27. V. 178. James 1 : 17. With Whom can be no variation, neither shadow cast, by turning.

All His action controlled by immutable principles. *Illus.* by His Repenting. I. 233, III. 166, 469, VIII. 491, IX. 396, 458. See ANTHROPOPATHY, p. 20.

Qualities of Character.

Including every element of absolute perfection.

1. Holiness. Lev. 19 : 2. I, the Lord your God, am holy. Ex. 15 : 11. Glorious in holiness. II. 57. Josh. 24 : 19. He is an holy God. Ps. 99 : 3, 5, 9. V. 162-166. Isa. 5 : 16. Ps. 111 : 9. VIII. 323. Isa. 6 : 3. Holy, holy, holy, is the Lord of Hosts. VIII. 41. Rev. 4 : 8.

2. Righteousness. Ex. 9 : 15. Thou art righteous. Neh. 9 : 8. Ps. 119 : 137. Jer. 12 : 1. Righteousness belongeth to Thee. Dan. 9 : 7. Jer. 9 : 24. I, the Lord, exercise righteousness. Isa. 45 : 19. I speak righteousness. Ps. 11 : 7. The righteous Lord loveth righteousness. Ps. 145 : 17. Is righteous in all His ways. Ps. 48 : 10. Thy right hand is full of righteousness. Ps. 119 : 142. Thy righteousness is everlasting. Ps. 71 : 19. Thy righteousness is very high. Ps. 36 : 8. Like great mountains. Ps. 19 : 9. The judgments of the Lord are righteous. Ps. 96 : 13. Ps. 119 : 7, 62, 106, 160, 164. Ps. 97 : 2. Righteousness and judgment are the foundations of His Throne. V. 155, 156. Ps. 111 : 3. Ps. 143 : 11.

3. Justice. Deut. 32 : 4. A God just and right is He. Rev. 15 : 3. Just and true are Thy ways. Ps. 89 : 14. Justice and judgment are the habitation of Thy throne. Isa. 45 : 21. A just God and a Saviour. VIII. 239. Zech. 9 : 9. Just and having salvation. 1 John 1 : 9. He is just to forgive sins. Deut. 4 : 24. A jealous God.

4. Truth and Faithfulness. Deut. 32 : 4. A God of truth is He. Jer. 10 : 10. VIII. 445. Ps. 146 : 6. The Lord keepeth truth. Ps. 31 : 5. O Lord God of Truth. Ps. 89 : 14. Plenteous in mercy and truth. Ps. 25 : 10. Paths of the Lord are mercy and truth. Ps. 100 : 5. His truth endureth to all. V. 169. Ps. 117 : 2. V. 277. Isa. 25 : 1. Isa. 65 : 16. VIII. 378.

Ps. 89 : 2. Thy faithfulness is established in the heavens.
 V. 96. Ps. 12 : 2. IV. 127. Deut. 7 : 9. The Faithful
 God that keepeth covenant and mercy. Deut. 32 : 4.
 II. 725. Ps. 36 : 5. Heb. 10 : 23. He is faithful that
 promised. 2 Tim. 2 : 13. *Illus.* 1 Kings 8 : 56.
 1 Thes. 5 : 24. Faithful is He that calleth you, who will do
 it. 1 Cor. 1 : 9. XI. 279. 2 Thes. 3 : 3. The Lord is
 faithful, who shall stablish and guard you. 1 Cor. 10 : 13.
 1 John 1 : 9. Ps. 119 : 89, 90. V. 323.

5. Goodness. Ps. 86 : 5. Thou, Lord, art good. Ps. 31 : 19.
 How great is Thy goodness. Ps. 33 : 5. Earth is full of
 the goodness of the Lord. Ps. 65 : 11. Crownest the year
 with Thy goodness. Ps. 68 : 10. Prepared of Thy good-
 ness for poor. Ps. 107 : 8. Praise the Lord for His good-
 ness. Gen. 1 : 31. God saw everything, that it was very
 good. Ps. 103 : 5. Satisfieth with good things. Ps.
 23 : 6. Surely goodness and mercy will follow. IV. 186.
 1 Tim. 6 : 17. Giveth us richly all things to enjoy. James
 1 : 17. Every good gift from Father. Acts 17 : 25. He
 Himself giveth to all life and breath and all things.
 Matt. 5 : 45. He maketh sun to shine on evil and good, and
 sendeth rain on just and unjust.

6. Grace to Undeserving and Mercy to Ill-deserving.

Ex. 34 : 6. Jehovah, Jehovah God, merciful and gracious,
 long-suffering and abundant in goodness and truth.
 Ps. 86 : 5, 15. V. 81. Ps. 57 : 10. Thy mercy is great
 unto the heavens. Ps. 103 : 8, 11, 13, 17. IV. 182-185.
 Ps. 116 : 5. V. 265. Ps. 143 : 7. V. 463. Ps. 145 : 8, 9.
 2 Chron. 30 : 9. Neh. 9 : 17, 31. Micah 7 : 18, 19. IX.
 490. Isa. 63 : 7, 9. VIII. 367. Hosea 1 : 10. IX. 338.
 Hosea 11 : 4. IX. 368-370. Isa. 30 : 18. Waits to be
 gracious. VIII. 152. Eph. 2 : 4. Rich in mercy. V. 7.
 Exceeding riches of His grace. *Reserve of Mercy.* Jer.
 4 : 27 ; 30 : 11. VIII. 420. *Illus.* Jonah 4 : 4. IX. 462.
 Manasseh. VII. 378, 379.

7. All Summed up in Love. 1 John 4 : 7, 8. Love is of
 God, God is love. Jer. 31 : 3. I have loved thee with an
 everlasting love. VIII. 539-541. Hosea 11 : 4. IX. 368.
 John 15 : 9. As the Father hath loved me, so have I loved
 you. Isa. 49 : 15. VIII. 260, 121, 294, 5. John 3 : 16.
 God so loved the world. 1 John 3 : 1 ; 4 : 10, 16.
 Rom. 5 : 8. 2 Cor. 13 : 11. The God of love shall be with
 you. Deut. 7 : 8. The Lord loveth you. Zeph. 3 : 17.
 Will rest in His love. IX. 534. [Can we frame a fuller
 conception of happiness than to be perfectly loved by the

best and most blessed Being, and perfectly to love Him, and to partake of the richest emanations of His *loving-kindness*, *that is far more valuable and desirable than life itself?* *Bates.*]

Works: Creation. Providence. Redemption.

1. Creation. Worlds, Animated Existences, Man, Angels. See NATURE.

Gen. 1 : 2. Spirit of God moved upon the face. Ps. 104 : 24, 30. Thou sendest forth Thy Spirit, they are created. Ps. 33 : 6. By the word of the Lord were the heavens made, by the breath of His mouth. IV. 248. Ps. 111 : 2. V. 243. Neh. 9 : 6. Thou hast made the heaven, the earth, and all things. VII. 565. Jer. 32 : 17. By thy great power. VIII. 445. Isa. 44 : 24. VIII. 203. Isa. 42 : 5. Created the heavens, spread forth the earth and that which cometh out of it, giveth breath to the people upon it. Acts 17 : 25 Giveth to all life and breath and all things. Isa. 45 : 12. I have made the earth and created man upon it. V. 18. Formed the earth to be inhabited. Job 9 : 6-10. Shaketh the earth, commandeth the sun, sealeth up the stars. VI. 61-63. Amos 4 : 13. Formeth the mountains, createth the wind. Isa. 40 : 12. Measured the waters and weighed the mountains. VIII. 209. Jer. 10 : 12, 13. VIII. 445. Gen. 2 : 7. The Lord God formed man, and breathed into his nostrils the breath of life, and man became a living soul. Job 33 : 4. The Spirit of God hath made me. VI. 172. *Angels.* Heb. 1 : 5.

Text of Creative Acts and Comment. Vol. I. 85-138.

God in the manifoldness of His working, in the heavens and earth and in the world of Animal Life, shown in many references of Psalmist, Teacher, and Prophet, but especially in the Almighty's Address to Job, chaps. 38-41. VI. 190-218. Chap. 38 a poetic parallel to the prose of Moses. Also in Psalms 8 and 19 : 1-6. IV. 76-86, 146-152.

[The Universe of astronomy, inconceivably immense as it is in time and space, is not an aggregate of differing, discordant, and unrelated parts, but a single homogeneous whole, an orderly "cosmos" of organized activity; and its oneness illustrates and declares the unity of the Creator, the one Eternal, Omnipresent, Omnipotent, All-wise God, glorious for ever and ever. Yet the human mind and soul is greater and more wonderful, higher and nobler, than even the stars of heaven. We are "made in

the image of God," an expression the fullness of whose meaning we shall better understand hereafter. We share His nature and His eternal life. Strange as it sometimes seems when we measure our weakness and littleness against the immensities of the heavens, still it is true that God "is mindful of man, and visits the Son of Man," "in whom is the breath of the Most High." *C. A. Young.*]

2. Providence. Gen. 1 : 29, 30 ; 9 : 3. Ps. 136 : 25. Giveth food to all flesh. Ps. 147 : 8, 9. Ps. 104 : 14, 15, 27, 28. Causest grass to grow for cattle and herb for the service of man. Ps. 145 : 15, 16. All wait on Thee, and Thou givest them meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing. Ps. 107. *A Psalm of Providence.* Matt. 6 : 31-33. All things (needful) shall be added. Ps. 37 : 5. Commit thy way unto the Lord and He shall bring it to pass. IV. 275. Prov. 3 : 6. He shall direct thy paths. Luke 12 : 17. Even the very hairs of your head are all numbered. X. 238.

[God is the self-revealing God, who makes Himself known to men who are akin to Himself : In the world of Nature, Rom. 1 : 20 ; in the Providential course of History, which is ordered so as to lead men to seek to know Him, Acts 17 : 22-26 ; in the constitution of man, which is morally kindred to the Divine nature. This revelation is effected and appreciated through the action of man's rational powers upon the phenomena of nature, of history, and of moral consciousness. *Stevens.*]

3. Redemption. Isa. 49 : 26. I, the Lord, am thy Redeemer. Isa. 41 : 1. Thy Redeemer, the Holy One of Israel. Isa. 44 : 22. I have redeemed thee. Isa. 47 : 4. Thy Redeemer, the Lord of Hosts. Ps. 31 : 5. Thou hast redeemed me, O Lord God. IV. 229, 230. Rev. 5 : 9. Thou hast redeemed us to God. 1 Pet. 1 : 18. Redeemed with precious blood, even the blood of Christ. Rom. 3 : 24. Justified through redemption in Christ Jesus. Titus 2 : 14. That He might redeem us from all iniquity. 1 Cor. 1 : 30. Christ is made to us redemption. Eph. 1 : 7. In whom we have redemption through His blood. Heb. 9 : 12. Obtained eternal redemption for us. John 3 : 16. God sent His Son. Heb. 10 : 5-10. I come to do Thy Will. Heb. 9 : 14. Through the Eternal Spirit offered Himself.

See God the Son. Office-work of Trinity in Redemption (below).

Because He is the Only, Living, Eternal God, Infinite in wisdom and might, in resource and reach, because He is Holy and Just, Loving and Good, Merciful and Gracious, and because He is Creator, Upholder and Redeemer, He holds

Sovereignty, Sole, Supreme, and Universal, in heaven and earth, over all worlds and beings, through all duration.

Dan 4 : 3, 35. His kingdom is an everlasting kingdom, and His dominion is from generation to generation. He doeth according to His will in the army of heaven and among the inhabitants of the earth. IX. 252, 253. Ps. 10 : 16. Jehovah is King forever. Ps. 103 : 19. His kingdom ruleth over all. V. 186. Jer. 10 : 10. Ps. 93 : 1, 2. The Lord reigneth. V. 131, 132. Ps. 97 : 2. V. 155, 6. Ps. 75 : 7. V. 27. Ps. 76 : 10. V. 30, 31. 1 Tim. 1 : 17. The King eternal, incorruptible, invisible, the only God. XI. 508. 1 Tim. 6 : 15, 16. The blessed and only Potentate, the King of kings, and Lord of lords, Who only hath immortality, dwelling in light unapproachable.

God Proprietor and Disposer. Hag. 2 : 8. The silver is Mine and the gold is Mine. IX. 543. Ezek. 18 : 4. All souls are Mine. IX. 81. Isa. 64 : 8. We the clay, Thou the Potter. Jer. 18 : 6. VIII. 373, 488-491.

1 Sam. 2 : 6. Killeth and maketh alive. Ps. 68 : 20. To the Lord belong the issues from death. Ps. 33 : 11. IV. 248, 9.

Isa. 45 : 7, 20-25. I form the light, I make peace and create evil ; I, the Lord, do all these things. I am God, and there is none else. VIII. 239-241.

Isa. 46 : 10. My counsel shall stand, and I will do all My pleasure. VIII. 244. Jer. 10 : 23. Not in man to direct his steps. VIII. 446. Ps. 94 : 1. V. 135.

Illustrative passages. Gen. 24 : 50 ; 45 : 8. "*From the Lord*" : Num. 16 : 35. Fire. 1 Kings 2 : 33. Peace. Ps. 121 : 2. Help. Ps. 24 : 5. Blessing. Prov. 16 : 1. Answer of tongue. Prov. 20 : 26. A man's judgment.

God as Sun, Shield, and Guide.

Ps. 84 : 11. V. 71. Mal. 4 : 2. Ps. 32 : 8. IV. 243. Ps. 48 : 14. IV. 345. Ps. 73 : 24. V. 11.

See AGENCY, DIVINE AND HUMAN, p. 16.

End (Final Cause) of His Universal, Everlasting Dominion: His own Glory and Blessedness as Reflected in the Perfected Character and Blessedness of all pure Spirits, Angelic and Redeemed. Ezek. 36 : 22. I do this for Mine holy Name's sake. IX. 155. Isa. 43 : 7. Created for My glory. (God alone the cause and reason, motive and end of His own love to men, and all its fruits.)

The Glory of God.

"Glory is the outpouring of light. The glory of God is the outpouring of His divine attributes. It is a giving, not a receiving." And the whole Bible shows that it is the forth-putting of His Love and Mercy toward man, it is the giving of Himself for man, in the Person and Sacrifice of Christ, which constitutes his *highest glory*.

Ex. 33 : 18, 19. Show me Thy Glory ! II. 261, 262. (Answered by Proclamation of His Name.) Ex. 34 : 6, 7. Jehovah, Jehovah, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth, forgiving iniquity and transgression and sin ; and that will by no means clear the guilty. II. 264-266.

Hence the Angels' Song at the Advent : Luke 2 : 14. Glory to God in the highest, and on earth peace among men in whom He is well pleased.

This glory is to fill the earth. Num. 14 : 21. Isa. 6 : 3.

Hence the repeated command : Ps. 96 : 3. Declare His glory among the heathen.

Ascriptions : 1 Chron. 29 : 11. Thine is the power and the glory. Matt. 6 : 13. Thine is the kingdom and the glory. Ps. 72 : 19. Rom. 11 : 36. Gal. 1 : 5. 2 Tim. 4 : 18. Heb. 13 : 21. 1 Pet. 5 : 11. Jude 25. Rev. 7 : 12.

Glorifying God, Man's Work on Earth.

1 Cor. 6 : 20. Glorify God in body and Spirit. Matt. 5 : 16. Glorify your Father in heaven.

1 Cor. 10 : 31. Do all to the glory of God. 1 Pet. 4 : 11. That God in all things may be glorified.

1 Pet. 2 : 12. Glorify God in the day of visitation. Isa. 24 : 15. Glorify God in the fires.

Ps. 50 : 15. Call in trouble, I will deliver, and thou shalt glorify Me. 1 Sam. 2 : 30. III. 256.

John 15 : 8. Herein is my Father glorified that ye bear much fruit.

2 Cor. 4 : 15. The grace may cause thanksgiving to abound unto the glory of God.

Glorifying by Confession. Josh. 7 : 19. (Achan.) Jer. 13 : 16. Ps. 51 : 15.

God Triune. Trinity in Unity. The Godhead Existing from Eternity, Disclosed in Redemption.

1. Old Testament intimations of Plurality in the Godhead.

Gen. 1 : 26. Let Us make. I. 122-128, II. 202-204. Ps. 45 : 6, 7. IV. 329, 330. Isa. 6 : 3. Holy, Holy, Holy. VIII. 42, 43. Isa. 9 : 6. VIII. 61-69. Zech. 2 : 11. IX. 559. See V. 169. See THEOPHANIES.

[We could know nothing positively of this self-distinction in the nature of God save as He Himself discovers it to us in the *facts* of His self-revelation. We do now know it through the discovery of Himself as Father, Son, and Spirit. . . . The triune conception of God is justified when it is shown to be the conception which underlies the triune Revelation God has given of Himself, and the triune activity in the work of Redemption. For this same reason that the doctrine of the Trinity is one which properly arises only out of the facts of the completed Revelation in the New Testament, we do not look, or look in vain, for any full discovery of it in the Old Testament. Yet if the doctrine be true, we would anticipate that the older dispensation would not be without at least some foregleams or intimations of it—that some facts which point in its direction would not be wanting—and this we find to be actually the case. I might refer to the remarkable series of facts connected in the older Scriptures with the appearances and Revelations of the “Angel of Jehovah.” A dispassionate review of all the facts will dispose us to agree with Oehler that, judged by his manifestations, the “Mal’ach” is best described as “a self-presentation of Jehovah, entering into the sphere of the creature, which is one in essence with Jehovah, and yet again different from Him.” We have, again, the very full development given to the doctrine of the Spirit. Ordinarily the Spirit appears only as a power or energy proceeding from Jehovah, but in function and operation the tendency is to represent Him as an independent agent, and there are several passages, especially in the later chapters of Isaiah, where this view receives distinct expression. Such, *e. g.*, is Isa. 40 : 13,

“Who hath directed the Spirit of the Lord, or being His counselor, hath taught Him?” Where, in Oehler’s words, “The Divine Spirit acting in Creation is a consciously working and intelligent power.” *J. Orr.*]

2. New Testament Disclosures. John 3 : 5, 6, 14, 16. Born of the Spirit. Son of Man lifted up. God sent His Son. Matt. 28 : 19. Baptizing in the name of the Father and of the Son and of the Holy Ghost. X. 583. Essay. X. 589. 2 Cor. 13 : 14. The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost. XI. 390.

Almost innumerable expressions in the Gospels, Acts, Epistles, and Revelation plainly distinguish and discriminate each of the Persons of the Godhead, noting a peculiar relation subsisting between them and a special Office and Mission of each in the Divine Work of Redemption. A few texts are subjoined.

John 14 : 15-17, 23. Me ; the Father ; the Spirit ; My Father ; We. X. 483. Rom. 5 : 1, 5 ; 8 : 1-3. Eph. 2 : 18. Through Christ we have access by one Spirit to the Father. Eph. 3 : 14-17. 1 Pet. 1 : 2. Foreknowledge of Father ; sanctification of Spirit, blood of Jesus Christ. Gal. 4 : 6. God ; Spirit ; Son ; Father. 1 Cor. 8 : 6. One Father, One Lord Jesus Christ.

There is one, and only one, God ; but there are *three distinctions in the Godhead*, which are disclosed to us, chiefly in the New Testament, under the names of Father, Son, and Holy Spirit. We use the term Persons, though not strictly proper, for lack of another of equal fitness.

3. Fellowship in the Godhead. Gen. 1 : 26. Let us make man in our image, after our likeness. Matt. 3 : 16. This is my beloved Son, in whom I am well pleased. John 17 : 24. Thou lovedst Me before the foundation of the world. John 8 : 16. I am not alone, but I and the Father. John 14 : 23. We will come and make one abode with him.

[Only through the Trinitarian distinction are we brought into communion with a Being who has within Himself a life of communion. R. H. Hutton says, “If Christ is the eternal Son of God, God is indeed and in essence a Father ; the social nature, the spring of love, is of the very essence of the Eternal Being ; the communication of His life, the reciprocation of His affection dates beyond time—belongs, in other words, to the very being of God. . . . If we are to believe that the Father was from all time, we must believe that He was *as a Father*—that is, that love was actual in Him as well as potential, that the communication of life and thought and fullness of joy was of the inmost nature of God, and never began to be, if God never began to be.” *J. Orr.*]

God the Father.

Old Testament References. Ps. 103 : 13. Like as a Father pitieth his children. V. 183. Isa. 63 : 16. Thou art our Father. VIII. 369. Jer. 3 : 4. My Father, Thou art the guide of my youth. VIII. 408. Jer. 31 : 9. I am a Father to Israel. VIII. 542.

Christ the Revealer of the Fatherhood and of the Father. John 1 : 12-14, 18. The only begotten Son, which is in the bosom of the Father, He hath declared Him. X. 63, 66. John 5 : 23, 26. X. 130, 131. John 14 : 6, 13. No one cometh unto the Father, but by Me. X. 482. Matt. 11 : 27. No one knoweth the Son, save the Father ; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him. X. 180.

New Testament Epistles.

1 Cor. 8 : 6. One God, the Father. James 3 : 9. Bless we God, even the Father. Rom. 15 : 6. Father of our Lord Jesus Christ. 2 Cor. 1 : 3 ; 11 : 31. Eph. 1 : 3. 1 Pet. 1 : 3. Eph. 3 : 14. Eph. 4 : 6. James 1 : 17. Father of lights. James 3 : 9. Heb. 12 : 9. Father of spirits. Eph. 1 : 17. Father of glory. 1 Pet. 1 : 2. Foreknowledge of God the Father. Jude 1. Sanctified by God the Father.

God the Son.

Jesus Christ the God-Man : Son of God and Son of Man. (See PERSON OF CHRIST. X. 591.)

Luke 1 : 35. (The angel to Mary :) The holy thing which is to be born shall be called the Son of God. Isa. 6 : 1-5. Mine eyes have seen the Lord of Hosts. VIII. 41. John 12 : 41. Isaiah saw His (Christ's) glory and spake of Him.

Isa. 7 : 14. Call His name Immanuel, God with us. VIII. 50-54. Matt. 1 : 23. Rom. 8 : 3. Gal. 4 : 4. Isa. 8 : 8. O Immanuel. VIII. 57.

Isa. 9 : 6. His name shall be called Wonderful, Counselor, Mighty God. VIII. 61-69. John 1 : 1. In the beginning the Word was with God and the Word was God. X. 62, v. 14. Became flesh and dwelt. 1 John 1 : 2. 1 Tim. 3 : 16. God manifest in flesh. Rom. 9 : 5. Who is over all, God blessed forever. Phil. 2 : 11. 1 Tim. 2 : 3. God our Saviour. XI. 509. Col. 1 : 19 ; 2 : 9. In Whom dwelleth all the fullness

of the Godhead bodily. Zech. 13 : 7. The Man, My Fellow.
IX. 606-610.
Micah 5 : 2. Whose goings forth are from everlasting. IX. 479-481. Heb. 13 : 8. Jesus Christ, the same yesterday, to-day, and forever.
1 Tim. 6 : 15, 16. King of kings, Who only hath immortality, to Whom be honor and power eternal. Heb. 1 : 2-13. Thy throne, O God, is for ever and ever.
Rev. 1 : 8, 17, 18 ; 22 : 13, 16. Alpha and Omega, Which is and was and is to come, the Almighty. Titus 2 : 13. Our great God and Saviour Jesus Christ.
Son of Man. John 1 : 51. X. 78. John 3 : 13. X. 89, etc. Also compare Ps. 78 : 56 with 1 Cor. 10 : 9. 2 Cor. 5 : 19. God was in Christ.

Testimony of the Father.

Matt. 3 : 16, 17. Voice from heaven, This is My beloved Son. X. 65. Matt. 17 : 5. X. 283. 2 Pet. 1 : 17.
Testimony of the Baptist. John 1 : 34. I have seen and bear witness that this is the Son of God.
Testimony of John. John 1 : 18. The Son Who is in the bosom of the Father. 20 : 31. Believe that Jesus is the Christ, the Son of God.
Testimony of Peter. Matt. 16 : 16. Thou art the Christ, the Son of the living God. 2 Pet. 1 : 16-18.

Testimony of Christ Himself.

Mark : 14 : 61, 62. I am the Christ, the Son of the Blessed.
John 6 : 57. The Father sent Me, and I live by the Father. 5 : 37 ; 12 : 49 ; 14 : 24 ; 1 John 4 : 14. John 5 : 26. As the Father hath life in Himself so hath He given to the Son to have life in Himself. 5 : 17. The Father worketh and I work. John 10 : 15. As the Father knoweth Me so know I the Father. Luke 10 : 22. John 16 : 15. All things the Father hath are Mine. X. 129, 132. (Testimonies to Sonship.)
John 8 : 16, 29. I am not alone, but I and the Father. John 16 : 32. I am not alone, because the Father is with Me. John 10 : 36. The Father is in Me and I in Him. 14 : 11. I am in the Father and the Father in Me. John 10 : 30. I and My Father are One. 14 : 13. The Father is glorified in the Son. John 16 : 28. I came from the Father and go to the Father. X. 503. John 17 : 5. Glory I had with Thee before the world was. X. 507.

Possessing all Power. John 1 : 3, 4. All things were made by Him. In Him was life. Rom. 11 : 36. Of Him and through Him and unto Him are all

things. Heb. 1 : 3. Eph. 3 : 9. Col. 1 : 16, 17. All things created through Him and unto Him, and by Him all things subsist. Heb. 2 : 10. Matt. 28 : 18. All power is given unto Me in heaven and earth. Rom. 1 : 4. Declared the Son of God with power. Proven by His wonder-working deeds. See CHRIST ON EARTH (Works of Wonder).

All Knowledge and Wisdom. Col. 2 : 3. In Whom are all the treasures of wisdom and knowledge hidden. 1 Cor. 1 : 30. Proven by His discernment of men and events and His unfoldings of all truth, of duty and destiny.

Honored and Worshiped. John 5 : 23. All should honor the Son even as they honor the Father. Acts 2 : 24. XI. 15. "Jehovah." Matt. 2 : 11. Wise men worshiped Him. 8 : 2 ; 9 : 18 ; 15 : 25 ; 28 : 9, 17. John 20 : 28. My Lord and My God. Rom. 11 : 36. To Him be glory for ever and ever. *In heaven.* Heb. 1 : 6. Let all angels worship Him. Rev. 5 : 6, 9-13 ; 7 : 9, 10 ; 14 : 1-3 ; 19 : 6, 7.

Divine Acts for Men. Mark 1 : 34. Healed the sick and cast out devils. Matt. 11 : 5. Restores the blind, deaf, lame, lepers, and raises the dead. Matt. 9 : 6. Forgives sins. John 14 : 26 ; 15 : 26 ; 16 : 7. Matt. 3 : 11. Acts 1 : 5. Sends and baptizes with the Holy Ghost. John 20 : 22.

Final Judge. John 5 : 22. The Father hath committeth all judgment to the Son. V. 25. Dead hear Son of God. Rom. 14 : 10. All stand before the judgment-seat of Christ. 2 Cor. 5 : 10. Matt. 25 : 31-46. Allegory of the Judgment of the Son of Man.

Eternal King. 1 Tim. 1 : 17. The King eternal, the only God. Matt. 25 : 34. The King. X. 462. Luke 1 : 33. Of His Kingdom, no end. Rev. 11 : 15, 17. He shall reign for ever and ever. Dan. 7 : 13, 14. Given Him an everlasting dominion. IX. 275-278. Heb. 13 : 21. To Whom be the glory for ever and ever. See CHRIST ON EARTH, THE GOD-MAN, p. 53. Read VIII. 364, 365. "The Christ of Rationalism."

[The specious theories of Schleiermacher, Ritschl, Rothe, and Lipsius have all failed ; the early Unitarianism of Priestley and Channing, with its modified

divinity of Christ, has not endured the tests of time. There is no middle ground between the doctrine of very God and very man on the one hand and pure humanitarianism. *J. Orr.*

Christ is the image of the invisible God, the One who embodies and perfectly expresses the Divine nature; whose relation as Son antedates that of every creation (Col. 1 : 18), who existed before the universe was created (Col. 1 : 17). Previous to His Incarnation He existed in a Divine form of being, which He surrendered for a servant-form (Phil. 2 : 6, 7), thus renouncing for the time His equal dignity with God. In return for the Redeemer's free giving of Himself to humiliation and death, God has elevated Him to the Mediatorial throne and conferred upon Him a name above all others (Lord Jesus Christ, v. 11) that all creatures should acknowledge His sovereign authority (Phil 2 : 9-11). Elsewhere described as a sitting at the right hand of God (Col. 3 : 1; Eph. 1 : 20-22). There in the regions of heavenly glory and power (heaven) elevated to supreme headship over the King of Redemption and with sovereign authority over all terrestrial powers. He will fulfill his "ministry of reconciliation" until the purposes of God's redeeming love to man shall be accomplished. *G. B. Stevens.*

It is a familiar teaching of Scripture which ascribes the creation of the world to the eternal Logos or Second Person of the Trinity as the agent of the Father. But the Scripture teaching regarding the relation of Jesus Christ to the created world is not exhausted in the above statement. "All things were" not only "created by Him," but also "for Him" (Col. 1 : 16). He is therefore not simply the agent in creation, but also the end of it. Further "All things consist in Him" and He "upholds all things by the word of His power." Thus Christ is center of the creation in a threefold sense. First, the world owes its origin to Him; secondly, it is designed to be His; and thirdly, He serves as the unifying and preserving principle in it.

Interior.

All things must find their meeting-point, their reconciliation, at length in Him from Whom they took their rise—in the Word as a mediatorial agent, and through the Word in the Father as a primary source. This ultimate goal of the present dispensation in time is similarly stated in several passages. Sometimes it is represented as a birth-throe and deliverance of all creation through Christ—as Rom. 8 : 19, sq. Some-

times it is the absolute and final subjection of universal nature to Him—as 1 Cor. 15 : 28. Sometimes it is the reconciliation of all things through Him—as Col. 1 : 20. Sometimes it is the recapitulation, the gathering up in one head, of the universe in Him—as Eph. 1 : 10. The image involved in this last passage best illustrates the particular expression in Col. 1 : 15; but all alike enunciate the same truth in different terms. The Eternal Word is the goal of the universe, as He was the starting-point. It must end in unity, as it proceeded from unity, and the center of the unity is Christ. *Bp. Lightfoot.*]

God the Holy Ghost. His Deity Shown :

1. By Proofs of Trinity. See above.

2. By Names :

"Spirit of God." 1 Pet. 4 : 14. 1 Cor. 3 : 16. Rom. 8 : 9.
Eph. 4 : 30. "Spirit of Christ." Rom. 8 : 9. 1 Pet.
1 : 11, 12. Phil. 1 : 19. "Holy Spirit," "Holy Ghost."
1 Thes. 4 : 8. Given us His Holy Spirit. 1 John 3 : 24 ;
4 : 13. "Eternal Spirit." Heb. 9 : 14. "Spirit of Truth."
John 14 : 17 ; 15 : 26 ; 16 : 13.

3. By Direct Assertion :

Eph. 4 : 4. There is one Spirit. 1 Cor. 12 : 11. Worketh one
Spirit. Eph. 2 : 18. Access by one Spirit.

4. By Christ's full conclusive testimony.

John 14 : 16, 17, 20 ; 15 : 26 ; 16 : 7-14.

5. By attribution of Divine Power :

In Creation. Gen. 1 : 2. Spirit of God moved upon waters.
Job 33 : 4. Spirit of God hath made me. Job 27 : 3 ;
32 : 8. VI. 170. *In Regeneration.* John 6 : 63. The Spirit
quickeneth. John 3 : 5, 6, 8. Titus 3 : 5. *In Sanctifi-*
cation. 1 Cor. 6 : 11. Sanctified by the Spirit of God. Rom.
15 : 16. 1 Pet. 1 : 2. 2 Thes. 2 : 13. *In Inspired Dis-*
closure of Truth. 2 Pet. 1 : 21. Holy men spake as moved
by Holy Ghost. 2 Sam. 23 : 2. Spirit of Jehovah spake
by me. III. 495. 1 Thes. 1 : 5. Our gospel came in the
Holy Spirit. *In supernatural strength and help.* Eph. 3 : 16.
Strengthened by the Spirit. Rom. 8 : 26.

§. By Demand for Divine Honor and Obedience.

Implied in references to "Grieving." Eph. 4 : 30. "Vexing." Isa. 63 : 10. "Quenching." 1 Thes. 5 : 19. "Resisting." Acts 7 : 51. "Doing despite to." Heb. 10 : 29. "Blasphemy." Mark 3 : 29. Matt. 12 : 31, X. 187. *Illus.* Ananias. Acts 5 : 3, 4.

In the works of Creation and Providence, the equality of the Son and Spirit with the Father appears to be absolute and perfect. No intimation is suggested of any subordination.

OFFICE WORK OF THE TRINITY IN HUMAN REDEMPTION.

I. The Father Gives and Sends the Son. Sends the Spirit.

John 3 : 16. God so loved that He gave His Son, v. 17. Sent His Son into the world. Matt. 3 : 16, 17. X. 65, 283. Gal. 4 : 4. When the fullness of time was come, God sent forth His Son . . . to redeem. Ps. 2 : 6, 7. John 6 : 57. Zech. 13 : 7. Awake, O Sword, against the Man, My Fellow. IX. 606. Gal. 4 : 6. God hath sent forth the Spirit of His Son into your hearts. Luke 11 : 13. Your heavenly Father gives the Holy Spirit to them that ask. John 14 : 16, 26. The Father shall give you. Further, the Father is said to "foreknow." 1 Pet. 1 : 2 To "Sanctify." Jude 1. To give "Peace, faith and love." Eph. 6 : 23.

II. The Son, Jesus (Saviour) the Christ (Messiah or Anointed) of God.

Sends the Spirit. John 14 : 26 ; 15 : 26. Luke 24 : 49. Acts 2 : 33.

His Redemptive Work Epitomized : Matt. 1 : 21. Call His name Jesus, for He shall save His people. Ps. 40 : 7. I come to do Thy will. IV. 300. John 1 : 29. Behold the Lamb of God that taketh away the sin of the world. X. 73, 4. Rev. 19 : 10. The testimony of Jesus is the spirit of Prophecy. XI. 766. Job 19 : 24. My Redeemer liveth. 1 Tim. 1 : 15.

Christ Jesus came into the world to save sinners. Luke 19 : 10. The Son of Man is come to seek and to save that which was lost. 1 Cor. 1 : 30. Christ Jesus of God is made unto us wisdom and righteousness and sanctification and redemption. XI. 283. Mark 10 : 45. The Son of Man came to minister, and to give His life a ransom for many. X. 394. Acts 3 : 26. To bless every one, in turning away from his iniquities. XI. 30. Isa. 61 : 1-3. Anointed to preach good tidings, to proclaim liberty, etc. VIII. 353-356. Luke 4 : 16-22. X. 109, 110. Isa. 42 : 1, 6, 7 ; 49 : 6, 9. VIII. 257. (Saviour of Gentiles and Jews.)

Foreshown and Declared Before Incarnation : By the First Promise at the Fall (Gen. 3 : 15 confirmed 1 John 3 : 8) of a Personal Deliverer ; this promise made more definite and full in successive covenants with Abraham, Jacob, and David. (See COVENANTS.)

Typically by the Supreme and Vital Offices of Prophet, Priest and King.

Prophet : Revealer of God and Teacher of Truth.

Deut. 18 : 15-19. A Prophet like unto me. II. 667. Acts 3 : 23. 1 Cor. 1 : 30. Christ the wisdom of God. Matt. 11 : 27. No man knoweth the Father, save he to whomsoever the Son will reveal Him. Luke 10 : 22. Heb. 1 : 1. Speaks to us in the Son. XI. 560. (His authority asserted and recognized, "I say unto you." X. 118.) John 6 : 63. The words I speak are life. (Germs and principles of all New Testament doctrine contained in the words of Christ. X. 507. John 16 : 13, 14.)

Priest : Mediator and Sacrifice, Himself both Offerer and Offering ; also Intercessor and Surety.

Ps. 110 : 4. Heb. 5 : 10. Called of God an High Priest after the order of Melchizedek. Heb. 4 : 15 ; 7 : 24, 25. 1 Tim. 2 : 5. One Mediator, the Man Christ Jesus. Heb. 8 : 6, 8 ; 9 : 15 ; 10 : 16, 17, 24. Mediator of a new covenant, etc. XI. 585-593. Heb. 2 : 17. A merciful and faithful High Priest, to make propitiation for the sins of the people. XI. 562, 570. Heb. 9 : 12. Through His own blood,

entering in once for all, obtained eternal redemption. Heb. 9 : 24. Heb. 7 : 25. Ever liveth to make intercession for them that come unto God by Him. Rom. 8 : 34. Isa. 53 : 12. Made intercession. Job 9 : 33. Daysman. VI. 66. (Priesthood of Christ. XI. 788-792, also V. 239.)

King; Messiah, or Anointed (of God). (David the kingly type.)

Ps. 2 : 6. I set My King upon My holy hill. Ps. 2 : 12. His Anointed. Matt. 22 : 43-45.

Ezek. 37 : 24. My servant David shall be King. IX. 166. Micah 2 : 13. Breaker, King. IX. 473. Ezek. 21 : 27.

Zech. 9 : 9, 12. Behold, thy King cometh to thee. IX. 589-591. Matt. 21 : 5. John 12 : 15.

Ps. 89 : 18. Holy One of Israel is our King. Ps. 24 : 10. The Lord of Hosts, He is the King. Ps. 45. IV. 326-332. Ps. 72. 478-486. Jer. 46 : 18 ; 48 : 15.

Ps. 5 : 2 ; 84 : 3. My King and my God. Ps. 47 : 7. God is King. Rom. 14 : 9. Lord both of dead and living. XI. 268. 1 Tim. 6 : 15. Rev. 11 : 15. XI. 753. 17 : 14.

Christ affirms His Kingship. Matt. 25 : 34. The King shall say. John 18 : 37. I am a King, Kingdom not of this world. X. 529. See XI. 586.

[“Christian life is to be not simply trustful, but also obedient. We are not simply to settle down to trust Jesus Christ for our salvation by virtue of His sacrifice and intercession as our great High Priest, but we are also to maintain an attitude of unswerving obedience to Him as our rightful King. Swift, simple, unquestioning, implicit obedience to the commandments and injunctions of Christ is to be at all times and under all circumstances rendered by His followers.”]

Old Testament References to Messiah and His Rule. Named first by Hannah. 1 Sam. 2 : 10. III. 251. Predicted by David. 2 Sam. 23 : 3, 4. III. 496. Star and Scepter Prophecy. II. 602. Jacob's Blessing. I. 548-550.

Christ affirms Himself the Messiah. John 4 : 26. X. 95. Luke 4 : 21. X. 109. Mark 14 : 61, 62. X. 525. Quotes Ps. 110 in proof. X. 433. See also Dan. 9 : 24-26. IX. 299-303. And

Dan. 7 : 13, 14. IX. 275-280. Read further.
 Essays. X. 592, 594, 607.
Kingly and Priestly Dignity predicted. Ps. 110. V.
 231-242. Zech. 6 : 13. Priest on His throne.
 IX. 577. Heb. 10 : 12. See KINGDOM OF GOD.

The Offices of Prophet, Priest and King combined in the O. T. words, Redeemer, O. and N. T. Saviour. Redemption, N. T. Salvation, both Old and New Testaments.

Isa. 44 : 22. Zech. 10 : 8. I have redeemed thee.
 IX. 594. Compare 1 Pet. 1 : 18. Rev.
 5 : 9.
 Isa. 41 : 14 ; 43 : 14. The Lord your Redeemer,
 the Holy One of Israel. Isa. 49 : 26.
 Isa. 43 : 3, 11. Holy One of Israel thy Saviour.
 Beside Me no Saviour.
 Isa. 59 : 16. His own arm brought salvation,
 VIII. 342. Isa. 63 : 5.
 Zech. 9 : 9. King, just, and having salvation.
 Ps. 3 : 8. Ps. 27 : 1. Acts 4 : 12 ; 5 : 31.
 2 Tim. 2 : 10.
 1 Cor. 1 : 30. Christ is made to us redemption.
 Heb. 9 : 12. Obtain eternal redemption for us.

Christ's Official Subordination to the Father in Executing the Offices of Prophet, Priest and King, as Mediator and Redeemer.

This is intimated by such expressions as "I came not to do Mine own will but the will of My Father" (John 5 : 30 ; 6 : 38). "Lo, I come to do Thy will (Heb. 10 : 9). This fact furnishes a sufficient explanation of the words, "My Father is greater than I," and 1 Cor. 11 : 3 ; Heb. 5 : 8, etc. But a single statement remains as an unsolved difficulty. In Matt. 24 : 36 and Mark 13 : 32 we read, "Of that day knoweth no one, not even the angels of heaven, neither the Son, but the Father only." X. 458. Christ's meaning may, perhaps, be qualified by His last words to His disciples at His ascension, "It is not for you to know the times and seasons, which the Father hath set within (or, appointed by) His own authority" (Acts 1 : 7). Still, the statement of Matthew and Mark remains the one sole intimation in the New Testament of any limitation in the omniscient knowledge of the Son, even in His Mediatorial capacity. Setting over against this unexplained statement such declarations as "In Him all the treasures of wisdom and knowledge hidden" (Col. 2 : 3), and the

abundant proofs of His Divine discernment of the hearts of men, and especially the fact that in direct connection with this inexplicable statement appears His absolute foreknowledge of the very events to which the statement refers, the essence of the difficulty is certainly minimized in its effect upon an intelligent and justly thinking mind. And there we may be content to leave it. [Paul teaches a certain subordination to the Father. He is the executive of the Father's will, the Mediator of the salvation He has resolved upon. He resigns His authority to the Father (1 Cor. 15 : 28). But this subordination is *expressly limited to His work in Redemption*. It is the *Mediatorial* throne which He resigns. He vacates it because His work is "finished," that the perfect result may appear to "the praise of the Father," who has initiated and directed it. *G. B. Stevens.*]

Achieved through His Incarnation, in Earth and Heaven.

By His Advent as God-Man.

X. 63, Sec. 168, p. 591. "Son of Man." X. 78, 89, 131. Dan. 7 : 13. Heb. 2 : 16, 17. Rev., chaps. 1 and 14.
 Named Immanuel, God with us. Isa. 7 : 15. Isa. 9 : 6, 7. VIII. 50-54, 61-69.
 Named Jesus, Saviour. Luke 2 : 11. Unto you is born a Saviour, Christ the Lord. Matt. 1 : 21. For He shall save.

By His sinless life and perfect example.

1 Pet. 2 : 22. Did no sin, neither was guile found in his mouth. 2 Cor. 5 : 21. Know no sin. Heb. 7 : 26. John 8 : 46. 1 Pet. 2 : 21. Left us an example. John 13 : 15. I have given you an example. Rom. 15 : 3. Phil. 2 : 5.

By His Disclosures of God, of the Law, of sin and salvation.

John 3 : 7-16. Matt., chaps. 5, 6. John, chaps. 5-10.

By His Deeds of Help and blessing.

Summed up, Acts 10 : 33. He went about doing good.

Pre-eminently by His Suffering, Humiliation and Death.

Phil. 2 : 7, 8. Emptied Himself, taking the form of a servant ; and He humbled Himself, becoming obedient even unto death, yea, the death of the cross.

Isa. 53 : 4, 5, 6, 12. Poured out His soul unto death. Bare the sin of many. VIII. 276-288. Acts 8 : 35. Of the same Scripture preached Jesus.

Dan. 9 : 24-26. Make reconciliation for iniquity and bring in everlasting righteousness. The Anointed One (Messiah) shall be cut off. IX. 299, 303. 2 Cor. 5 : 18, 19. God was in Christ, reconciling the world unto Himself.

Christ foretells His death (Matt. 20 : 18, 19 ; 26 : 2), and fully interprets its meaning and purpose from the O. T. Scriptures (Luke 24 : 26, 27, 44-47). For His previous statements, see John 3 : 14, 15 ; 8 : 28 ; 12 : 32, 34. Read II. 575, X. 90, 315, 396, 442. Also see Acts 3 : 18 ; 17 : 3 ; 26 : 22. XI. 171.

1 Cor. 15 : 3. Died for our sins, according to the Scriptures. Rom. 5 : 6, 8 ; 14 : 9. Zech. 13 : 1. IX. 605. 1 Cor. 2 : 8.

1 Pet. 2 : 24. Bare our sins in His body on the tree. Gal. 1 : 4. Gave Himself for our sins that He might deliver us.

Heb. 9 : 26. Manifested to put away sin by the sacrifice of Himself. 1 Pet. 3 : 18. That He might bring us to God.

Rom. 5 : 10. Reconciled to God by the death of His Son. Col. 1 : 22.

Heb. 2 : 9. By the grace of God should taste death for every man. 2 John 2 : 2. For the whole world. 1 Tim. 2 : 6. A ransom for all.

Titus 2 : 14. Gave Himself for us, to redeem from all iniquity. Gal. 2 : 20. Loved me and gave Himself for me. Eph. 5 : 2. Loved you and gave Himself an offering and sacrifice to God. 1 John 1 : 7. The blood of Jesus Christ cleanseth us from all sin. ("This is the vitalizing element of the Levitical Ritual, the burden of Prophecy, the teaching of Christ, the inspired testimony of His Apostles, and the song of the redeemed in heaven.") Rev. 1 : 8. Unto Him that loveth us and washed us from our sins in His blood. (For Illus. see III. 373, 4.) Heb. 10 : 10, 14. XI. 592. See also IX. 605, 6.

With the forgiveness and cleansing of sin, by His Death we receive, through His Spirit, Divine Re-

newal, Adoption into Childship, and Heirship of all things. Rom. 8 : 1-4, 14-17, 32-39. And the Divine Indwelling, ensuring present guidance, control, help and abiding righteousness and peace. 1 Cor. 1 : 30. John 14 : 18, 21, 23. Eph. 3 : 17. 2 Cor. 5 : 21. John 14 : 27. Col. 1 : 27.

By His Resurrection, abolishing death and ensuring life immortal.

Proofs of Christ's resurrection.

Rom. 14 : 9. Both died and rose again. 8 : 34. Christ died, risen. 1 Cor. 15 : 4. Rev. 1 : 18. I am the Living One, I was (became) dead, and behold, I am alive for evermore. Rom. 14 : 9. Christ died, rose and revived, that He might be Lord of the dead and living. XI. 263. 1 Cor. 15 : 5-7. Witnesses of His resurrection. Acts 10 : 40. Chief theme of apostles in Acts and epistles. XI. 36. Acts 2 : 31 ; 4 : 3, 10, 33 ; 5 : 30, etc. See VIII. 289, 290.

Fruits of His victory over death.

Heb. 2 : 14. Through death destroy Him that had the power of death. 2 Tim. 1 : 10. Who hath abolished death and brought life and immortality to light. Isa. 25 : 8. He hath swallowed up death forever. VIII. 118-120. 1 Cor. 15 : 54, 57. Death is swallowed up in victory . . . through our Lord Jesus Christ. See Hos. 13 : 14. IX. 376. John 11 : 25. I am the Resurrection and the Life. John 14 : 19. Because I live, ye shall live also. 1 Thes. 4 : 14. If Jesus died and rose again, even so them that are fallen asleep in Jesus will God bring with Him. Rom. 4 : 25. Raised for our justification. See RESURRECTION OF CHRIST. (See VIII. 289.)

By His Ascension. Luke 24 : 50, 51. Acts 1 : 9. XI. 11. Ps. 24 : 7-10. IV. 192. Ps. 47 : 5. IV. 339. Ascension Gifts. Ps. 68 : 17, 18. IV. 461-464. Eph. 4 : 8.

By His Abiding Intercession. Heb. 7 : 25. Ever liveth to make intercession for them that come unto God by Him. XI. 580.

By His Second Coming for Judgment and Eternal Consummation of the Divine Re- demptive Scheme.

1 Thes. 4 : 16. Lord shall descend. XI. 493. 1 Chron. 16 : 33. Cometh to judge the earth. Ps. 96 : 13, 14 ; 98 : 9. Acts 1 : 11. XI. 12, 640, 713. Jude 14. Rev. 1 : 7. John 5 : 22. All judgment to the Son. Rom. 14 : 10. All stand before the judgment-seat of Christ. 2 Cor. 5 : 10. 2 Tim. 4 : 1. Who shall judge the quick and the dead at His appearing and kingdom. XI. 540. Matt. 25 : 31-46. X. 460. Heb. 9 : 28. Will appear a second time, apart from sin, unto salvation. XI. 590. Phil. 3 : 20. We wait. Titus 2 : 13. Looking for the blessed hope and appearing of our great God and Saviour Jesus Christ. XI. 548.

[A careful study of the passages will compel us to agree with Beyschlag on one main point, namely, that Jesus does not always speak of His coming in the same sense; that it is to Him rather a process in which many elements flow together in a single image, than a single definite event, always looked at in the same light. Thus He says to the high-priest, with obvious reference to the prophecy in Daniel, "Henceforth," that is, from this time on, "ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." He came again to His disciples after the resurrection; He came on the mission of the Comforter; He came in the power and spread of His Kingdom; He has come in every great day of the Lord in the history of His Church; He will come yet more conspicuously in the events of the future. Yet I cannot agree with Beyschlag when, on these grounds, he would exclude a final, personal advent of Jesus, a visible return in power and glory to the world. Christ's words on this subject, repeated by His apostles, are altogether too explicit and of too solemn an import to be explained away into a mere metaphor. I would agree, therefore, with the Church catholic in its confession, "From thence He shall come to judge the quick and the dead." *Prof. James Orr*, "*Christian View of God and the World*," p. 384. Also cf. "*Pauline Theology*," by G. B. Stevens, D.D., pp. 339-367.]

Figurative Titles and terms, further showing the breadth and completeness of Christ's Redemptive Work.

Branch.

Zech. 6 : 12, 13. The man whose name is the Branch, He shall build up the temple of the Lord, bear the glory, sit and rule on His throne, and shall be a Priest upon His Throne. IX. 577-579. Isa. 4 : 2, VIII. 32. Isa. 11 : 1, VIII. 76. Jer. 23 : 5-8. VIII. 504. Jer. 33 : 14-26, VIII. 555. Zech. 3 : 8. IX. 562.

Lion of Judah.

Rev. 5 : 5, 6. Behold the Lion of the tribe of Judah, and I beheld, and lo, a Lamb as it had been slain. XI. 741.

Paraclete (*Gr.*) Advocate, Comforter, Helper.

1 John 2 : 1. Advocate with the Father, Jesus Christ. Isa. 32 : 2. A man shall be an hiding-place, covert, as water in a dry place, the shadow of a great rock in a weary land. VIII. 155. Isa. 50 : 4. To sustain him that is weary. VIII. 263. Isa. 51 : 12. He that comforteth you. Matt. 11 : 28. I will give you rest. John 14 : 18. I will not leave you comfortless.

Arm of the Lord.

Isa. 53 : 2, VIII. 280. Avenger of His Redeemed. Isa. 63 : 1-6. VIII. 363-366. (His judgments in the interest of Redemption.)

Servant of Jehovah.

Isa. 42 : 1, VIII. 218-223. Isa. 53 : 11 Justify many. VIII. 286.

Corner-Stone.

Isa. 28 : 16. Precious, of sure foundation. VIII. 140. Ps. 118 : 22. V. 280. Eph. 2 : 220, XI. 423. 1 Pet. 2 : 6. XI. 653.

Shepherd.

Ezek. 34 : 23. One Shepherd over them, even my servant David. IX. 150. Ezek. 37 : 24. IX. 166. Isa. 40 : 11. Feed His flock like a Shepherd. VIII. 209. Micah 5 : 2, 4. IX. 479. Zech. 13 : 7. IX. 592. Matt. 26 : 31. X. 474. John 10 : 11. I am the good Shepherd and lay down my life for the sheep. X. 333-342.

Master.

Matt. 23 : 8, 10. One is your Master, Christ. Col. 4 : 24.
Ye serve the Lord Christ.

Brother.

By calling disciples His brethren. Matt. 12 : 49 ; 25 : 40 ;
28 : 10. Luke 8 : 21. John 20 : 17. Heb. 2 : 11.
XI. 561.

Burden-bearer and source of strength.

Ps. 68 : 19. Daily beareth our burdens. IV. 464. Ps. 84 : 5.
Strength in Thee. V. 68. Ps. 73 : 26. Strength of my
heart. V. 12, 13. Phil. 4 : 13. Christ strengtheneth me.

Friend.

Isa. 41 : 8. Abraham my friend. John 15 : 14. Ye are my
friends. V. 15. I have called you friends.

Peace.

Micah 5 : 5. This Man our peace. IX. 481. Eph. 2 : 14, 15.
Our peace. John 16 : 33. In Me ye have peace. Col.
1 : 20. XI. 470.

Light of the World.

John 1 : 4. The light of men. X. 62. John 1 : 9. The true
light which lighteth every man. John 8 : 12. I am the
Light of the world. X. 312. John 12 : 46. I am come a
light into the world. X. 444. Isa. 49 : 6. A light to the
Gentiles, my salvation to the ends of the earth. Acts
13 : 47. Mal. 4 : 2. Sun. IX. 649, 653. Rev. 21 : 23.
The Lamb is the Light thereof. XI. 774. 1 John 1 : 7.
XI. 683.

Bread of Life.

John 6 : 35, 51. X. 251-256. Living Water. John 7 : 37, 38.
Isa. 55 : 1. Rev. 21 : 6. I will give.

Way, Truth, Life.

John 14 : 6. I am the Way, the Truth, the Life. X. 481.
(Read first note, v. 6, on "I ams" of Christ.) Col. 3 : 4.
Christ our Life. XI. 478. (Read note, "Christ is all,"
p. 479.)

Resurrection and Life.

John 11 : 25. X. 348. John 14 : 19. Because I live, ye shall
live also. 1 Thes. 5 : 10. John 5 : 28 ; 17 : 3. See
CHRIST ON EARTH, p. 53.

The reader's attention is specially called to the following full and satisfactory summary of Christ's Mediatorial Relations to God and humanity, and His High-Priestly and Redeeming Work of Atonement and Intercession.

[A complete view of Christ's work will include the fact that in the Incarnation a new Divine life has entered humanity ; will include the fact that Christ is our perfect Representative before God as the new Head of the race, and the wearer of our humanity in its pure and perfect form ; will include the fact of an organic relation of Christ with all the members of the race, in virtue of which He entered, not merely outwardly, but in the most real and vital way, into the fellowship of our sin and suffering, and truly bore us on His heart before God as a merciful and faithful High-Priest ; will include the idea of a vocation which Christ had as Founder of the Kingdom of God on earth, though this vocation will embrace, not only the revelation of the Father's character and the doing of the Father's will among men, but also the making reconciliation for the sins of the people ; will include the fact of a holy and perfect and continuous surrender of Christ's will to God, as an offering, through the Eternal Spirit, in humanity, of that which man ought to render but is unable in his own strength to give—the presentation to God in humanity, therefore, of a perfect righteousness, on the ground of which humanity stands in a new relation to God, and is accepted in the Beloved ; will include, finally, a dealing with God in reference to the guilt of sin, which is not simply a sympathetic realization of the burden of that guilt as it rests on us, nor yet simply a confession of sins in our name, nor yet simply an acknowledgment in humanity of God's righteousness in visiting our sins with wrath and judgment, but is a positive entrance into the penal evils of our condition, and, above all, into death as the last and most terrible of these evils, in order that in these also He might become one with us, and under that experience might render to God what was due to His judicial righteousness—an Atonement which, as Dr. McLeod Campbell says, has in it an "Amen" from the depths of our humanity toward the righteous judgment of God on our sins. So far from this latter aspect of Christ's work—the judicial—being to be thrown into the background, it is the one which the Apostolic theology specially fastens upon as the ground of the remission of sins, and the means by which a sinner is brought into a relation of peace with God—the ground, as Bunyan phrases it, on which God "justly justifies the sinner."

Christ, as the Son of God, Incarnate in our nature, is the

only one qualified to undertake this work ; and as Son of God and Son of Man He did it. He alone could enter, on the one hand, into the meaning of the sin of the world ; on the other, into a realization of all that was due to that sin from God, not minimizing either the sin or the righteousness, but doing justice to both, upholding righteousness, yet opening to the world the gates of a forgiving mercy. In Him we see that done which we could not do ; we see that brought which we could not bring ; we see that reparation made to a broken law which we could not make ; we see, at the same time, a righteousness consummated we long to make our own, a victory over the world we long to share, a will of love we long to have reproduced in ourselves, a grandeur of self-sacrifice we long to imitate. And appropriating that Sacrifice, not only in its atoning merit but in its inward spirit, we know ourselves redeemed and reconciled. *Prof. James Orr, D.D., "Christian View of God and the World," pp. 365, 366.]*

III. Office-Work of the Holy Spirit in Man's Redemption.

Intimations in the Old Testament :

Gen. 6 : 3. My Spirit shall not strive with man forever. I. 228-231. Isa. 63 : 10. Grieved His Holy Spirit. VIII. 368. Hosea 4 : 17. Let him alone. 9 : 12. Woe when I depart. IX. 348, III. 200. Ps. 51 : 11, 12. Take not Thy Holy Spirit from me. Uphold me with Thy Spirit. IV. Num. 11 : 29. Would God that the Lord would put His Spirit upon all His people. II. 543. Isa. 63 : 11, 14.

Workmen and Leaders specially appointed and qualified for service. Ex. 31 : 1, 2, 6 ; 35 : 36. II. 284-286, III. 179, 210, 230.

Zech. 4 : 6. Not by might but My Spirit. IX. 565. Not in earthquake, fire or tempest, but in the still small voice. VII. 123. Neh. 9 : 20, 30. Gavest Thy good Spirit to instruct them. Testifiedst by Thy Spirit. VII. 566. Cf. 2 Kings 6 : 17. VII. 201. Job 32 : 8. VI. 170. Neh. 7 : 5. My God put into my heart.

Promise of Full Manifestation of the Holy Spirit :

Joel 2 : 28. I will pour out My Spirit upon all flesh. IX. 397-399. Isa. 44 : 3. VIII. 230. Isa.

32 : 15. VIII. 158. Zech. 12 : 10. IX. 603.
 Ezek. 36 : 27. IX. 156. Fulfillment of Promise
 Began at the Pentecost. Acts 2 : 16-21.

Teaching of Christ and New Testament Writers, concerning the Holy Spirit's Work.
 Christ's Words (as always) containing the Germs and Substance of all Divine Revelation.

The Holy Ghost, as "the Spirit of Truth," Inspirer, Instructor and Guide, Helper and Indweller.

Inspires all Sacred Writings and Writers. 2 Pet. 1 : 21. Men spake from God, being moved by the Holy Ghost. Mark 12 : 36. David said by Holy Ghost. Acts 1 : 16. The Holy Ghost spake by the mouth of David. Acts 28 : 25. Spake the Holy Ghost by Isaiah. 1 Thes. 1 : 5. Gospel came in the Holy Ghost. 2 Sam. 23 : 2. Spirit spake by me. III. 495, XI. 813. See INSPIRATION.

Inspires thought, word and deed in all consecrated workers. 1 Cor. 12 : 7. The manifestation of the Spirit is given to every man to profit withal. 1 Cor. 2 : 11, 12. We have received the Spirit that we might know the things given us of God. 2 Cor. 3 : 17. Where the Spirit of the Lord is there is liberty. 1 Thes. 4 : 8. 1 John 4 : 13. God hath given unto us His Holy Spirit. Luke 11 : 13. Heavenly Father gives the Holy Spirit. Luke 12 : 12. Holy Ghost shall teach you. Mark 13 : 11. Not ye that speak but the Holy Ghost. X. 236, 446. *Illus.* Acts 8 : 26-29. Acts 13 : 4. Acts 20 : 28. (Inspiration claimed for a body of believers. Acts 15 : 28.)

Guides into all truth. John 16 : 13. He will guide you into all truth. John 14 : 26. Shall teach you all things.

Christ's Words and Work the Theme of the Holy Ghost's teaching. John 14 : 26. He shall bring to remembrance all that I said. X. 486. 15 : 26. He shall testify of Me. X. 494. 16 : 14. He shall glorify Me, for He shall take of Mine and declare it unto you. X. 500.

The dispensation of the Holy Spirit will last, and His work extend over the ages, till all which may be done by Him for human salvation will

have been exhausted. The Gospel will be preached, and the missionary sent to all nations, and converts be made in all lands, and the Word of life and the Church and its ordinances be given to all people. We only need to know the Holy Ghost will preside over and guide the Church, and show the things of Christ to her members, and convince the world of Christ's true Messiahship, "to the glory of the Father," till His second coming. *L. P. Hickok.*

The Holy Ghost applies and makes effective Christ's Redeeming Work. See XI. 22.

Calls Men to Repentance and to Christ.

Heb. 3 : 7. Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts. Rev. 22 : 17. The Spirit and the Bride say, Come.

Convinces of sin, of righteousness, and of judgment.

John 16 : 8-11. Of sin, because they believe not on Me. (This the supreme, all-inclusive sin.) Read X. 495-500.

Regenerates, Quickens from death to life.

John 3 : 5-8. Except a man be born anew . . . of water and the Spirit. (Water, symbol of the Spirit. John 7 : 38, 39.) Titus 3 : 5. Saved us through the washing of regeneration and renewing of the Holy Ghost. *Illus.* Ezek. 37 : 1-14. IX. 164. See Ps. 119 : 40. V. 304.

Seals and Testifies to our Adoption or Childship.

Rom. 8 : 14-16. Ye have received the Spirit of adoption, whereby we cry, Father. The Spirit Himself beareth witness with our spirit, that we are children of God : and if children, then heirs. Eph. 1 : 13, 14. Sealed with the Holy Spirit of promise, which is an earnest of our inheritance.

Sanctifies, i.e., Renews, Invigorates and Intensifies Spiritual Life.

Rom. 15 : 16. Sanctified by the Holy Ghost. 1 Cor. 6 : 11. Sanctified by the Spirit of God. 2 Thes. 2 : 13. 1 Pet. 1 : 2. Through sanctification of the Spirit. Eph. 3 : 16. Strengthened with power

through His Spirit in the inward man. 1 Cor. 4 : 16. Inward man renewed day by day. 1 Cor. 3 : 18. Changed into the same image, even as by the Spirit of the Lord.

Abides in us.

John 14 : 17. He dwelleth with you and shall be in you. Rom. 8 : 9. 1 Cor. 3 : 16. The Spirit of God dwelleth in you. 1 Cor. 6 : 19. Your body is a temple of the Holy Ghost Who is in you. Eph. 2 : 22. Ye are a habitation of God in the Spirit. 1 Thes. 4 : 8. 1 Pet. 4 : 14. The Spirit of God resteth upon you. 2 Cor. 1 : 21. Earnest of the Spirit in our hearts. See Isa. 63 : 10, VIII. 368.

Abides, as a Comforter and Helper (Paraclete).

John 14 : 16. Another Comforter, with you forever, even the Spirit. X. 484. Rom. 8 : 26. The Spirit helpeth our infirmity, Himself maketh intercession for us. Jude 20. *As an Inworker.* Eph. 3 : 20. The power that worketh in us. Acts 1 : 8. Receive power after the Holy Ghost is come upon you. Gal. 5 : 24. If we live by the Spirit, walk by the Spirit.

[The peculiar blessedness of the true believer is in his sense of the indwelling of the Divine Comforter. Cyprian wrote more than sixteen centuries ago : "Roofs arched with gold and palaces adorned with marble are vile in comparison with that house which the Lord has chosen to be His temple, in which the Holy Ghost dwells. Illuminate this house with the light of righteousness. Its ornaments shall never fade, and it shall dwell hereafter in spotless beauty and eternal majesty." And Canon Liddon says : "We need motives, and none is better than that which appeals to the sanctity, the responsibility, the power, the capabilities implied in that inward presence of the eternal Spirit, which is the great gift in the new covenant between God and man. In moments of moral surprise, in moments of unusual depression, in moments of a felt sense of isolation, in moments of spasmodic daring, when ordinary sanctions have lost their hold, it is well to fall back upon the reassuring, tranquilizing, invigorating resources of such an appeal as that of the apostle : 'Know ye not that ye are the temple

of God, and that the Spirit of God dwelleth in you ?' " *C. E. Babb.*]

Promised to those that ask.

Luke 11 : 13. X. 328. Command to seek His fullest gifts. Eph. 5 : 18. *Illus.* Luke 1 : 15, 41, 67. Acts 2 : 4 ; 4 : 8 ; 6 : 5 ; 10 : 44. Filled with, full of the Holy Ghost.

[He who asks *shall* receive—of the very best. One promise without reserve, and only one, because it includes all, remains ; the promise of the Holy Spirit to them who ask it. He who has the Spirit of God, God Himself in him, has the Life in him, possesses the final cure of all ill, has in himself the answer to all possible prayer. *George McDonald.*]

Fruits of Spirit.

Gal. 5 : 22. Eph. 5 : 9. Rom. 5 : 5. Love of God shed in our hearts by the Spirit. His Tender Earnestness indicated. Eph. 4 : 36. Grieve not the Spirit. 1 Thes. 5 : 10. Quench not the Spirit. See FLESH AND SPIRIT, p. 132.

[All the influences which bear upon the renewed soul, the guidance, the strength, the energy, the succor, the comfort, by which the life of the believer is sustained and developed—all are ascribed alike by Paul and Peter, James and John, solely to the power of the indwelling Spirit. The power of the Holy Ghost, they affirm again and again, is put forth in the soul of every believer through life. The beautiful and effective graces, the enriching experiences, and the beneficent results of a sanctified life are attributed alone to the immediate personal inworking of the Divine Spirit in the human. The light to discern duty and the energy to perform it, the courage to dare, to do or to speak for God and the right, the determination to avoid or resist evil, the fortitude to endure trial, which characterize the believer's conduct, the satisfaction, the peace, the hope, the solace and the joy which enter into his experience—all that marks the process of renewal going on day by day in the inner man is the sole product of the Spirit's might, continually exerted therein, through the truth He has revealed. B.]

The Office-Work of the Trinity, as delineated above, discloses all that God is to man, sustaining every needful desirable relation and manifesting every attractive, endearing and satisfying character. As further helpful to the thoughtful reader we summarize these points of vital significance and interest, in another and more compact form :

GOD AND MAN.

His Relation to Man's Earthly Life. Creates. Gen. 2 : 7. Isa. 42 : 5. Acts 17 : 25. Provides for. Ps. 145 : 15, 16. Protects and preserves. Ps. 107. Heals. Ps. 103 : 3. Prospers. Prov. 10 : 22. Deut. 8 : 18.

His Relation to Man's Moral and Spiritual Life. Creates in His own Image and Likeness. Gen. 1 : 26 ; 5 : 1. 1 Cor. 11 : 7. Condemns for disobedience and unrighteousness (as Moral Ruler and Judge). Rom. 5 : 12, 18. Before His condemning sentence He utters the great Promise of a Deliverer. Gen. 3 : 15. Expands this Promise into a Covenant of Mercy. Gen. 22 : 18. 26 : 4 ; 28 : 14. 2 Sam. 23 : 5. Jer. 31 : 33. Heb. 13 : 20. In fulfillment of His Covenant He discloses (in O. T.) and achieves (in N. T.) Redemption by the Sacrificial Death of Christ. Heb. 9 : 12. Through His own blood obtained eternal redemption. 1 Pet. 2 : 24. Bare our sins in His own body on the tree. Heb. 2 : 9. By the grace of God should taste death for every man. In further fulfillment, He foreshadows (in O. T.) and brings in (in N. T.) the full and abiding ministry of the Holy Spirit. Joel 2 : 28. John 14 : 16, 17.

Thus, through the self-offering of Christ and the quickening energy of the Holy Spirit, God makes provision for the removal of man's sin, and for restoring his childship. By His gracious provision, He is able to forgive sin (1 John 1 : 9); to cleanse from unrighteousness and impurity (1 John 1 : 7, 9) ; to remit its penalty (John 3 : 16) ; to deliver from its bondage and power (Acts 3 : 26 ; Rom. 8 : 2). Thus He is able to impart new life to the soul (Eph. 2 : 1); to reverse the current of its supreme desires and aims, from self to God, from alienation to affection, from selfish, disobedient living to a life of consecrated purpose and endeavor (Eph. 2 : 1-22). And thus He is able to restore to the quickened, trusting, consecrated man the full fruits and blessings of childship, heirship and a Father's House for an abiding Home (Rom. 8 : 14-16 ; John 14 : 2, 3).

And this great goodness of Providence, with this marvelous grace of eternal Redemption God has been proclaiming and pressing upon men in every age, in every form of urgent call and invitation, of

reasoning and pleading, of appeal, entreaty and warning. He began "seeking to save" with the first sinners : Adam. Gen. 3 : 9. Cain. Gen. 4 : 9. Thence onward throughout the entire Revelation He is represented as seeking and pleading with men. Jer. 7 : 13. Rising up early and speaking. VIII. 240, 435. Matt. 11 : 28. Come unto Me. 2 Cor. 5 : 20. Rev. 22 : 17. In all their pages, historians and psalmists, prophets and New Testament writers affirm and illustrate His proffered pity, forbearance, patience, compassion and long-suffering with men. Especially they emphasize :

His willingness to forgive and delight in mercy.

Micah 7 : 18, 19. Pardoneth iniquity, because He delighteth in mercy. IX. 490. Ps. 103 : 2. Who forgiveth all thy sins. Ps. 86 : 5. Ready to forgive, plenteous in mercy. Ps. 103 : 12. Removed our transgressions as far as east from west. Isa. 43 : 25, 26. I, even I, am He that blotteth out. VIII. 227. Isa. 44 : 22. I have blotted out. VIII. 232. Isa. 50 : 20. Sins sought and not found, for I pardon. VIII. 580. Jer. 31 : 37. (Forgiveness not turned aside by great sins.) VIII. 550. Zech. 3 : 4, 5. IX. 562. Jer. 29 : 11. Thoughts of peace, not of evil.

His yearning desire that "none should perish."

Ezek. 18 : 23, 31, 32. I have no pleasure in the death. Why will ye die ? IX. 87-89. Ezek. 33 : 11. IX. 142. 1 Thes. 5 : 9. God hath not appointed us to wrath but to obtain salvation. 1 Tim. 2 : 4. Would have all men to be saved. 2 Pet. 3 : 9. Not wishing that any should perish, but all come to repentance. Titus 2 : 11. Grace, to all men, bringing salvation. Isa. 48 : 18. VIII. 253. Hosea 11 : 8, 9. IX. 369. Luke 19 : 41, 42. X. 358.

His strong assertion that He has done all that He could to save.

Isa. 5 : 4. What more could have been done that I have not done ? VIII. 34.

His plain charge against willful rejecters.

John 5 : 40. Ye will not come unto me. Matt. 23 : 37. Ye would not. Further, With those who respond to His call with penitent trust and self-surrender, who are pardoned and renewed, God's Relations and Manifestations are closer, more helpful and blessed.

As a Father, He restores to them their forfeited childhood, the full fruits of His Fatherhood. 2 Cor.

6 : 18. I will be to you a Father, and ye shall be my sons and daughters. Isa. 63 : 16. VIII. 369, 408, 414, X. 154, 157. 2 Cor. 1 : 3. The Father of mercies. 1 John 3 : 1.

He becomes their Teacher. Isa. 48 : 17. I am thy God, who teacheth thee to profit. VIII. 252. Jer. 31 : 33. I will write My law in their hearts. VIII. 546. Job 36 : 22. Who teacheth like Him? Ps. 25 : 9, 12. The meek will He teach. Him that feareth the Lord shall He teach. Isa. 28 : 26. God doth instruct and teach him. Job 34 : 32 ; 33 : 14-30. VI. 175. James 1.

Their Leader and Guide. Isa. 48 : 17. Who leadeth thee by the way thou shouldest go. Ps. 23 : 2. He leadeth me in paths of righteousness. IV. 183. Ps. 37 : 23. The steps of a good man are ordered by the Lord. IV. 280. Rom. 8 : 28. To them that love God all things work together for good. Ps. 32 : 8. I will guide thee. 1 John 1 : 5. God is light.

Their Indwelling Companion, ever ready for living fellowship. 1 John 1 : 3. Our fellowship is with the Father and with His Son, Jesus Christ. John 14 : 23. We (Father and Son) will come unto him and make our abode with him. Eph. 3 : 17. Christ may dwell in your hearts. Col. 1 : 27. Christ in you, the hope of glory. 1 Cor. 3 : 16. Ye are the temple of God, and the Spirit of God dwelleth in you. John 14 : 17. He dwelleth with you, and shall be in you. Eph. 2 : 22. An habitation of God, through the Spirit. 2 Cor. 6 : 16. I will dwell in them. Isa. 57 : 15. VIII. 323. See CHRIST AND BELIEVER, pp. 62-69.

The Inspirer, Hearer and Answerer of Prayer. Rom. 8 : 26. The Spirit helpeth, for we know not what to pray for. XI. 239. Jude 20. XI. 710. Praying in the Spirit. Eph. 2 : 18. Through Christ by one Spirit we have access to the Father. XI. 422. Isa. 65 : 24. I will answer, I will hear. VIII. 380. Jer. 29 : 12. VIII. 528. Jer. 33 : 3. VIII. 553. Ps. 81 : 10 ; 91 : 15. See PRAYER.

Their Helper, Strengtheners and Deliverer. Ps. 40 : 17. My help and my deliverer. Ps. 46 : 1. Refuge and strength. 62 : 8. Present help. Isa. 33 : 2. Their Arm every morning. VIII. 162. 2 Cor. 12 : 9. My strength is made perfect in weakness. Phil. 4 : 13. I can do all things through Christ, who strengtheneth me. Deut. 33 : 27. Underneath are the everlasting Arms. II. 736. O. T. figures, "Stronghold," "Rock," II. 724. "Fortress," etc. 2 Cor. 1 : 10. Who delivered, and doth deliver, we trust He will yet deliver. 1 Cor. 10 : 13. God will with the temptation make also the way of escape that ye may be able to endure it, XI. 310. *Illus.* Deut. 32 : 11. Eagle and her

young. II. 726. Ex. 19 : 4. Isa. 63 : 9. Ezek. 11 : 16. I will be a Sanctuary. IX. 55. O. T. figures, "Refuge," "Dwelling-place," etc. See also III. 404. Isa. 41 : 9, 10, 14. I will strengthen, help. VIII. 215. Isa. 43 : 2 ; 46 : 4.

Their Comforter and Sympathizer. 2 Cor. 1 : 34. God of all comfort. XI. 347. Rom. 15 : 5. God of all consolation. Heb. 4 : 15. Touched with the feeling of our infirmities. XI. 570. See AFFLICTION, p. 12.

The Source and Giver of all their outward Prosperity. Neh. 2 : 20. The God of heaven, He will prosper us. Ps. 127 : 1. Except the Lord build, they labor in vain. Ps. 90 : 17. Establish Thou the work of our hands. Matt. 6 : 32, 33. Your heavenly Father knoweth that ye have need of all these things. . . . And all these things shall be added unto you. See PROVIDENCE.

The Keeper of Covenant and of Promises. 2 Chron. 6 : 14. Who keepest covenant with thy servants. III. 554. 2 Cor. 1 : 20. The promises of God in Him (Christ) are Yea, and in Him Amen, unto the glory of God. XI. 349. See COVENANTS, p. 98.

[“I will be to them a God,” means that all His essential attributes are still engaged for us ; in the Lord have I mercy to pardon me, wisdom to instruct me, power to protect me, truth to direct me, and glory to crown my head in heaven. Let me imagine all I can, I may with the pen of reason write under it, “This is God’s ;” and if I take the pen of faith I may write, “This is mine in Christ Jesus.” Hath He a son? He hath died for me. Hath He a Spirit? That Spirit shall live in me. Hath He angels? They shall guard me. Hath He glory? It shall crown me. BEVERIDGE.]

GOSPEL.

Old Testament. *Bazar, to Announce Good tidings.* Isa. 40 : 9. Thou that tellest good tidings, lift up thy voice. VIII. 208. Isa. 52 : 7. That bringeth good tidings, that publisheth peace. VIII. 272. Isa. 61 : 1. Anointed Me to preach good tidings. VIII. 353-356. Cited Luke 4 : 18-21. X. 109, 110. A Gospel preached before Christ. Gal. 3 : 8. Preached before to Abraham.

New Testament, *Euaggelion, Good News or Glad Tidings.*

Called :

Gospel of the Kingdom. Matt. 4 : 23 ; 9 : 35 ; 24 : 14.
Of Christ. Mark 1 : 1. Rom. 1 : 16 ; 15 : 19. 2 Cor.

4 : 4. *Of God.* Rom. 1 : 1. XI. 196. 15 : 16. *Of the Holy Ghost.* 1 Thes. 1 : 5. XI. 485. *Of the Grace of God.* Acts 20 : 24. *Of salvation.* Eph. 1 : 13. *Of Hope.* Col. 1 : 25. *Of peace.* Eph. 6 : 15. *Glorious.* 1 Tim. 1 : 11. XI. 507. *Everlasting.* Rev. 14 : 6. XI. 759. These intimate its Source, from God, and from His grace ; its Purpose and Result, Hope and Peace and Salvation to men ; its character, as glorious ; and its duration, as everlasting.

Vital Truth and Essential Substance of the Gospel: The Incarnate Christ Crucified for Sinners.

Luke 2 : 10, 11. Behold I bring you good tidings of great joy which shall be to all the people ; for there is born to you this day in the city of David a Saviour, which is Christ the Lord. X. 35. John 1 : 29, 36. Behold the Lamb of God, which taketh away the sin of the world. X. 73, 74. 1 Tim. 1 : 15. Faithful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. XI. 505, 507. 1 John 1 : 7. The blood of Jesus Christ His Son cleanseth us from all sin. XI. 683. 1 John 2 : 2. He is the propitiation for our sins, and not for ours only, but also for the whole world. XI. 686. 2 Cor. 5 : 19. God was in Christ reconciling the world unto Himself. XI. 470. See ATONEMENT, pp. 27-29.

[The central message of the preacher is the piercing, moving, personal gospel of Jesus of Nazareth, the Son of God and Saviour of mankind. This in its simplest form ; this in its clearest expression ; this presentation of a Person to persons in order that they may first know, and then love and trust and follow Him—this is pre-eminently the gospel for an age of doubt. *H. Van Dyke.*]

Divine Efficiency of the Gospel.

Rom. 1 : 16. It is the power of God unto salvation. 1 Cor. 1 : 18, 23, 24. The word of the cross unto us who are being saved is the power of God. We preach Christ crucified unto them that are called, Christ the power of God, and the wisdom of God. XI. 282. 1 Thes. 2 : 13. James 1 : 21. XI. 624. 2 Tim. 3 : 15.

Faith, or Trust in the Saving Christ, the necessary and essential Condition of its Divine Efficiency.

Rom. 1 : 16. It is the power of God unto every one that believeth. Eph 2 : 8. By grace have ye been saved through faith. XI. 420. 2 Thes. 2 : 13. Chosen to salvation through sanctification of the Spirit and belief of the truth. XI. 502. 2 Tim. 3 : 15. Able to make wise unto salvation through faith. John 20 : 31. X. 588.

The Gospel the Means employed in Regeneration and Sanctification.

1 Pet. 1 : 23. Begotten through the word of truth. XI. 651. James 1 : 18. Of His own will He brought us forth by the word of truth. XI. 624. 2 Thes. 2 : 14. Through sanctification of the Spirit and belief of the truth. John 6 : 63. X. 256. John 17 : 17. Sanctify them through Thy truth. 2 Pet. 1 : 4. Acts 20 : 32. 2 Tim. 2 : 9. 2 Thes. 3 : 1. Deut. 8 : 3. II. 648. Ps. 17 : 4. IV. 127. Eph. 6 : 17.

As the Instrument or Means of Divine Agency, to be Published or Preached.

Luke 24 : 47. Remission of sins should be preached. 1 Cor. 1 : 23. We preach Christ crucified. 2 Cor. 4 : 5. Gal. 2 : 2. Eph. 3 : 8. 1 Cor. 9 : 16. Col. 1 : 28. Whom we preach, warning every man, etc. 2 Tim. 4 : 2, 17. Acts 8 : 25. Titus 1 : 3. 1 Thes. 2 : 4. In trust with the Gospel. XI. 487. Phil. 1 : 7, 12. See PREACHER AND PREACHING.

As a Bond and Help of Christian Fellowship.

Phil. 1 : 5. Fellowship in the Gospel. No bond so strong, no help so profitable and inspiring, as that which comes from the exchange of thought, the excitation and uplift of feeling, and the stimulus to service that flows from careful, prayerful meditation upon the Gospel word by earnest responsive Christian souls in hours of heart-fellowship. Then Christ is nearer and more precious, according to His promise ; and the Holy Spirit opens the vision, quickens, softens and warms the heart, strengthens

and confirms the will in all goodness and for all ministry. So the life is hallowed, sweetened, and made more Christlike.

For the Effects of the Gospel and its Uses, see pages 40, 41.

GRACE.

A comprehensive word of boundless reach and an infinite depth of significance, signifying unlimited favor to the undeserving, all who by reason of transgression have forfeited every claim to Divine favor, and have lost all capacity for meritorious action. Grace includes Goodness, or the kindly and beneficent treatment of God in His Providence, equally to just and unjust, evil and good ; and Mercy, or favor to the ill-deserving, the guilty and condemned. Ps. 23 : 6. Goodness and Mercy will follow me all the days of my life. IV. 186, 7. See PROVIDENCE ; MERCY.

Grace first used. Gen. 6 : 8. I. 234.

[“Grace is a name for the energy of love as it goes out toward the undeserving ; mercy a name for the pitying disposition of God toward sinners, or ill-deserving.” *Stevens.*]

God, the Fountain and Giver of Grace. Rom. 1 : 5, 7. Grace from God our Father, and the Lord Jesus Christ. By whom we received grace. John 1 : 17. Grace and truth came through Jesus Christ. X. 66. Rev. 1 : 4. Grace from Him which is and which was and which is to come and from the seven Spirits. XI. 718. Spirit of grace. Zech. 12 : 10. IX. 603. Heb. 10 : 29. Word of His Grace. Acts 20 : 32. XI. 148. Rom. 6 : 23. The free gift of God is eternal life in Christ Jesus our Lord. XI. 226.

Grace Sufficient and Abounding. John 1 : 14. We have received grace for grace. X. 66. Rom. 5 : 17. Receive abundance of grace. Rom. 5 : 20. Where sin abounded, grace did much more abound. 2 Cor. 4 : 15. All things for your sakes that the abundant grace might redound to the glory of God. Eph. 1 : 6. To the praise of the glory of His grace, freely bestowed on us in the Beloved. XI. 416. Eph. 2 : 7. The exceeding riches of His grace toward us in Christ Jesus. XI. 420. 1 Tim. 1 : 14. The grace of our Lord abounded exceedingly. XI.

507. James 4 : 6. He giveth more grace. XI. 636. Ps. 84 : 11. Giveth grace and glory, no good doth He withhold. V. 71, 2. 2 Cor. 9 : 8. God is able to make grace abound.

Grace linked with every particular of spiritual experience. *With calling and election.* Gal. 1 : 15. Called me through His grace. 2 Tim. 1 : 9. Called us according to His own purpose and grace. XI. 530. *With faith.* Acts 18 : 27. Rom. 4 : 16. Of faith, by grace. XI. 213. *With Justification and Pardon.* Rom. 3 : 24. Justified freely by His grace. XI. 209. Titus 3 : 7. Eph. 1 : 7. Forgiveness of sins according to the riches of His grace. *With Quickening.* Eph. 2 : 5, 6. Hath quickened us together with Christ (by grace) and raised us up with Him. *With needed strength.* 2 Cor. 12 : 9. My grace is sufficient for thee. *With hope.* 2 Thes. 2 : 16. Good hope through grace. XI. 502. 1 Pet. 1 : 13. *With salvation and Eternal Life.* Eph. 2 : 8. By grace are ye saved . . . it is the gift of God. XI. 420. Titus 2 : 11. The grace of God hath appeared to all men, bringing salvation. XI. 548. Rom. 5 : 21. So might grace reign through righteousness unto eternal life through Jesus Christ. Rom. 2 : 7. XI. 205. *Illus.* Grace at consummation. Zech. 4 : 7. IX. 567, 8. See CHRISTIAN EXPERIENCE, p. 73.

God's Mercy-seat His throne of grace, open to our approach. Heb. 4 : 16. Come boldly unto the throne of grace, and find grace to help. XI. 571.

Unbelievers besought to seek the grace of God. 2 Cor. 6 : 1. We beseech you that ye receive not the grace of God in vain. XI. 368. Heb. 12 : 15. Lest any man fail of the grace of God. XI. 609. Heb. 10 : 29.

Other Connections of Grace. *With Law.* Rom. 6 : 14. Not under law but under grace. *With Christ's death for all.* Heb. 2 : 9. By the grace of God tasted death for every man. *With the Word.* Acts 14 : 3 ; 20 : 32. Word of His grace. *With peace.* 1 Pet. 1 : 2, etc. *With glory.* 1 Pet. 5 : 10. The God of grace who called us to glory. Ps. 84 : 11. Giveth grace and glory. *With Christlike character and living.* 1 Cor. 15 : 10. By the grace of God I am what I am. Heb. 13 : 9. Good that the heart be stablished by grace. *With Christian service.* Heb. 12 : 28. Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe. *With Christian*

growth Grow in grace, etc. James 4 : 6. He giveth more grace. Prov. 3 : 34. He giveth grace to the lowly. 1 Pet. 5 : 5. To the humble. *With prayer—an "exceeding great and precious promise."* Zech. 12 : 10. I will pour the Spirit of grace and of supplication. IX. 603. See FRUIT OF SPIRIT, p. 132.

GRAVE; SHEOL; HADES.

Heb. Sheol. Gr. Hades. Unseen State or World.

Translated either "Grave" or "Hell."

The Underworld Twofold : 1. Heb. Tophet ; Gr. Gehenna or Tartarus. 2. Gr. Paradise.

Sheol.

Gen. 37 : 35. I. 493, 4. Ps. 49 : 14. IV. 352. Job 7 : 9. VI. 51. Prov. 27 : 20. VI. 411. Eccles. 9 : 10. Isa. 5 : 14. VIII. 37. Hosea 13 : 14. IX. 376. Ps. 16 : 10 ; 139 : 8. Isa. 14 : 9.

Hades.

Luke 16 : 23 X. 378. Rev. 1 : 18. XI. 722, 3. 1 Cor. 15 : 55.

Unseen State or Underworld Twofold :

1. Paradise, with Christ and His holy ones.

Luke 23 : 43. X. 546. Rev. 2 : 7. XI. 726.

2. Gehenna, Tophet, Tartarus (figures).

Tophet : Isa. 30 : 33. VIII. 153. Jer. 7 : 31, 32. VIII. 436. *Gehenna* : Matt. 5 : 22. XI. 150. Mark 9 : 43-47. X. 291. Matt. 10 : 28 ; 23 : 33. James 3 : 6. XI. 633. *Tartarus* : 2 Pet. 2 : 4. XI. 675. Rev. 1 : 18.

HEARERS AND HEARING OF THE WORD.

Hearing, a fundamental command and essential obligation.

Isa. 55 : 2, 3. Hear, and your souls shall live. VIII. 301-303.
 Prov. 8 : 6, 33. VI. 287. Ezek. 3 : 27. He that heareth,
 let him hear. IX. 31. Matt 11 : 15. Rev. 2 : 7, 11,
 etc. He that hath ears to hear, let him hear. XI. 726.
 Eccles. 5. Draw nigh to hear. VI. 470. Jer. 13 : 15.
 Hear ye and give ear, for the Lord hath spoken. VIII. 457.

Cautions. Mark 4 : 24. Take heed *what* ye hear.
 Ps. 119 : 9. Heb. 2 : 1. XI. 559. 1 Tim. 4 : 15, 16.
 XI. 515, 518. 2 Pet. 1 : 19. Whereunto ye do well that
 ye take heed. XI. 673. 1 Tim. 1 : 4 ; 4 : 1. Tit.
 1 : 14. Luke 8 : 18. Take heed *how* ye hear. James
 1 : 19. Be swift to hear. XI. 624. Heb. 4 : 2. Did
 not profit, not being mixed with faith. XI. 567. *Not
 for entertainment, but for responsive, instant and constant
 obedience.* Ezek. 33 : 31, 32. Thou art unto them a very
 lovely song of one that hath a pleasant voice ; they
 hear, but do not. IX. 145-147. Matt. 7 : 24-27. X.
 169. James 1 : 20-25. XI. 625.

Who hear acceptably and profitably. John
 8 : 47. He that is of God heareth God's words.
 John 10 : 3, 27. My sheep hear My voice. X. 341.
 John 18 : 37. Every one that is of the truth, heareth
 My voice. X. 530. 1 Thes. 1 : 6. Received the word
 with joy. XI. 485. Rom. 10 : 15. Faith cometh by
 hearing and hearing by the Word of God.

Classes of Hearers. Matt. 13 : 18-23. Explanation
 of Parable of the Sower. X. 206-208. Acts 17 : 11.
 The Bereans. XI. 120. Acts 17 : 32-34. XI. 127.

Attitude of Hearers. Acts 10 : 33. Now we, all
 are here, present before God, to hear, all things com-
 manded thee of God. XI. 78. (Compare Preacher's
 instructions, Acts 5 : 20. XI. 40.)

**God's urgent entreaty for instant hearing
 and heed.** Ps. 95 : 7. To-day, if ye will hear His
 voice, harden not your hearts. V. 142. Heb. 3 : 15.

Promises of gain and blessing to those who hear and heed. Prov. 8 : 34. Blessed the man that heareth Me, watching daily and waiting. VI. 290. Prov. 15 : 31, 32. John 5 : 24. X. 130. Mark 4 : 24. Unto you that hear shall more be given. Luke 11 : 28. Blessed that hear the word of God and keep it.

Consequences of neglect or refusal to hear. Prov. 1 : 24-32, 239-241. Jer. 11 : 10, 14. VIII. 450. (See above, "Cautions," Closing texts.) Luke 16 : 329-31. X. 378, 379.

See PREACHER AND PREACHING.

HEART.

In restricted sense, Seat of Desires, Affections, Emotions, Passions. In Hebrew usage, Seat of Intellect (Mind, Understanding). In both Testaments largely used to include the entire inner man, Reason, Will, Conscience or Moral Judgment, and Affection. *Illus.* Matt. 8 : 15. Understands with heart. Mark 2 : 8. Reasons. Rom. 10 : 10. Believes. Ps. 19 : 14 ; 49 : 3. Meditates. 1 Cor. 7 : 37. 2 Cor. 9 : 7. Wills, *i.e.*, Decrees, Purposes. 1 John 3 : 20. Condemns. Matt. 12 : 34. Speaks. Shown also Mark 7 : 21.

The Heart by Nature, characterized :

Froward. Prov. 6 : 14. *Perverse.* Prov. 12 : 8. *Proud.* Prov. 16 : 5 ; 28 : 25. *Double.* Ps. 12 : 2. 1 Chron. 12 : 13, 33. *Deceitful.* Jer. 17 : 9. VIII. 478, 9. Heb. 3 : 12. Evil heart of unbelief. XI. 564. Jer. 16 : 12. *Wicked.* Prov. 26 : 23. *Stony.* Ezek. 11 : 19.

Elements of evil in the natural heart. Mark 7 : 14-23. Out of the heart evil thoughts, murders, adulteries, covetings, deceit, pride, etc. X. 258. Atheism. Ps. 14 : 1 ; 53 : 1. IV. 106-109, 381. Gal. 5 : 19, 20. *Illus.* Envious Jealousy. III. 310, 338. Covetousness. VII. 195-199. Dark chamber in every heart. Ezek. 8 : 12. IX. 50. Self-hardening. Isa. 47 : 4. VIII. 248. Ps. 95 : 8. Harden not your heart. V. 143. See FLESH AND SPIRIT, p. 130.

The Changed Heart : New. Ezek. 18 : 31. Broken and Contrite. Ps. 34 : 18 ; 51 : 17. Clean. Ps. 51 : 10. Pure. Prov. 22 : 11. Ezek. 11 : 19. 1 Pet. 1 : 22. Upright. Ps. 32 : 11. Perfect. 1 Chron. 28 : 9. True. Heb. 10 : 22. Prudent. Prov. 18 : 15. Wise. Ex. 31 : 6 ; 35 : 35. Understanding. 1 Kings 3 : 5, 12. One, or single. Jer. 32 : 39. Fixed, trusting. Ps. 57 : 7 ; 112 : 7, 8. Willing. Ex. 35 : 5. Free. 2 Chron. 29 : 31. Merry. Prov. 15 : 13 ; 17 : 22. Also Eph. 6 : 6. Doing the will of God from the heart.

God and the Heart.

What He does and pledges : *Searches, Knows and Tries.*

1 Sam. 16 : 7. III. 298, 9. Ps. 139. V. 441-452. Ps. 11 : 4. IV. 97. 2 Chron. 6 : 30. Thou only knowest the hearts. Prov. 17 : 3. Trieth the hearts. VI. 345, 6. Jer. 17 : 10. VIII. 481. *Opens to attention and thought.* Acts 16 : 14. Neh. 2 : 12. *Replaces old with new.* Ezek. 36 : 26. Col. 3 : 10. 2 Cor. 5 : 17. *Sends the Spirit.* Gal. 4 : 6. *Creates clean and renews.* Ps. 51 : 10. *Dwells in.* Eph. 3 : 17. *Maketh soft.* Job 23 : 16. *Puts gladness.* Ps. 4 : 7. *Makes peace rule in.* Col. 3 : 15. *Sets eternity in.* Eccles. 3 : 11. *Grants desires.* Ps. 37 : 4. Phil. 4 : 6, 7. He is, further, said to *harden the heart.* See I. 592, 601-605, 610, 617, 620. Showing how God and man are related to heart-hardening. Also XI. 246, 7. See AGENCY, p. 16.

What God Demands : The heart's loving surrender.

Prov. 23 : 26. My son, give Me thy heart. The whole man, thoughts (2 Cor. 10 : 5), desires and affections, will and life. VIII. 389. Matt. 22 : 37. Love with all thy heart, etc. Deut. 32 : 46. Set our hearts to all His words. Deut. 15 : 7. Not harden thy heart. Ps. 62 : 10. Set not heart on riches. Prov. 4 : 23. Keep thy heart with all diligence, for. VI. 269, 270. 1 Pet. 1 : 22. Love one another with pure heart fervently. XI. 651. Jer. 29 : 11-13. Ye shall seek Me and find Me, when ye shall search for Me with all your heart. VIII. 529.

[To such seeking God gives His promise, but to no other sort of seeking, to no seeking which enlists but half the heart, to no seeking which but slightly moves the sensibility, or which inspires effort only now and then, spasmodically. The illustration given to the same point by our Divine Lord in such cases as blind Bartimeus, the Syrophenician woman, and the prodigal son, develop the same quenchless zeal, the same determined purpose, the same intense, all-absorbing

interest and devotion. Precisely this is searching for the Lord *with all the heart*. It is the only way of seeking God so as to find Him. God has a right to demand both honesty and sincerity ; and He does. He has a right to suspend the blessings of His mercy upon this sole condition, that they shall be sought *with all the heart*. *Henry Cowles.*]

Man and the Heart : Character measured and determined by *thoughts of heart, i.e.*, by accepted estimates and judgments, ruling desires and affections, controlling aims and acts. Prov. 23 : 7. As he thinketh in his heart (within himself) so is he. VI. 385, 6. Heart like heart. Prov. 27 : 19. Only knows itself. Prov. 14 : 10. Sickened by deferred hope. Prov. 13 : 12. Bettered by sadness and reflection. Eccles. 7 : 2-4. Full of devices. Prov. 19 : 21. Hardened by delay of judgment. Eccles. 8 : 11.

Heart Petitions : Ps. 51 : 6-12, 17. IV. 370-374. Ps. 19 : 14. Let the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer. IV. 158. Ps. 139 : 23, 24. Search me, O God, and know my heart ; try me, and know my thoughts ; and see if there be any way of wickedness in me, and lead me in the way everlasting. V. 449-452.

[The heart must be made a temple to God, wherein sacrifices do ascend ; but that they may be accepted, it must be purged of idols, nothing left in any corner, though never so secret, to stir the jealousy of our God, who sees through all. *Leighton.*]

HEAVEN. *Heb.* Shamayim, Heavens. *Gr.* Ouranos. Two Meanings or References.

I. Definite. The immeasurable Expanse or Universe, enclosing innumerable Stellar Bodies visible and invisible, including our Sun and its Planetary System, notably the Earth and its attendant Moon.

Gen. 1 : 1. God created the heaven (heavens) and the earth. I. 93. Gen. 1 : 8. I. 98. Isa. 40 : 12, 22, 26. Stretcheth out the heavens as a curtain, as a tent to dwell

in. Bringeth out their host by number, calleth them all by name. VIII. 209-211, V. 486. Ps. 19 : 1-6. The heavens declare the glory of God. Firmanent, Sun. IV. 146-151. Ps. 8 : 3. The heavens, the moon and stars Thou hast ordained. IV. 76-81. Jer. 23 : 24. Do not I fill heaven and earth? VIII. 511. Jer. 32 : 17. VII. 445. See GOD (Works, Creation) ; NATURE. Isa. 34 : 4. Host of heaven dissolved. VIII. 169, 170. 2 Pet. 3 : 7, 10-13. XI. 677, 8.

II. The Undefined Sphere (Eternal Dwelling-Place) of the peculiar Presence of the Most High God, in Personal Fellowship with Worshiping Hosts, Angels and Saints, and in Responsive Relations to Redeemed Men on earth.

The general texts are many, and varied in points of application : Gen. 28 : 17. Gate of heaven. I. 446. 2 Chron. 30 : 27. Prayer came up to His holy habitation, even to heaven. Ps. 20 : 6. Will hear from His holy heaven. IV. 165. Ps. 73 : 25. In heaven but Thee. V. 12. Ezra 1 : 2. God of heaven. VII. 493. Mal. 3 : 10. Open the windows of heaven. Luke 3 : 3. Kingdom of heaven. X. 57. John 3 : 3. Cannot see Kingdom. Matt. 5 : 12. Reward in heaven. X. 147. Father in Heaven. Matt. 5 : 45 ; 7 : 21 ; 6 : 9, 10. X. 157, 8. Matt. 6 : 20. Treasure in heaven. X. 161. Luke 20 : 36. Angels of God in heaven. X. 428. Luke 10 : 20. Names written in heaven. X. 321. Luke 20 : 4. Baptism of John, from heaven. John 3 : 31. Cometh from heaven. 6 : 38. I came down from heaven. 1 Cor. 15 : 47. Second man, Lord from heaven. Eph. 3 : 15. Family in heaven. XI. 425. Col. 1 : 5. Hope laid up in heaven. Heb. 9 : 24. Christ is entered into heaven for us. Heb. 12 : 23. First-born written in heaven. 1 Pet. 1 : 4. Inheritance in heaven. XI. 646. Rev. 4 : 2. Throne in heaven. XI. 738. 11 : 12. Temple in heaven. XI. 753.

Figurative Representations : *Heavenly Country.* Heb. 11 : 14-16. They seek, desire a better country, even an heavenly. XI. 599. *Heavenly Places.* Eph. 1 : 3. All spiritual blessings in the heavenly places in Christ. XI. 415. Eph. 2 : 6, 7. Sit together with Christ in h. p. XI. 420. Eph. 3 : 10. Principalities in h. p. XI.

424. John 14 : 2. In My Father's house are many abiding places. I go, etc. X. 480. *Rest for God's people.* Ps. 95 : 7, 11. V. 144. Heb. 3 : 11 ; 4 : 1-9. XI. 566-568. *An Inheritance.* 1 Pet. 1 : 4. An inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven. XI. 645. Rom. 8 : 16, 17. If children, heirs of God and joint-heirs with Christ, that we may be glorified together. XI. 237.

Chief Figure, Definite and Impressive. The City of the Living God, the heavenly Jerusalem. Heb. 12 : 22. The Church or Kingdom of God, on earth prefigured by the Zion and Jerusalem of David. (IV. 343, V. 85, VIII. 123, 271, 349 ; Ezek. 48 : 35. IX. 198.) The Church, or Kingdom in heaven, expands the figure. Heb. 11 : 10, 16. He hath prepared for them a city. Whose builder and maker is God. XI. 598, 599. Heb. 13 : 14. Here no continuing city, but seek one to come. XI. 615. Rev. 3 : 12. Name of the City of my God, the new Jerusalem. XI. 734. Rev. 21 : 2, 10-12, 22, etc. Holy City, new Jerusalem. Great City, holy Jerusalem. XI. 775-779.

Citizenship of the Kingdom, membership of the Church, or Family, of God pertains, here and forever, to the Heavenly City.

Phil. 3 : 20. Our citizenship is in heaven. XI. 461.

Manifold promises of deliverance from present trial refer to the soul's entrance into the New Jerusalem above.

From that Heavenly City of God it is declared that all ills, evils and sufferings shall be forever banished. Isa. 33 : 24. The inhabitant shall not say, I am sick. VIII. 166. Rev. 21 : 4. He shall wipe away every tear ; and death shall be no more ; neither shall there be mourning, nor crying, nor pain any more. XI. 778. Rev. 22 : 3. There shall be no curse any more. V. 4. There shall be night no more, and they need no light of lamp, neither light of sun. XI. 781, 2. Rev. 7 : 16. Hunger no more, neither thirst any more ; neither shall the sun strike them, nor any heat. XI. 747. Isa. 49 : 10. Job 3 : 17. Wicked cease from troubling (including evil spirits, evil men, evil thoughts, desires, passions, every form of temptation and tempter to sin), and the weary are at rest. VI. 31, 32. Rev. 21 : 27.

Nothing that defileth, worketh abomination or maketh a lie. Thus the Scriptures affirm the removal of all known sources of disquiet and unhappiness in the present life.

Clear and Abundant Intimations, in positive forms, of abiding happiness in the experiences of the heavenly life. (1) *At the outset of that life is heard the welcome of Christ* (Matt. 25 : 34) : Come, ye blessed of My Father, inherit the Kingdom prepared for you. X. 462. (2) *A glorified body assured.* 1 Cor. 15 : 49-53. We shall bear the image of the heavenly. XI. 339, 340. Phil. 3 : 21. Who shall fashion anew the body of our humiliation, conformed to the body of His glory. XI. 461. (3) *Immeasurably augmented knowledge for the adequately enlarged intellect.* 1 Cor. 13 : 9, 10, 12. Then shall I know (fully) even as also I have been known (fully). XI. 325-327. John 13 : 7. What I do thou knowest not now ; but thou shalt understand hereafter. X. 469. (4) *Love perfected and pure*, with an abiding vision of Christ, a restored intimacy with the loved on earth, and an unlimited expansion of affectionate fellowship with all pure spirits, angelic and redeemed. 1 Cor. 13 : 13. Abideth love. XI. 327. Phil. 1 : 23. To be with Christ . . . is very far better. XI. 449, XI. 610, last note. Rev. 21 : 3. He will dwell with them. XI. 777. (5) *Enlarged capacities and opportunities for service by the utterly consecrated will.* Rev. 22 : 3. His servants shall serve Him. XI. 781. Rev. 7 : 15. Serve Him day and night. And herein is affirmed a changeless spiritual body, and is implied an endless development and progression in force and exercise of every godlike faculty of the immortal human spirit.

Other Scriptures intimating the positive abiding blessedness of redeemed saints. Isa. 35 : 10. The redeemed shall walk there ; and everlasting joy shall . . . they obtain. VIII. 176, 7. Dan. 12 : 3. They that turn many to righteousness shall shine as the stars forever. IX. 324, 5. Rev. 14 : 13. Their works do follow them. XI. 759. Rom. 2 : 7. To them who by patience in well-doing seek for glory, honor, and incorruption, eternal life. XI. 205. Ps. 16 : 11. In Thy presence is fullness of joy, in Thy right hand there are pleasures for evermore. IV. 122-125. Ps. 17 : 15. I shall be satisfied, when I awake, with Thy likeness. IV. 129-133. Ps. 23 : 6. I will dwell in the house of the LORD forever. IV. 186, 187. Ps. 73 : 24. And afterward receive me to glory. V. 11-13.

The inspired disclosures touching the Heavenly State may be summed up in the

Comprehensive Affirmation of Heb. 12 : 23, 24, illustrated by the sublime pictures of Rev. 5 : 5-14; 7 : 9-17 ; 14 : 1-5.

Heb. 12 : 23, 24. Ye are come unto *the City of the Living God, the heavenly Jerusalem*. Described Rev. 21 : 10-27 ; 22 : 1-5. XI. 774-782. *To innumerable hosts of angels*. Rev. 5 : 11. Many angels round about the throne. 7 : 11. *To the general assembly and church of the first-born* who are enrolled in heaven. The innumerable Company of the Redeemed. Rev. 7 : 9. A great multitude, which no man could number, of all nations, kindreds, peoples and tongues. XI. 746. Rev. 14 : 1, 3. XI. 759. *To God the Judge of all*. Rev. 20 : 11-15. A great white throne. The dead, small and great, before God. XI. 770. *To the spirits of just (justified) men made perfect*. XI. 610. An intimation, possibly, of special fellowship with saints, or kindred spirits.

Supreme emphasis should be given to the final particular.

To Jesus, the Mediator of a New Covenant and to the blood of sprinkling. XI. 611. *Christ the One Figure and His Sacrifice the One Theme, Central and Vital to the Vision, the Significance, and the Realization of Heaven*. Rev. 5 : 6-14. Lo, in the midst of the throne a Lamb standing, as though it had been slain. And I heard a voice of many angels, and the living creatures (representing all animate and sentient creatures), and the elders (the church of all ages) ; saying, *Worthy is the Lamb that hath been slain to receive power, riches, wisdom, might, honor, glory and blessing*. XI. 741. Rev. 7 : 9-12. XI. 746, 7. Rev. 14 : 1, 4. Behold the Lamb standing on the Mount Zion. XI. 759. *Responsive expressions are many, and embody most precious promises and hopes*. Isa. 33 : 17. See the King in His beauty. VIII. 165, 6. John 14 : 3. Receive you unto Myself. X. 480. John 17 : 24. Be with Me where I am, that they may behold My glory. X. 510. Rom. 8 : 17. Glorified together with Him. XI. 237. 2 Cor. 5 : 8. Willing to be at home with the Lord. XI. 362. 1 John 3 : 2. We know that we shall be like Him, for we shall see Him as He is. XI. 690. Rev. 22 : 4. His servants shall see His face. XI. 774, 5. 1 Thes. 5 : 10. Who died for us that we should live together with Him. XI. 495. 1 Thes. 4 : 14-18. Them that are fallen asleep in Jesus will God bring with Him.

And so shall we ever be with the Lord. XI. 493. V. 18.
Wherefore comfort one another with these words.
Effect of the Vision of God. II. 276.

[The aim of God as regards believers is summed up in the simple phrase—*conformity to the image of the Son*. This is the one absolute light point in the eternal future. (Rom. 8 : 29 ; Ps. 17 : 15. I shall be satisfied, when I awake, with Thy likeness. IV. 129–133.) And we know that our destiny is to be made like Him. By what processes the result is to be brought about we may not know, but the end itself is clear—the assimilation begun on earth shall be perfected above. This conformity to Christ includes not only moral and spiritual likeness to Christ, but likeness to Him also in His glorious body ; that is the Redemption of the body, life in a glorified corporeity. (Phil. 3 : 21. Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory.) In the disembodied state, the believer indeed is with Christ, rests in the blessedness of unbroken fellowship with Him, but it is the resurrection which is the perfection of his life. *J. Orr.*]

HOLINESS, (*Heb. Gr. Separation, setting apart.*) Purity, Pureness. (*Clean-ness.*)

Old Testament Use. “Sanctify,” “purify” and “purification” only applied to outward ceremonials. Ex. 19 : 6. An holy nation. II. 125. Lev. 19 : 2. Be holy, for I am holy. II. 204–206. Ps. 29 : 2. The beauty of holiness. IV. 220–223. Ps. 90 : 17. Beauty of the Lord our God be upon us. V. 114, 5. Ps. 110 : 3. Beauties of holiness. V. 236, 7. Prov. 21 : 8. For the pure, his work is right. VI. 371. Prov. 22 : 11. He that loveth pureness of heart. VI. 379, 380. Job 17 : 9. He that hath clean hands shall wax stronger and stronger. VI. 103.

New Testament. Rom. 12 : 1. Living sacrifice, holy. XI. 256, 7. Eph. 1 : 4. Chosen in Christ that we should be holy. XI. 415. Col. 1 : 22. (Christ died) to present you holy. Col. 3 : 12. The elect of God, holy. 1 Thes. 4 : 3. The will of God, even our sanctification. XI. 491. 2 Tim. 1 : 9. Called us with an holy calling. XI. 530. 1 Pet. 1 : 15, 16. As He who hath called you is holy, so be ye holy. XI. 649. 1 Pet.

1 : 22. Seeing you have purified your souls, love with pure heart. XI. 650, 1. 1 Pet. 2 : 5. Ye are an holy priesthood. XI. 653. 1 Pet. 3 : 15. Sanctify the Lord God in your hearts. 1 John 3 : 3. Purifieth himself as He (Christ) is pure. XI. 691. Heb. 12 : 14. Follow holiness (sanctification), without which no man shall see the Lord. XI. 609. 2 Cor. 7 : 1. Perfecting holiness in the fear of God. XI. 369. James 1 : 27. Keep himself unspotted from the world. XI. 626. Matt. 5 : 8. Blessed are the pure in heart, for they shall see God. X. 146. Heb. 12 : 10. See also Titus 1 : 15. XI. 544, 546. See BEAUTY, p. 34 ; SANCTIFICATION.

Holiness of God. Ex. 15 : 11. Glorious in holiness. II. 57. Ps. 77 : 13. Thy way in holiness. V. 36. Lev. 19 : 2. Ps. 22 : 3. Ps. 95 : 5. Ps. 145 : 17. Isa. 6 : 3. Rev. 4 : 8. See God (Qualities of Character), p. 152.

[“Pure religion and undefiled before our God and Father is this—that a man should keep himself unspotted.” Whichever way a man turns in this great, sad, glad world of God’s, uncleanness, spottedness, pollution touch him on every side. And we know as well that it comes constantly upon us from within. “Let no man say when he is tempted, ‘I am tempted of God ;’ for God Himself cannot be tempted of evil, neither tempteth He any man ; but every man is tempted when he is drawn away of his own lusts, and enticed.” “It is not that which entereth in through the mouth that corrupts a man,” says our Saviour, “but the things that proceed out of the mouth, they corrupt a man ; for out from the heart of man proceed evil thoughts, evil images, evil words, and evil deeds, and these are they that corrupt a man.” Let man take as a rule of his life the strong words of Jude : “Hate the very garments spotted by the flesh.” Let men love and cherish the things that are clean. Let them hate on one side the things that are full of spot. Let them love on the other side the things that are spotless. Let them think pure thoughts. “Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, if there be any praise, think on these things.” Let them choose companions from clean men. *R. E. Speer.*

And let them *watch ceaselessly*, and, realizing their impotence against temptation to evil and the sure pledges of God’s intervention for help and deliverance, let them *ceaselessly cry unto Him*, and then, strengthened by His might in the inner man, let them *resist the evil one* and the evil, and they shall be “enabled to escape the temptation,” and “keep themselves unspotted

from the world." Ps. 51 : 10. Create in me a clean heart, O God ; and renew a right spirit in me ! B.

We are all in the priesthood ; we are equally priests before God ; our priesthood has no standing but in our *holiness*. Not in our intellectual capacity, not in our technical training, not in our official status, but in the sanctification of the will and of the heart—the total sacrifice of the man to the God. *Joseph Parker.*]

HOPE. Expectation, Looking and Waiting For.

God its Source and Giver, by grace. Ps. 42, 43. IV. 310–322. Ps. 71 : 5. Thou art my hope, O Lord God. IV. 475. Ps. 39 : 7. My hope is in Thee. IV. 293. Ps. 146 : 5. Whose hope is in the Lord. V. 480. Ps. 147 : 11. Hope in His mercy. V. 488. 1 Tim. 1 : 1. Lord Jesus Christ our hope. 2 Thes. 2 : 17. Good hope through grace. XI. 503. Ps. 119 : 114. I hope in Thy word. V. 337.

Allied with faith, love, patience, joy and peace.

1 Cor. 13 : 13. Abideth faith, hope, love. XI. 327. Rom. 15 : 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope. XI. 273. 1 Pet. 1 : 21. Faith and hope in God. XI. 650. Rom. 5 : 4. Patience worketh experience (evidence by testing) and experience hope. XI. 215, 6. Rom. 15 : 4. Through patience we might have hope. XI. 272. Hoping and waiting are interchangeably used in the Psalms. Ps. 130 : 5. I wait, I hope. V. 402, 3. Rom. 8 : 25. If hope, then with patience wait.

Helmet of Believer's panoply. 1 Thes. 5 : 8. For an helmet the hope of salvation. XI. 495.

Fruits or Effects. Rom. 5 : 5. Maketh not ashamed. 1 John 3 : 3. That hath hope set on Christ, purifieth himself as Christ is pure. XI. 691. Heb. 6 : 19. An anchor of the soul, both sure and steadfast. XI. 578. Jer. 17 : 7. Blessed the man whose hope the Lord is. VIII. 477. Rom. 12 : 12. Rejoicing in hope. XI. 261. Lam. 3 : 26. Good that a man hope and quietly wait. VIII. 606.

Its sublime and blessed end. Rom. 8 : 24. Saved by hope. XI. 238. Col. 1 : 27. Christ in you, the hope of glory. XI. 471.

Col. 1 : 5. Hope laid up for you in the heavens. 1 Pet. 1 : 3, 4. A living hope by resurrection of Christ unto an inheritance reserved in heaven. XI. 645.

The believer encouraged and urged to hope. Ps. 42 : 5, 11. Hope thou in God. IV. 313, 317, 332. Ps. 130 : 5, 8. V. 403. Zech. 9 : 12. IX. 591. 1 Pet. 1 : 13. Hope to the end for (set your hope perfectly on) the grace to be brought to you at the revelation of Jesus Christ. XI. 649. Heb. 6 : 11. Show diligence unto the fullness of hope even to the end. XI. 573, 576. Rom. 15 : 13. The God of hope fill you with all joy and peace in believing, that ye may abound in hope. XI. 273. 1 Pet. 3 : 15. Give answer to every man that asketh you a reason for the hope that is in you.

See WAITING ON GOD ; THIRSTING FOR GOD.

HOUSE OF GOD. Sanctuary. (*Heb. and Gr. Place set apart.*)

Ps. 5 : 7. In multitude of Thy lovingkindness will I come into Thy house ; in Thy fear will I worship. IV. 66. Ps. 26 : 8. I love the habitation of Thy house. IV. 202. Ps. 63 : 2. I looked upon Thee in the sanctuary, to see Thy power and glory. IV. 428. Ps. 65 : 4. Satisfied with the goodness of Thy house. IV. 436. Ps. 66 : 13. Come with offerings ; pay my vows. IV. 444. Ps. 84 : 4. Blessed that dwell in Thy house. Still praising Thee. V. 68. Ps. 93 : 5. Holiness becometh Thy house. V. 133. Ps. 96 : 6. Strength and beauty are in His sanctuary. V. 150. Ps. 122 : 1. V. 369. Ps. 20 : 2. Help from the sanctuary. IV. 164. Ps. 150 : 1. Praise God in His sanctuary. V. 500. Isa. 56 : 7. My house of prayer, for all peoples. VIII. 317. Mark 11 : 17. X. 415. Lev. 19 : 30. Reverence My sanctuary. II. 511, 2. Eccl. 5 : 1, 2. Keep thy foot when thou goest to the house of God. VI. 470, 1. Hab. 2 : 20. The LORD is in His holy temple : let all the earth keep silence before Him. VI. 514. Also III. 558, last note. See TABERNACLE AND TEMPLE, ETC. ; WORSHIP.

HUMILITY, HUMBLE ; Lowliness, Lowly ; Meekness, Meek. (Mainly the same word in Heb. and Gr.)

Its Significance fully and finely Expressed : Ps. 131. V. 406-409.

Advantages and Returns. Prov. 16 : 19. Better a lowly spirit. VI. 341. Prov. 15 : 33 ; 18 : 12. Before honor is humility. VI. 335, 352. Prov. 29 : 23. VI. 418. Prov. 22 : 4. The reward of humility and the fear of the Lord, riches, honor, and life. VI. 375, 6. Matt. 18 : 4. Luke 14 : 11. Humbleth himself shall be exalted. X. 290. Ps. 22 : 26. Meek shall be satisfied. IV. 176. Ps. 37 : 11. Inherit the earth. IV. 279. [The way of life is entered by the gateway of humility. *Stevens.*]

Special Divine Promises. Ps. 138 : 6. He hath respect to the lowly. V. 437. Prov. 3 : 34. Giveth grace to lowly. VI. 260. Prov. 11 : 2. With lowly is wisdom. VI. 302. James 4 : 6. XI. 636. 1 Pet. 5 : 5. XI. 667. Isa. 57 : 15. Dwell with humble spirit, to revive. VIII. 323. Ps. 25 : 9. Guide and teach the meek. IV. 196. Ps. 147 : 6. Upholdeth the meek. Ps. 149 : 4. Will beautify the meek with salvation. V. 497, 8. Matt. 5 : 5. Blessed the meek, they shall inherit the earth. X. 146.

Urgent Counsels. Micah 6 : 9. Walk humbly with thy God. IX. 485. Zeph. 2 : 3. Ye meek, seek the Lord, seek righteousness, seek meekness. IX. 529. Col. 3 : 12. Put on humbleness of mind, meekness. XI. 479. 1 Pet. 5 : 5, 6. Be clothed with humility. XI. 667. Eph. 4 : 2. Walk with all lowliness and meekness. 1 Tim. 6 : 11. Follow after meekness. XI. 526. Titus 3 : 2. Showing all meekness to all men. Phil. 2 : 3. In lowliness of mind esteem other better. XI. 451. Rom. 12 : 10. In honor preferring one another. XI. 259. James 4 : 10. Humble yourselves. XI. 637. 1 Pet. 5 : 5.

Illustrations.

1 Kings 21 : 29. VII. 141. 2 Chron. 12 : 12. VII. 272.
2 Chron. 34 : 27. VII. 392. The Publican. X. 385. Paul.
Acts 20 : 19.

See PRIDE.

[The first test of a truly great man is his humility. I do not mean by humility doubt of his own power or hesitation of speaking his opinions, but a right understanding of the relation between what he can do and say and the rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it ; they are not only right in their main opinions, but they usually know that they are right in them ; only they do not think much of themselves on that account. They have a curious under-sense of powerlessness, feeling that the greatness is not in them, but through them—that they could not do or be anything else than God made them ; and they see something divine and God-made in

every man they meet, and are endlessly, foolishly, incredibly merciful.—*Ruskin*.]

HYPOCRISY. Formalism.

[Note. The word O. T., translated "hypocrite" in A. V. means profane or godless.]

Isa. 58 : 1-3. VIII. 329, 330. Jer. 7 : 4. VIII. 434. Prov. 25 : 26. VI. 402. Prayer against it. Ps. 139 : 23, 24. V. 449. Luke 11 : 39-44. Woe unto you, hypocrites. X. 192, 3. Luke 12 : 1. Beware ye of . . . hypocrisy. XI. 194, 5. Matt. 15 : 7-9. Ye hypocrites, well did Isaiah prophesy of you. X. 259. Matt. 23 : 13-33. Christ's Fearful Denunciations against hypocrites. X. 434-437. *Illus.* Acts 5 : 3, 4. Thou hast lied unto God. XI. 35, 37. James 3 : 17. The wisdom from above is . . . without hypocrisy. XI. 634. 2 Tim. 3 : 5. Holding a form of godliness, but having denied the power thereof. XI. 537.

IMMORTALITY. ETERNAL LIFE.

1. *Gr. athanasia, deathlessness, exemption from death* (1 Cor. 15 : 53, 54; 1 Tim. 6 : 16). 2. *Gr. aphtharsia, incorruption, exemption from decay* (Rom. 2 : 7; 2 Tim. 1 : 10), translated, A. V., "incorruption" (1 Cor. 15 : 42, 50, 53, 54) and "sincerity," or moral incorruptness (Eph. 6 : 24; Titus 2 : 7).

Old Testament Intimations :

Gen. 37 : 35. I. 493. Ps. 16 : 8-11. Thou wilt show me the path of life. In Thy right hand there are pleasures for evermore. IV. 121-125. Ps. 17 : 14, 15. I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness. IV. 129-133. Ps. 41 : 12. Thou settest me before Thy face forever. IV. 308. Ps. 49 : 14, 15. God will redeem my soul from the power of Sheol, for He shall receive me. IV. 352. Ps. 73 : 24-26. Shalt receive me to glory. God is my portion forever.

V. 11-14. Ps. 112 : 6. V. 252. Job 14 : 7-12. VI. 88, 89, 90. Job 19 : 25-27. After my skin, even this body, is destroyed, then without my flesh I shall see God. VI. 110-115. Eccles. 3 : 11, 15, 21. He hath set eternity in their heart. God seeketh again that which is passed away. VI. 459, 460, 462-466. Eccles. 12 : 7. The spirit return unto God who gave it. VI. 516-520, 555. Isa. 25 : 8. He hath swallowed up death forever. VIII. 118-120. Isa. 26 : 19. Thy dead shall live. VIII. 128-130. Dan. 12 : 2, 3. Shall awake, some to everlasting life, and some to everlasting contempt. And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever. IX. 322-325. Hos. 13 : 14. I will ransom them from the power of the grave ; I will redeem them from death. IX. 376, 377.

Evidence from the Hebrew Scriptures.

The early Hebrews had no manner of doubt, any more than we have, that the soul, or spiritual part of man, survived the body. It would be strange if they had, for every other ancient people is known to have had this belief. It is said we have no doctrine of immortality in the Old Testament. I reply, we *have* immortality at the very commencement, for man as he came from the hands of his Creator was made for immortal life. Man in Eden was immortal. He was intended to live, not to die. Then came sin, and with it death. Adam called his son Seth, and Seth called his son Enoch, which means "frail mortal man." Seth himself died, his son died, and so the line of death goes on. Then comes an interruption, the intervention, as it were, of a higher law, a new inbreaking of immortality into a line of death. "Enoch walked with God ; and he was not ; for God took him." Enoch did not die. Every other life in that record ends with the statement, "and he died ;" but Enoch's is given as an exception. He did not die, but God "took" him, *i.e.*, without death. He simply "was not" on earth, but he "was" with God in another and invisible state of existence. His case is thus in some respects the true type of all immortality, for it is an immortality of the true personality, in which the body has as real a share as the soul. It is, however, when we come to the later books—the Book of Job, the Psalms, the Prophets—that we get clearer

light on the form which the hope of immortality assumed in the minds of Old Testament believers; and it may be affirmed with considerable confidence that this light is all, or nearly all, in favor of the identification of this hope with the hope of resurrection. Yet when all is said, we cannot but feel that it was but a *hope*—not resting on express Revelation, but springing out of the consciousness of the indissoluble relation between God and the believing soul, and the conviction that God's Redemption will be a complete one. Life and immortality were not yet brought to light as they are now by Christ in His Gospel. The matter is unexceptionally stated by Dr. A. B. Davidson in the following words, "The human spirit is conscious of fellowship with God; and this fellowship, from the nature of God, is a thing imperishable, and, in spite of obscurations, it must yet be fully manifested by God. This principle, grasped with convulsive earnestness in the prospect of death, became the Hebrew doctrine of immortality. This doctrine was but the necessary corollary of religion. In this life the true relations of men to God were felt to be realized; and the Hebrew faith of immortality—never a belief in the mere existence of the soul after death, for the lowest superstition assumed this—was a faith that the dark and mysterious event of death would not interrupt the life of the person with God, enjoyed in this world. The doctrine of immortality in this book (of Job) is the same as that of other parts of the Old Testament, Immortality is the corollary of religion. If there be religion—that is, if God be—there is immortality not of the soul, but of the whole personal being of man (Ps. XVI. 9). This teaching of the whole Old Testament is expressed by our Lord with a surprising incisiveness in two sentences—"I am the *God* of Abraham. God is not the God of the dead but of the *living*." *Prof. Orr.*

New Testament Affirmations:

Words of Christ. Matt. 19 : 29. Shall inherit eternal life. Luke 18 : 30. Shall receive in the world to come eternal life. John 3 : 16, 36. Not perish, but have eternal life. He that believeth on the Son hath eternal life. John 4 : 14. John 5 : 24, 25. He that heareth and be-

lieveth hath eternal life. John 6 : 47. He that believeth hath eternal life. John 11 : 24, 25. He that believeth on Me, though he die, yet shall he live ; and whosoever liveth and believeth on Me shall never die. John 14 : 3, 19. I will receive you unto Myself ; that where I am, there ye may be also. Because I live, ye shall live also. John 17 : 24. I will that where I am they also may be with Me. Luke 23 : 43. Verily I say unto thee, To-day shalt thou be with Me in Paradise. X. 341.

[In the parable of Dives and Lazarus (Luke 16 : 29-31), our Lord speaks of the two men as though they were still living after He had spoken of them as being dead ; as though their life had been *continuously prolonged* into another sphere of existence. *R. McQuesten.*]

Apostolic Writers. Rom. 8 : 38, 39. Neither death nor life, nor things to come shall be able to separate us from the love of God which is in Christ Jesus our Lord. XI. 243. 1 Cor. 15 : 21, 22, 49, 53, 54. As in Adam all die, so also in Christ shall all be made alive. As we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall come to pass the saying that is written, Death is swallowed up in victory. XI. 341. 1 Thes. 4 : 17. The dead in Christ shall rise . . . to meet the Lord ; and so shall we ever be with the Lord. 2 Tim. Christ Jesus, who abolished death, and brought life and incorruption to light. XI. 530. Rev. 14 : 13. Blessed are the dead which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labors ; for their works follow with them. XI. 759. Rev. 21 : 3, 4. Behold, the tabernacle of God is with men, and He shall dwell with them ; and death shall be no more, neither mourning nor pain any more ; the first things are passed away. XI. 778. See HEAVEN, pp. 195-198. RESURRECTION.

Evidence from the side of nature and reason.

The real proofs are those which show that the make and constitution of man's nature are not explicable on the hypothesis that he is destined only for a few short years of life on earth, but are such as point to a nobler and enduring state of existence. There is the fact that *the scale of man's nature is too large for his present scale of existence*. The same inference which follows from the scale of man's endowments results if we consider life from *the point of view of moral discipline*. Everything

which strengthens our view of the world as a scene of moral government ; everything which leads us to put a high value on character and to believe that the Creator's main end in His dealings with man is to purify and develop character, strengthens also our belief in immortality. A third consideration which points in the same direction is that frequently insisted on—*the manifest incompleteness of the present scene of things*, both as respects human character and work, and as respects the Divine administration. Finally, there is the fact which all history verifies, that only under the influence of this hope do the *human* faculties, even here, find their *largest scope and play*. I think, then, we may conclude that reason does create a presumption, and that a very strong one, in favor of a future life. The considerations we have urged prove the possibility of immortality, and show that the soul of man is naturally fitted for immortality. But, so far as they go, they must be accepted as a powerful corroboration and confirmation, from the side of nature, of the Christian view. *Professor Orr.*

INCARNATION.

Chief Texts and their Significance. The Pre-existent Son of God assumed a true and complete human nature.

John 1 : 1, 14. The Word was God. And the Word became (egeneto, began to be) flesh, and dwelt among us, and we beheld His glory, glory as of the Only Begotten from the Father. *Began to be*, "in contradistinction to that timeless mode of being in which He had previously subsisted." *Flesh*, "humanity in its widest possible significance, the humanity of the race, body and soul with all their powers (*Luther*), human nature in its entirety (*Godet, Luthardt, Meyer, Weiss, Westcott*, and others)." X. 61-63.

1 John 1 : 1, 2. That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which our hands handled, concerning the Word of Life (and the Life was manifested, and we have seen and bear witness, and declare unto you the Life, the Eternal Life which was with the Father, and was mani-

fested unto us) : that ye also may have fellowship with us ; and our fellowship is with the Father and with His Son Jesus Christ. XI. 681, 682.

1 Tim. 3 : 16. Great is the mystery of godliness ; He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up into glory. XI. 514.

[Inadequate as are all human definitions of the method of God's love in the Incarnation, the fact of it is the key to the creation, and to history. This is the mystery of God, in whose light other mysteries are made plain. The Incarnation, itself transcending reason, is the one sufficient, rational explanation of the universe. *N. Smyth.*]

Phil. 2 : 6-8. Who being in the form of (being originally) God, counted it not a prize (a thing to be grasped) to be on an equality with God, but emptied Himself, taking the form of a servant (slave), being made (becoming) in the likeness of men ; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. XI. 452.

[The birth of Jesus Christ inaugurated the history of our Redemption. It is the turning-point of the ages. It is the miracle of the universe. It was a stupendous act of Divine condescension. The Incarnation was a humiliation. For, in consenting to be born, the Son of God voluntarily accepted the limitations of human life, and surrendered Himself to all that these limitations involved. But the humiliation did not stop there. He not only became man, but He took upon Him the form of a servant. He accepted poverty, and obscurity, in a mechanic's home. Deeper still was His humiliation. He became obedient unto death. No such necessity grew out of His being man, nor of His taking the servant form. For He was sinless and holy, and death is the wages of sin. He might have warded it off ; but He would not. Saving others, Himself He would not save. And even death does not measure the depth of His humiliation. He was obedient to the death of the cross ; a shameful, an infamous and accursed death, in the estimation of Roman and Jew. Humiliation could go no farther. The Holiest drank the bitterest dregs. But in all this humiliation there was no degradation. His Incarnation did not degrade Him. His poverty did not degrade Him. His death did not degrade Him. His crucifixion did not degrade Him. His Cross has become His Throne, in which we glory. *Behrends.*]

Rom. 1 : 3, 4. Who was born of the Seed of David according to the flesh, declared (determined) to be the Son of

God with power, by the resurrection of the dead. XI. 198. Rom. 9 : 5. Of whom (Israelites) is Christ as concerning the flesh. Rom. 8 : 3. God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh. Gal. 4 : 4. Born of a woman, born under the law. "His assumed humanity was derived through the process of a human birth."

Heb. 2 : 14, 17. Since the children are sharers in flesh and blood, He also Himself in like manner partook of the same. It behoved Him in all things to be made like unto His brethren, that He might . . . make propitiation for the sins of the people. XI. 561, 562. 1 Pet. 3 : 18. Christ suffered for sins once, the righteous for the unrighteous, that He might bring us to God ; being put to death in the flesh. 1 Pet. 4 : 1. Christ suffered in the flesh.

[The Incarnation brings to us the message of God's condescending love. The Incarnation declares His eagerness to reconcile men unto Himself, and reveals His great, loving Father's heart. Apart from this, God may be to men the great First Cause, the unknown God. But in Christ He has laid aside His awfulness and revealed His great best name of Love. The Incarnate Word becomes a source of blissful inspiration to our hopes, calls forth the deepest devotion of our hearts, satisfies our most fervent longings, and fills the measure of our needs. *J. R. Ellis.*]

Conceived by the Holy Ghost.

Matt. 1 : 20-23. She was found with child of the Holy Ghost.

An angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived (begotten) in her is of the Holy Ghost. And she shall bring forth a son ; and thou shalt call His name Jesus ; for it is He that shall save His people from their sins. Emmanuel, God with us. X. 31, 32. Luke 1 : 30-35. The angel said unto her, Fear not, Mary : for thou hast found favor (grace) with God. . . . The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee ; wherefore also the Holy thing which is to be born (or is begotten) shall be called the Son of God. X. 23. Luke 2 : 10-12. There is born to you this day in the city of David a Saviour, which is Christ the Lord. X. 35.

[In the *Advent*, with its mystery of *Incarnation* through the beautiful wonder of a virgin birth, is shown to us a personal life, like our own, coming to us out of the heavens—a

life corresponding to ours in native faculty and in receptive, responsive sensibility, though marred by no evil inclinations, no hidden tendencies to wrong waiting development ; a life subject, like ours, to laws of growth, and dependent, like ours, on conditions of culture, needing the ministry of human tuition, and the silent discipline of the Divine training, while always answering to both with a purity and wisdom elsewhere unapproached ; a life exemplary to the world though and because celestial suggestions breathe upon it. It is a child life, which serenely and unobtrusively appears, indicating that life as honored in the heavens, and lifting our hearts to the sure expectation that infants beloved, going forth from our households, shall be instantaneously welcomed and at home in the supreme realms. A glory falls thus on the inn and the manger, which belongs to no cradle of princes in palaces, to no purple chambers in which imperial life was begun ; while, at the same time, the midnight song, and the glad and shining angelic companies, swift and worshipful, reveal the illustrious levels of life from which this child life has come forth, and toward which evermore afterward it tends. Some men stumble, while others adore, before the miracle of the Advent. Except for that miracle, the birth of a common Jewish babe in a village of Judea would have been among the most insignificant events in the annals of mankind. With that, and through it, the heavens became proximate, luminous, alluring to the heart of the world. *R. S. Storrs.*]

Fullness of Deity with Humanity.

Col. 2 : 9. In Him dwelleth all the fullness of the Godhead bodily.

Christ's own Testimony.

Christ asserts His *humanity*, calling Himself about eighty times *The Son of Man*. As emphatically He asserts His Deity, calling Himself *The Son of God*, who alone knows, reveals, is one with, the Father. See **God the Son**, p. 160.

Outline of Helpful Points taken from *How is the Divinity of Jesus Depicted*, by Thomas White-law, D.D.

Purposes of the Incarnation.

1. The furnishing of mankind with a Revelation of the Father. Matt. 11 : 27. Luke

- 10 : 22. John 7 : 29 ; 8 : 19, 55 ; 14 : 14.
 2. The making of Atonement by dying as a Sacrifice for sin. Matt. 17 : 22, 23 ; 20 : 18, 19, 28. Mark 8 : 31 ; 10 : 31, 33-35. Luke 9 : 22, 44 ; 18 : 31-33. Heb. 2 : 14, 17, etc.
 3. The exemplification of human holiness. To this Christ Himself bore unambiguous testimony ; by direct and indirect statements proposing Himself as the pattern for His followers and for all mankind.
 4. The Incarnation of the Pre-existing Word contemplated the Institution in the midst of men of a new Kingdom of grace and truth, in which fallen souls should be restored to their lost fellowship with Heaven and allegiance to God. This, too, emphatically testified by Christ. Matt. 6 : 33 ; 9 : 35 ; 10 : 7 ; 12 : 28 ; 13 : 41 ; 14 : 17 ; 16 : 28 ; 24 : 14. Mark 1 : 15 ; 4 : 11. Luke 4 : 43 ; 10 : 9 ; 21 : 30.

Signs of the Incarnation.

Miraculous Birth ; Miraculous Works ; Miraculous Experiences, at Baptism, etc.

Superhuman Character : Stainless Purity ; Moral Completeness ; Astonishing Pretensions.

Superhuman Wisdom : Simplicity, Originality, Authority, Spirituality, of His Teaching.

Supernatural Work : Atoning Death ; Spiritual Kingdom ; Influence on the World.

Additional Points of Interest.

The Exalted God-Man as the Lord of Glory.

The Exalted God-Man as the Head of the Church.

The Exalted God-Man as the Sovereign of the Universe.

The Exalted God-Man as the Judge of Men. *Thomas Whitelaw.*

The Incarnation a Union of Divine and Human Elements of Being.

Jesus Christ was not mere man, but the Eternal Son of God—a truly Divine Person—who in the fullness of time took upon Him our humanity, and who, on the ground that in Him as man there dwells the fullness of the Godhead bodily, is to be honored, worshiped, and trusted, even as God is. *Prof. Orr.*

Evangelists and Apostles, as well as Christ Himself, represent Him as having come forth from the Father, and as assuming into indissoluble union with Himself a perfect human nature, so that He who, antecedent to this stupendous act of condescension and self-abasement, subsisted in the form of God, and was God, was thenceforth found in fashion as a man. *T. Whitelaw.*

The union of the Divine and human nature in Christ is a permanent state, resulting from the Incarnation, and is a real, supernatural, personal, and inseparable union. The two natures constitute but one personal life, and yet remain distinct. "The same who is true God," says Pope Leo I., "is also true man; and in this unity the lowliness of man and the majesty of God perfectly pervade one another." . . . The superhuman effect and infinite merit of the Redeemer's work must be ascribed to His Person because of His Divinity; while it is His humanity alone that made Him capable of and liable to temptation, suffering, and death, and renders Him an example for our imitation. *P. Schaff.*

By taking only the nature of man, He still continueth one person, and changeth but the manner of His subsisting, which was before in the mere glory of the Son of God, and is now in the habit of our flesh. *Hooker.*

By the Incarnation God is revealed to us as "The Father," so as to give validity to our human conceptions of His perfection. By the Incarnation He enters through His Son into the world of nature, and delivers us from the tyranny of materialism. By the Incarnation He makes known to us the spiritual basis of life in virtue of which man, in the fullness of his nature, is shown to be capable of fellowship with God. *Bp. Westcott.*

All those passages which claim for Christ a unique relation of Sonship to the Father, taken with the sayings which imply His consciousness of the possession of attributes and functions raised above those of humanity, point to a super-earthly and pre-incarnate state of existence. And

this brings us to the fundamental distinction between a true and a false or inadequate doctrine of Incarnation. Incarnation is not simply the endowing of human nature with the highest conceivable plenitude of gifts and graces ; it is not a mere dynamical relation of God to the human spirit—acting on it or in it with exceptional energy ; it is not simply the coming to consciousness of the metaphysical unity all along subsisting between humanity and God ; it is not even such moral union, such spiritual indwelling and oneness of character and will as subsists between God and the believer. The Scriptural idea of the Incarnation is as unique as is the Biblical conception as a whole. It is not, to state the matter in a word, the union simply of the Divine nature with the human—for that I acknowledge in the case of every believer through the indwelling Spirit—but *the entrance of a Divine Person into the human*. That there is an analogy and a closer one than is sometimes admitted between the believer's relation to God, and Christ's relation to the Father, is expressly declared in Christ's own words (John 17 : 21), where He asks "that they all may be one ; even as Thou, Father, art in Me, and I in Thee, that they may be one in Us." But the subject here is moral union—not union of essence, as in John 1 : 1—but the mutual ensphering of personalities in an atmosphere of love, such as obtains in its highest degree between the Father and the Son. For "he that abideth in love, abideth in God, and God in him" (1 John 4 : 16). There is this also in Christ. But the distinction remains—these personalities of ours are human, and continue so, no matter how entirely filled, penetrated, possessed, with the light and love and knowledge of God they may be ; but His was a Personality of a higher rank—a Divine Personality which entered into the limitations and conditions of humanity from above, which was not originally human, as ours is, but *became* human. So much as this, I think, is assuredly implied in the Christian Incarnation. *Prof. Orr.*

The Incarnation a Complete Revelation of God.

The Incarnation sheds new light on the nature of God, and, in conjunction with the work of the Spirit, reveals Him as triune—Father, Son, and Spirit—one God. All those facts and testimonies which go to show that in Christ we have the Incarnation of a truer Divine Person, distinct from the Father, establish the truth that the distinctions in the Christian Trinity are personal ; while all the facts and

testimonies which show that the Holy Spirit sent forth by Christ as the Guide, Teacher, Comforter, and Sanctifier of His disciples is a Divine Person, distinct from the Father and the Son, support the same view. *Prof. Orr.*

The Incarnation was *a necessity to reveal God's thought*, God's feeling, God's purpose, God's character to men—embodying, representing, expressing God to man, a revelation not from God, but *of* God. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” God dwelt among men in the person of Jesus Christ. In Him a real knowledge of God was expressed in the terms of humanity. As Son of God, He was able to know God perfectly, as Son of Man He was able perfectly to express, unfold, and reveal Him. He spoke of God, corrected men's false conceptions, confirmed their vague and visionary hopes, poured floods of light upon the mysteries of God's nature. To Philip's demand, “Show us the Father,” He said, “He that hath seen Me hath seen the Father.” God's life declared itself through His. All through His human life God wrought and spoke; in Him men saw the very nature of the unseen God. Behold Him blessing little children; welcoming the lost and desolate; alleviating human pain, and weeping the tears of sympathy with sorrowing hearts; bearing our grief and carrying our sorrow; at last dying for our sins, and in all these things you see the Divine character declared. Along all the avenues of human life; by way of human experiences; through a Divine Man, God, otherwise “An unknown God,” and out of the range of our comprehension, revealed Himself, His thought, His feeling, His purpose, His character to men. “God, who commanded the light to shine out of darkness, hath shined in our hearts to give the knowledge of the glory of God in the face of Jesus Christ.” Viewing Him, we say, “His name shall be called Immanuel, which, being interpreted, is God with us.” *Ellis.*

The Incarnation Discloses the Dignity and Greatness of the Human Soul.

The Incarnation sheds new light on the nature of man, alike as respects its capacity for union with the Divine, its possibilities of perfection, and the high destinies awaiting it in the future. . . . Christ, in His own person, is the demonstration of the truth of the Bible doctrine about man. He is not only the Revelation of God to humanity, but the Revelation of humanity to itself. In Him we see

in perfect form what man in the Divine idea of Him is. We see how man is made in the image of God, and how humanity is constituted the perfect organ for the Revelation of the Divine. *Prof. Orr.*

Christ is the ideal man, gathering up into Himself the ideal virtues of humanity. He touches at every point man as man, *reveals the greatness of which all are capable.* The Incarnation is the prophecy, pledge, and pattern of what God intends for us. It is the realization of the august sentence, "Let us make man in our image." A Christ is God's ideal for every man. Peter sees the ideal realized when we are "made partakers of the Divine nature, having escaped the corruption that is in the world through lust." Inspired by the very life and indwelling of God we are lifted from the sphere of earth into the sphere of heaven. We are "complete in Him." *Ellis.*

The entrance of the Son of God into our human life has sanctified all the conditions of that life. Only from the Incarnation comes respect and reverence for the babe as a soul immortal; and the just recognition and full appreciation of the dignity and rights of childhood and youth, as well as of the high responsible obligations of duty resting alike upon child and youth and manhood. Through the Incarnation alone does suffering find its adequate cause and compensation; and the moment of dying becomes the triumphant transition into an endless and blissful life with God. *B.*

The Incarnation hallows labor and our scene of labor. It claims the fullest offering of personal service. It embraces all men in the range of its greatest hope. It enables us to reverence with a sublime faith, which experience has amply justified, men as men. *Bp. Westcott.*

Incarnation and the Divine Permission of Sin.

The Incarnation sheds new light on the permission of sin by showing the possibility of Redemption from it, and how, through the Revelation of the Divine purposes of mercy, a far grander discovery is made of the Divine character, and far higher prospects are opened up for humanity. *Prof. Orr.*

Incarnation and Creation. Creation built on Redemption lines.

The Incarnation sheds new light on the purpose of God in the creation and Redemption of man—that end being, in

the words of Paul, "in the dispensation of the fullness of times to gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him" (Eph. 1 : 10). Especially does it more fully unfold the doctrine of creation—all things being now seen to be created by Christ as well as for Him.

In the infinite possibilities of things, God has chosen to create a universe into which it was foreseen that sin would enter ; and the Incarnation is a part of the plan of such a creation. This being so, it may very well be conceived that the Incarnation was the pivot on which everything else in this plan of creation was made to turn. To state my view in a sentence—God's plan is one ; Christ was the Lamb slain from the foundation of the world ; and even creation itself is built upon Redemption lines. The Scriptures speak of an ultimate gathering together in one of all things in Christ, of a summing up of them in Him as Head (Col. 1 : 16). . . . Christ's relation (then) to the universe cannot be thought of as something adventitious and contingent ; it is vital and organic. This means that His Incarnation had a relation to the whole plan of the world, and not simply to sin. . . . We find the Scriptures in full harmony with this view. They know of only one undivided purpose of God—that eternal purpose which He purposed in Christ Jesus, and which embraces, apparently, both creation and Redemption. They assert a direct relation of the Son to the work of creation (John 1 : 3 ; 1 Cor. 8 : 6 ; Col. 1 : 15-18 ; Heb. 1 : 3). They represent Christ not only as the Agent in creation, but as the final cause of creation. "All things have been created through Him, and unto Him" (Col. 1 : 16). "He is the First and the Last" (Rev. 1 : 8, 17). Indirectly suggestive of the same idea are the passages which speak of "the Kingdom prepared for (believers) from the foundation of the world" (Matt. 25 : 34) ; of "the Lamb slain from the foundation of the world" (Rev. 13 : 8) ; of Christ as foreknown indeed before the foundation of the world" (1 Pet. 1 : 20). The conclusion I reach is : There is but one plan of God from the creation of the world, and it includes at once the permission of sin and the purpose of Redemption from it. It includes, therefore, the Incarnation as an integral and essential part of that purpose. The Incarnation has, indeed, *immediate* reference to Redemption ; but it has at the same time a wider scope. It aims at carrying through the plan of creation, and conducts, not the redeemed portion of humanity alone, but the universe at large to its goal. . . . As the inferior stages of existence are summed up in man, who stands at

the head of the earthly creation, and forms a first link between the natural and the spiritual, so are all stages of humanity summed up in Christ, who in His person as God-Man links the creation absolutely with God. *Prof. Orr.*

Incarnation in the Light of its Revealed Ends.

We do not do justice to this stupendous fact of the Incarnation if we neglect to look at it *in the light of its revealed ends*. The advantage of taking the doctrine in this way is, that we see at a glance the inadequacy of all lower theories of the Person of Christ if the ends intended to be accomplished by His appearance were to be attained. If Christ came to do only the work of a prophet, or of a philanthropist, or of a teacher of ethical truth, I admit that the Incarnation would shrivel up into an absurdity. The means would be out of all proportion to the ends. But who will say this of the actual ends for which the Son of God came into the world? Who will affirm that if a world was to be redeemed from sin and guilt, and spiritual bondage—to be renewed, sanctified, and brought into the fellowship of life with God—any one less than Divine was adequate to the task? Here, again, the Christian view is in keeping with itself. There is a proportion between the Incarnation and the ends sought to be accomplished by it. The denial of the Incarnation of necessity carries with it a lowering of the work Christ came to do for man. He, on the other hand, who believes in that work—who feels the need of it—much more who has experienced the Redeeming power of it in his own heart—will not doubt that He who has brought this salvation to him is none other than the “Strong Son of God—Immortal Love.”

If Jesus Christ is what the creeds declare Him to be—an Incarnation of the Divine—His Person is necessarily central in His own religion, nay, in the universe. Christianity, on this assumption, is correctly described as the *Religion of the Incarnation*. *Prof. James Orr, D.D., “Christian View of God and the World.”*

INFIRMITY, WEAKNESS, bodily or spiritual.

Regarded and Helped of God.

Ps. 103 : 14. He knoweth our frame, He remembereth that we are dust. V. 183, 4. Isa. 32 : 2. Shadow of rock.

VIII. 155. Isa. 40 : 29. Giveth power to faint. VIII. 211. Isa. 50 : 4. Sustain the weary. VIII. 263. Lam. 3 : 22, 32. His compassions fail not. VIII. 604, 608, 9. Matt. 8 : 17. Himself took our infirmities and bare our sicknesses. X. 119. Luke 5 : 15. X. 120. Matt. 26 : 41. Spirit is willing, but the flesh is weak. Rom. 8 : 26. Spirit helpeth our infirmity. XI. 239. Heb. 4 : 15. Touched with feeling of our infirmities. XI. 570. James 5 : 11. Lord is very pitiful. XI. 641.

To be Regarded and Helped by Men.

Isa. 35 : 3. Strengthen the weak hands and confirm feeble knees. VIII. 174. Zech. 7 : 9. Show compassion every man to his brother. IX. 581, 2. Acts 20 : 35. Ye ought to support the weak. Rom. 5 : 1. Strong ought to bear infirmities of the weak. XI. 271. 1 Thes. 5 : 14. Support the weak. Heb. 12 : 12. Lift up the hands which hang down. XI. 607. 1 Pet. 3 : 8. Be pitiful. XI. 658. Gal. 6 : 1. A man overtaken in fault, restore. XI. 409. *Illus.* Luke 10 : 33. Good Samaritan. 1 Cor. 9 : 22. XI. 307. 2 Cor. 11 : 29. XI. 384.

See ANXIETY ; DESPONDENCY ; HOPE ; WAITING ON GOD.

INSPIRATION OF THE HOLY SCRIPTURES.

Chief Passage : 2 Tim. 3 : 16, 17. R. V. Every scripture inspired of God (*Gr. theopneustos, God-breathed*) is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness ; that the man of God may be complete, furnished completely unto every good work.

[Both the being "inspired of God" and the being "profitable," etc., properly belong, according to the apostle's argument, to "all Scripture." In v. 15 he gives a characteristic of "the holy Scriptures"—not of some of them merely, but of the whole collection of the O. T. writings thus designated among the Jews—"which are able to make thee wise unto salvation through faith which is in Christ Jesus ;" and then he uses like comprehensive language in vs. 16, 17. It makes little difference in the general sense whether the phrase "given by inspiration" is considered with the A. V. as a part of the predicate, or simply as an epithet of the subject "all Scripture." Thus Origen, Bishop Ellicott, Dean Alford, etc., who adopt the latter view, regard the

epithet as applying to the entire O. T. Certainly no distinction between inspired and uninspired Scripture is either made or hinted at by the apostle ; and the attempts to introduce such a distinction into the passage are inconsistent with the apostle's argument, with the proper construction of language, and with the known reverence of the Jews and primitive Christians for the whole O. T." *W. Smith.*

"Though this passage refers most directly to the Scripture of the Old Testament, yet it distinctly declares the nature of all inspiration ; it is from God, it is God-breathed (Theopneustic). This is the radical import of the term ; and it implies that, if a Scripture be not from God, it is not inspired ; that, if it be from God, it is inspired. The text does not assert that all inspired Scripture is profitable for doctrine, for such a construction is contrary to the grammar of the sentence ; but that each and all of those Scriptures to which the apostle refers are inspired and profitable. *H. B. Smith.*]

Other Direct and Confirmatory Passages : 2 Pet.

1 : 16-21. No prophecy ever came by the will of man ; but men spake from God, being moved by the Holy Ghost. XI. 673, 674. Mark 12 : 35, 36. And Jesus answered, . . . David himself said in the Holy Spirit. 2 Sam. 23 : 2. The Spirit spake by me. III. 495. Acts 1 : 16. Holy Ghost spake by the mouth of David. Acts 28 : 25. Spake the Holy Ghost by Isaiah. 1 Thes. 2 : 13. Ye received it, as it is indeed, the Word of God.

Isaiah, Jeremiah, Ezekiel, Haggai, and Zechariah repeatedly affirm that the "Word of the Lord," Jehovah, came to them, as the preface of many messages and statements. In 1 Cor. 2 : 13, 16. Paul declares, We speak in words which the Holy Ghost teacheth. We have the mind of Christ. Gal. 1 : 11-17. Gospel not after man ; it came unto me through the revelation of Jesus Christ. 1 Cor. 7 : 12, 40. To the rest I say, not the Lord. I think that I also have the Spirit of God. 1 Cor. 14 : 37. The things which I write unto you are the commandment of the Lord. XI. 330.

[In the Prophets not only the fact of Inspiration but the manner of it are most evident. The distinguishing characteristics of the prophets, first of their speech and action, and afterward of their writings, were the firm and unwavering belief that they were instruments or organs of the Most High, and that the thoughts which arose in their minds about Him and His Will, and the commands and exhortations which they issued in His Name, really came at His prompting, and were really invested with His authority. . . . It is impossible to read the first few chapters of the First Epistle to the Corinthians or the first chapter of the Epistle

to the Galatians without feeling that Paul's own inspiration is an axiom of his thought, and not only an axiom of his own thought, but that the inspiration of himself and others is an axiom in the thought of Christians generally. In Gal. 1 : 11-17 we seem to be reading a description of the call of one of the prophets of the Old Testament. And it is impossible not to notice the depth and largeness of the view which he takes. . . . If Paul had not had his authority resisted, we should have heard little or nothing about his inspiration. The other Apostles met with no resistance, and therefore they have still less occasion to assert what no one questioned. At the same time it is impossible to read their Epistles without feeling that there is in them a fullness of assurance quite as great as with Paul. They expect to be obeyed ; and even when they speak of mysteries, they expect to be believed. " Peter, an Apostle of Jesus Christ, to the elect who are sojourners of the Dispersion ;" " James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion ;" " Jude, a servant of Jesus Christ." Their readers know who they are too well to need credentials. But most impressive of all is the opening of John's First Epistle: " That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the Word of life, declare we unto you." It is as if the Apostle came fresh from the presence of the Incarnate Word with plenipotentiary powers to announce the way of holiness and salvation to men. *W. Sanday.*]

Nature of Inspiration. Inspiration designates that Divine influence under which prophets or apostles spake or wrote, as they were moved by the Holy Ghost. *H. B. Smith.* It is that guidance from above, whereby the sacred penmen, in committing this divine revelation to writing, were preserved from all such error as would interfere with the end which God, in giving this revelation to man, proposed. *Torrey.*

The common evangelical view holds that inspiration, without impairing the free use of each writer's own natural powers, so moulded his views in regard to the subject-matter to be communicated to men, and, when necessary, in regard to the very language to be used by him, as to secure the communication in the Scriptures of that, and of that only, which, properly interpreted, is truth—the truth which in its substance and form is in perfect accordance with the divine mind and will. This theory holds that the inspiration of the Scriptures is perfectly consistent with their recording falsehoods uttered (*e.g.*, by the serpent to Eve), unsound

arguments and perverted truths set forth (*e.g.*, by Job's friends), mistakes, faults, and unholy contentions even of apostles and others whom God inspired to communicate truth, uninspired opinions or judgments (*e.g.*, of Paul in 1 Cor. 7), etc. In such cases the inspiration has nothing to do with originally uttering the language or exhibiting the conduct recorded, but is concerned in making an infallible record of the fact that such language was uttered, such conduct took place in the given circumstances, etc. This theory admits the occurrence in copies of the Scriptures of mistakes in transcribing, translating, and printing, which it is the business of Biblical criticism to investigate and determine. Those who thus agree in maintaining the inspiration of the Scriptures may differ among themselves as to the authorship and dates of composition of particular books, the scope of particular prophecies, the explanation of particular precepts or doctrines, the meaning of particular passages, and even the general principles of interpretation. *Dictionary of Bible.*

While the fact of inspiration may be held as a truth, there may be a wide difference among evangelicals as to the mode and the limits of inspiration. A sharp distinction is rightly made between belief in the fact and in specific theories as to its extent and the results it secures in the Biblical writings. Evangelicalism is not bound to any special theory on this subject. Within evangelicalism—in fact within every special body that holds to the evangelical basis—there are held widely diverging views.

The literature of the subject is very extensive. But as the product of current discussion it is to be found scattered in the recent issues of periodicals. A few works of small compass, but great value, have been contributed to the discussion, but none that has been recognized by all the parties in debate as a satisfactory presentation of the principles on which the debate may be closed. Perhaps the time has not yet come for such a work. Upon the whole, evangelicals generally do not swerve far from the positions laid down in the following works: Ellicott's *Christus Comprobator*, 1892; Mead's *Christ and Criticism*, 1892; Sanday, *The Oracles of God*, 1891; Girdlestone, *Doctor Doctorum*, 1892. A. C. Zenos.

Proofs of the Inspiration of the Scriptures.

1. *The claim of the Scriptures themselves.* A large part of the O. and N. T. consists of what are positively declared to be messages or instructions from God; *e.g.*, the Ten Commandments, and many other parts of the Pentateuch, and the communications of the prophets gener-

ally (Ex. 20 : 1 ; Lev. 1 : 1 ; Num. 1 : 1 ; Isa. 8 : 1 ; 66 : 1, etc.). The Apostle Paul gives to the whole O. T. the significant title, "the oracles of God" (Rom. 3 : 2). In 2 Tim. 3 : 15-17 (see I. above), he claims inspiration for the whole O. T., then familiarly known as "the Holy Scriptures," "the Scriptures" (Matt. 21 : 42, etc.), "the Scripture" (John 7 : 38, 42, etc.). A similar claim for the writings of the O. T. prophets is set up in 2 Pet. 1 : 20, 21 : "No prophecy of the Scripture is of any private interpretation" (*i.e.*, the prophecy is not from the prophet himself as interpreting or unfolding by his own unassisted powers the will or purposes of God, as is further explained in the next verse). "For the prophecy came not in old time" (margin, "at any time," Gr. *pote*) "by the will of man ; but holy men of God spake as they were moved by the Holy Ghost." In the N. T. the words of Jesus Himself come with the claim of full divine authority : "For He whom God hath sent, speaketh the words of God : for God giveth not the Spirit by measure unto Him" (John 3 : 34). Not merely as He uttered them at first, but as afterward repeated by the apostles, guided according to His promise, into all truth by the Spirit of truth (16 : 13), and having all things brought to their remembrance (14 : 26), do these words claim for themselves the credit of being inspired of God. Paul claimed inspiration (1 Cor. 2 : 13) : "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Both Paul and Peter wrote as "apostles" (Rom. 1 : 1, etc. ; 1 Pet. 1 : 1, etc.), *i.e.*, as divinely commissioned to communicate the word of God. Peter ranks the epistles of Paul with "the other Scriptures," cites them as agreeing in doctrine with what he taught, and ascribes them to "the wisdom given" unto Paul (2 Pet. 3 : 15, 16). The Apostle John, in Revelation, repeatedly exhibits his divine commission, and, in closing the words of his prophecy, solemnly threatens with the wrath of God any man who should add to or take away from them (Rev. 1 : 1, 19 ; 2 : 1 ; 14 : 13 ; 22 : 18, 19, etc.). (See also Mark ; Luke ; Jude, etc.) Thus scattered up and down, from the beginning to the end of the Scriptures of truth, are express claims that they are the inspired word of God.

2. *The need of it in order to make the Scriptures truly authoritative as the word of God.* If the writers were not divinely inspired, we know neither what nor where the word of God is. The need of the word of God is not met by any such "inspiration" as is common to mankind gen-

erally, or possessed by eminent poets, artists, men of genius, etc ; for this does not exempt their productions from dangerous mistakes and imperfections. The inspiration of the Scriptures is no more impossible than any other miracle (Miracles) ; and the character of God makes it certain that He will give this inspiration, or work any other miracle, whenever it is necessary to promote the ends of wisdom and love for which His government exists.

3. *The impossibility of otherwise satisfactorily accounting for the marvelous perfection of the Scriptures as the word of God.* They give a rational view of God and of His relations to the universe, and especially to man. They have been—they are—the power of God unto salvation. Where the Scriptures have been known—read—loved, the Christian religion and church have flourished, though multitudes of enemies have risen up and threatened to overwhelm them. Nothing else has been found to fill the place for living power which the Scriptures occupy and have occupied from age to age. They are perfect in their adaptation to the moral and spiritual wants of mankind. It is also a fact that after centuries of investigation by acute and subtle foes, as well as by able and candid friends, the Scriptures can still claim to be consistent with themselves from the beginning of Genesis to the end of Revelation.
4. Still further, the Scriptures harmonize with all discovered truth. The Bible has no geographical, zoological, geological, or astronomical untruths, though it makes abundant use of popular language, or the language of appearances in distinction from that which is scientifically accurate. As to the discrepancies in chronology and history alleged to exist between the Scriptures, particularly the books of Moses, as we have them, and the records and monuments of Egypt, Assyria, and other ancient nations, or the discoveries of modern science, we may safely say, that, while many remarkable confirmations of Biblical history, chronology, etc., have been obtained from these, no conclusions derived from any of them which are irreconcilable with the Hebrew Scriptures can be properly said to be so firmly established as to be beyond the possibility of being overthrown by future discoveries in the same direction. The consistency of the Scriptures with themselves and with other known truth is wonderful when we remember that nearly sixteen hundred years intervened between the beginning and the end of committing them to writing—that they were written in countries hun-

dreds of miles apart, by men of different attainments and habits, occupying different stations in life, and using different languages. Moses in the wilderness of Sinai, David on the throne of Israel, Daniel in the palaces of Babylon and Shushan, Ezekiel among the exiles by the river Chebar, Amos among the herdmen of Tekoa, and Paul in prison at Rome, all inculcate the same great truths. The ideas of many of them in respect to subjects incidentally treated of in the Scriptures were doubtless very inaccurate, yet they uniformly contributed their share to make the Bible the book of truth and perfect excellence. All this can be rationally accounted for only because "all Scripture is given by inspiration of God."

5. The general consent of both Jews and Christians in all ages that the O. T. was given by inspiration, and the general reception by Christians for eighteen hundred years of the canonical books of the N. T. as inspired. The claims of all the books of the Scriptures were scrutinized by those who were ready to sacrifice their lives for the truth, and were exceedingly scrupulous about receiving as canonical or inspired (and these were, in their minds, closely connected) any book which did not bring with it the proper credentials. The known differences of opinion in regard to some books of the N. T. show that evidence of worthiness to be accredited came before any general or even partial reception among Christians of a book as divinely inspired. Both the divine Author of the Gospel and His followers belong to the kingdom of truth (John 18 : 37) ; and no rational account can be given of the origin of the Scriptures and their general reception among Christians as the word of God, except that they were, as they claim to be, "given by inspiration of God." *Smith's Dictionary of Bible.*

The reader's attention is directed to the clear, compact and admirable discussion of this topic by Professor Henry B. Smith in Vol. XI. (N. T., II), pp. 813-819.

ISRAEL.

Hebrew Nation, or Jewish People. Historical References.

As a Nation or People, including *All* the Sons of Jacob, with their Posterity. For this reason, as well as the change of Jacob's name by God Himself, the name ISRAEL became their National Distinction.

Read the compact and brilliant summary of Israel's national and religious History by Milman, I. 552.

References to Israel's Sojourn in and Departure from Egypt.

Vol. I. 532, first note ; I. 564-573, 639, 640 ; II. 26-32, 50-53.

References to Settlement in Canaan and the Period of the Judges, with suggestions touching God's purposes, etc.

Tribes of Canaan before conquest. III. 117-119. Israel in the Times of the Judges. III. 160-162. God's purposes in the Establishment of Israel. III. 16, 17. Hebrew Element in Civilization. II. 537, 538. Also III. 10, 11.

Points of Interest bearing upon the foregoing References.

Depressed and discouraged as were the Israelites in Egypt, they yet kept themselves as a community separate from their Egyptian masters, not acknowledging their gods nor coveting their greatness. The choice of Moses which so impressed the imagination of the Christian apostle (Heb. 11 : 24 *ff.*) was, unconsciously but yet in a very essential way, the choice of the Hebrew people. Otherwise they would have disappeared, long before the date of the Exodus, among the multitudes of desert immigrants who were being continually drawn into the insatiable maw of the empire of the Nile. The Bible, which is in so large a measure the national

chronicle of the Chosen People, tells us of the immediate occasions and actual incidents of the departure from Egypt, the intervening desert vicissitudes, and the entrance into Canaan. But it still leaves a wide region of providential action untouched. We instantly inquire, with a certain degree of wonder, how it was that in the play of international forces such an insignificant and unpromising people as Israel in Egypt came at length so far to the front. Oriental archæology, having to do with those matters which are complementary to the primary record, will go far to furnish an answer to the question. We may now learn how it was that Canaan was prepared as a home for the Hebrews ; how, after being in the hands of powerful foreign nationalities for hundreds of years, it was left open to Israel just at the time when that nursling of Providence was ready to enter in and take possession.

We may divide the history of Canaan into three main periods : First, there was the time of general preparation ; that is, from the earliest antiquity up to and including the days of the Hebrew patriarchs. This period is dominated by Babylonian political influence. Next there comes a period of special preparation. That is to say, not only was the land of Canaan then prepared for Israel, but Israel was prepared for the land of Canaan. This era is marked by controlling Egyptian influence. Finally there came the time of the Hebrew occupation, marked by a gradual extension and absorption of the Canaanites and the conversion of the country into Jehovah's land for Jehovah's people.

The publication of the famous El Amarna letters, written to the Egyptian court three hundred miles up the Nile by Egyptian officials, has given us a rare glimpse into the life of Palestine two hundred years before the Exodus. They are written in the Babylonian language and writing. This is the most remarkable literary fact of ancient history, showing that the Babylonian civilization and literature and education followed upon the long Babylonian occupation of the West-land

and maintained its ground hundreds of years after the political influence of the empire of the Euphrates had entirely ceased. We are only beginning to learn why it is that Babylonia occupies such a place in Bible history from the beginning to the end. It conditioned the beginning of Israel and the ending of its political existence. In the Interval between its occupations of Canaan comes the Egyptian control, which itself, in the strange workings of Providence, was overruled so as to make a way for the people of Israel. Strange, that while Egypt within her own territory was preparing that people for their future career, she should also be preparing a home for them in another land. No wonder that it was said, many ages afterward, by the mouth of a Hebrew prophet, "When Israel was a child then I loved him, and called my son out of Egypt."

We naturally think of Palestine as the land and home of Israel, and of that people as having made the history of Palestine and to a large extent also the ancient history of the Bible lands. But from Oriental, and especially Assyriological, research we have learned to look at historical matters with a due sense of proportion. Politically Israel was always relatively unimportant among the nations. Moreover, as occupants of Palestine, the tenure of the soil by the Hebrews was relatively short. Taking the four thousand years or thereabout before the Christian era, during which we may more or less closely follow the course of the history of Western Asia, it seems that Palestine was held independently by the Hebrew race for only one eighth of the time, that it never held the whole of it, and for a large portion of its occupancy it was restricted to a small piece of territory west of the Jordan. And yet the possession of this insignificant area by Israel determines ultimately the destiny of the whole wide earth. There was positively no other local habitation possible for the people of Jehovah where they could work out the providential destiny which was to make them instrumentally the saviors of the world. *J. F. McCurdy.*

Broad Historical Outlines of Israel's Connection with Babylonia and Assyria, with Egypt and Syria. *By Professor J. F. McCurdy, in Hom. Review, 1896.*

I. General Summary.

A few far-reaching conclusions which are arrived at with the help of the lately exhumed monuments of Oriental antiquity :

1. The Old Testament is a history of the ancient Northern Semites, and among them especially of the people of Israel, to whom and by whom has come the knowledge of God's works and ways.
2. Viewed outwardly, the history of Israel is an episode in the larger history of the states of Western Asia. Israel was itself an offshoot of the race that controlled for thousands of years the whole great region between the Mediterranean and the Tigris. It shared with the kindred peoples some of its fundamental institutions, political, social, and religious. Its destiny was determined also by the movements of the larger states that were dominant within the circle of those kindred peoples.
3. The great controlling factor among the nations, and the disposer of the destiny of Israel, was the dual empire and civilization of Babylonia and Assyria. With Babylonia the Old Testament history begins, and Israel's career as a nation ends. The political aims and enterprises of Assyria and Babylonia determined the status of Israel and even its very existence.
4. Viewed from within, these relations of Israel were so ordered and disposed that they ministered materially to its higher life. Israel received the word of Jehovah. But only by prolonged and drastic discipline could the moral and spiritual truths of revelation be made real to its recipients.
5. The golden age of prophecy in Israel—the most active period of revelation, the most productive and influential era of Hebrew literature—was coincident with the time of the closest contact between Israel and the Eastern Empire. The relations were so intimate and involved that they form a

leading theme of the prophets of the time. To understand them is to hold a key to some of the priceless treasures of the Word of God.

6. The Babylonians and Assyrians were the best record-keepers of the ancient East. Their surviving annals are fairly full, and on the whole accurate. They serve at once to explain and to supplement the Hebrew records. These people were also the best timekeepers of antiquity. Their chronological notices furnish a framework for the Old Testament history.
7. Assyriology holds already a foremost place in biblical apologetics. It furnishes by far the best tests of the historical accuracy of the Old Testament. It performs this splendid function in two principal ways :
 - (a) Directly by the actual record. All the numerous statements as to international events made in the historical books are verified by the cuneiform annals wherever the same topics are touched upon in the two literatures.
 - (b) Indirectly through the larger interpretation of history. The many illusions in the Bible to peoples outside of Israel, and to the relations between them and Israel, have more than an incidental significance and more than a mere archæological interest. They are shown by the reconstructed history of Western Asia to bear an essential part in the unfolding of the providential purpose displayed in the discipline and education of God's ancient people for the salvation of the race.

II. Great Points in Israel's History.

International Conditions which preserved Israelitish Nationality.

Canaan was not normally a country left to itself so that it might be open to chance invaders. It was, on account of its international position and its strategic advantages, greatly coveted by the ruling powers of the ancient East, and usually occupied by one or the other of them. Thus it appears that the independent rule of Israel was but a brief interlude in the long and checkered history of the Holy Land—a history of national and racial vicis-

situde, of dependence and servitude. This somewhat startling fact brings out in strong and bright relief the pre-eminent importance of the Hebrew *régime* in Palestine—so brief and politically so insignificant, and yet fraught with infinite and world-wide issues.

Israel's occupation of the Promised Land was made possible through the retirement of Egypt, after the fierce conflicts with the Hittites had left either power incapable of holding a permanent empire in Western Asia. Viewing the matter, however, from a more commanding historical standpoint, we observe that both Hittites and Egyptians followed a more ancient and powerful claimant; that they were, so to speak, the residuary legatees of the Babylonians. For many centuries before the Egyptians ventured to set foot in Palestine, or the Hittites formed their memorable confederation in Syria, the Babylonians had colonized, ruled, and civilized the whole of the Mediterranean coast-land. The El Amarna letters are a sample of the kind of literature which still lies buried here and there in Mesopotamia, Syria, Palestine, and perhaps even elsewhere in Egypt—the relics of an immemorial empire, the half of whose deeds and might has not yet been told us. The most comprehensive and decisive fact in Oriental history is the power of Babylonia and the kindred realm of Assyria. Perhaps the most important result of modern archaeological research is the resetting of Oriental and biblical history in their true relations, according to the light that comes streaming upon them from the cuneiform records. With relation to our present topic, it is to be noticed that when either Babylonia or Assyria was unquestionably supreme in the East, the control of the West-land fell to it almost as a matter of course. From about 4000 B. C., until Assyria became her rival in the sixteenth century, Syria and Palestine were within the sphere of influence of Babylonia. But for centuries before and after the entrance of Israel into Canaan, Babylonia and Assyria were contending with one another as rivals upon nearly equal terms. This was accordingly the era of the conflicts of Egyptians and Hittites for the possession of the West, of the intermittent occupation of Palestine by the former, and of the appearance of Israel as one among the nations by virtue of its settlement in Palestine.

What is of equal significance, this period of strife between the empires of the Euphrates and Tigris involved also the era of Israel's growth as a people, of the rise of the monarchy, of the political, moral, and religious changes which conditioned the reception and progress of Revelation. Minor national movements played their important parts; but the great determining element in the whole international struggle was the position and influence of the leading empire of the East. Thus it came to pass that when Assyria reached undisputed predominance, the fate of Syria and Palestine was sealed, and one of the kingdoms of Israel was obliterated. And when Assyria in its turn gave way to the reviving Chaldean power, the West-country, after a brief interlude of Egyptian control, fell speedily into its old relations, and the other kingdom of Israel came to an end. Such are in broadest outline the conditions which made it possible for Israel to secure and retain a refuge and a home for itself and its religion in the intervals between larger international movements.

Israel's Connections with Syria.

The Hebrews in Canaan had also a narrower national environment; and its relations with the peoples in its immediate neighborhood, and nearer its own political lead, also played a most important part in molding its destiny and in preparing it for its mission in the earth. Of these closer rivals of Israel the most influential were the Aramæans (Syrians) of Damascus. We meet here with a very remarkable phenomenon, to which I venture to call particular attention. We divide the Northern Semites into the Canaanites, the Hebrews with their kindred of Edom, Moab, and Ammon, the Aramæans, and the Assyrio-Babylonians. Now it is to be observed that the degree of political influence exerted by the kindred peoples upon the Hebrews was in inverse ratio to their geographical nearness, and even to their family relationship. We may leave aside the Canaanites, the original possessors of the land, as being of little significance politically after the Hebrew settlement was completed; for the Phœnicians, the great surviving Canaanitic community, only cared for and realized commercial pre-eminence. The nearest kindred of Israel, the Edomites, Moabites, and Ammonites, were often in-

deed its fierce rivals. Their function, however, was rather to hold in check and to chasten the people of Jehovah than permanently to affect their career among the nations. But the Aramæans had a task to fulfill toward Israel, which has actually given them their chief historical importance, and also a very conspicuous place in the history of Revelation. In particular their relations with Israel determined largely the rise and development of a cycle of Old Testament Prophecy. Finally, that still more remote branch of the family, the Assyrians and Babylonians, overshadowed all the nations, and brought to its catastrophe the drama of Israel's history.

Let us look for a moment at this Aramæan interlude and its larger implications. The Aramæans came in force over the Euphrates after the wars between the Egyptians and Hittites had weakened the latter and their anomalous confederacy was dissolved. The Hebrews had scarcely been settled in Canaan before they had to undergo a term of subjection to Cushan-rishathaim, king of Mesopotamia. This was in the twelfth century B.C., just before Assyria, rising in her power to take the place of Babylonia, had gained control of the country as far west as the great river. This domination of Palestine was soon forced from the hands of the unsupported Aramæans. Henceforth we hear no more of any powerful Aramæan state east of the river. But an opportunity was afforded of forming Aramæan colonies in Syria as far south as the borders of Palestine. Accordingly, we read of several powerful communities reaching from the Euphrates to Damascus in the time of David. This greatest and most enterprising king of Israel put them under tribute, and thus fixed the traditional and ideal limits of the "kingdom of David" for all coming time. But before the reign of Solomon was over all trace of Aramæan subjection to Israel was gone. Half a century after the division of the kingdom, we even find Asa of Judah calling in the aid of Benhadad I. of Damascus (the Biblical "Syria") against his rival and oppressor, Baasha of Northern Israel. The result of the intervention was that valuable Galilean territory was incorporated into the rising kingdom of Damascus. Henceforth, until the Assyrian came upon the West-land, the Aramæans held the leading position which had been so briefly enjoyed by the Hebrews.

Such predominance, in all human probability, would

have proved fatal to both of the kingdoms of Israel if it had not been that it was put an end to by the intervention of the Assyrians. Observe the principal stages in the providential process. Northern Israel was first made a strong, self-contained state by the genius of Omri, the founder of Samaria. It was he and his dynasty who maintained the independence of Israel against the Aramæans. There are three notable features of the era of the house of Omri; the promotion of the Phœnician Baal-worship, the Syrian wars, and the ministry of the great political prophets Elijah and Elisha. The last-named event was provoked and largely determined by the other two. It marked the beginning of that wide and keen interest in the external relations of Israel which is so essential an element in Hebrew prophecy. Another feature of the time should be added, though it did not become at once of decisive importance. I mean the coming of the Assyrians in force upon the borders of Palestine. In the midst of the wars that raged between Benhadad II. of Damascus and Ahab of Israel, the news suddenly came (in 854 B.C.) that Shalmaneser II. of Assyria was marching down from the Euphrates. At once the kingdoms of the West-land laid aside their habitual strife and combined to meet the invader. Foremost in the array of defense stood the Aramæans of Damascus. Side by side with them, for the first and only time, stood the chariots and foot-soldiers of Israel. The confederacy was defeated. But it served to show the intruders from over the rivers what the obstacles were to their triumphal westward march. Henceforth their progress was very gradual, and, strange to say, the Aramæans were left alone to bear the brunt of the numberless assaults.

The most critical period for Israel came with the fall of the house of Omri. The dynasty of Jehu was unable to withstand the onslaughts of the terrible regicide Hazael. In his time Damascus rose to a height of military power and endurance never equaled by any native community of Syria or Palestine. By it Northern Israel was almost obliterated, the whole Philistine coast was ravaged, and the kingdom of Judah brought to accept terms of submission. For a time at least almost the whole of Palestine was in vassalage to Damascus. So much we learn from the Bible alone. But the fuller explanation of the puzzles of the story we gain from the cuneiform records. We ask: How then was Israel rescued? And further:

How was it possible for Israel, at the close of the dynasty of Jehu, to rise to an unexampled height of prosperity and power? The answers till lately lay under the earth. Now that they have been dug up, we learn that it was during the temporary withdrawal of the Assyrians from the West that Hazael, who had held his own so bravely against them, had scope for action in the traditional field of Palestinian warfare. There after a few years the Assyrians returned. Under Ramman-nirari III. the city of Damascus itself was at length taken (797 B.C.), and thenceforward never took a leading place among the nations. This was the opportunity both of Israel and Judah. For the Assyrians themselves retired and remained inactive for nearly half a century. Thus we account for the prosperous reigns of Jeroboam II. and Uzziah.

One thing more we learn, and that of the very highest significance. At this latest period of our present review, when Israel was reaping the bitter fruits of its prosperity as well of its adversity, Amos and Hosea came forward as the first of the great literary prophets. With them the high career of Damascus is a thing of the past. They look forward to its utter destruction and, with marvelous political and moral insight and foresight, to the return of the Assyrian hosts and the captivity of faithless, dissolute Israel. How different would have been the history of Israel and Judah, how different would have been the course of Revelation itself, if Assyria had not done its brief but effective work upon Damascus after the devastation wrought by Hazael!

Assyria and Israel's First Captivity.

In our last brief study it was shown that, next to the Assyrians and Babylonians themselves, the "Syrians," or the Aramæans of Damascus, were the most dangerous and persistent of all of the foes of ancient Israel. It was also shown that these Aramæans were for many years more than a mere rival of Israel; that they were its superior in power and resources, and seemed likely to be its destined conqueror. Only one chance remained for Israel; namely, that a nation greater still than the Syrians should hold these enemies in check. This was accomplished by the Assyrians. When they first came in force upon the West-land, in 854 B.C., they were met by the confederated armies of the leading nations of Palestine and Syria. But in

the subsequent persistent attempts of Assyria to subjugate these regions, the Syrians of Damascus were almost the only people of consequence to oppose themselves to Assyrian aggression. They waged an unequal contest. The result determined the survival of Israel until the completion of its work for the world and the world's religion. For after the "hundred years' war" between Israel and Damascus, the kingdom of Samaria attained the height of its power under Jeroboam II., and the kingdom of Judah its greatest material elevation under Uzziah. On the other hand, Damascus, which had fallen at last before the repeated assaults of the Assyrians, was rendered powerless to do harm to Israel for many years. The Bible narrative tells us of the relations between Israel and Damascus, and the earliest written prophecy points the moral of these relations. But the historical explanation of the sudden and unexpected turns of the story comes to us from the Assyrian annals like the long-lost key of an unsolved enigma.

Soon there comes another period—the most momentous of all for the national and religious life of Israel. The aggressor now is the Assyrian himself. 2 Kings 15:29 tells of the first systematic invasion of Israelitish territory by the soldiers of Asshur. The situation may be grasped after a careful reading of the context, together with 2 Kings 16:5-8, and of Isa. 7 as an essential commentary. It is sufficient to say that northern Israel in the time of its latest kings fell a prey to moral and religious corruption as well as internal discord, and thus declined greatly in power; that in the reign of the usurping king Pekah it formed an unprecedented combination with Damascus against the kingdom of Judah, now under the weak and idolatrous Ahaz; that Ahaz called in the help of the king of Assyria, with the result so disastrous to the northern kingdom, which is narrated in the text. But what I want particularly to emphasize is the first part of the verse and the last: "Tiglath-Pileser . . . carried away captive." These words, looked at in the light now thrown upon them by the cuneiform inscriptions, stand for the most far-reaching and influential political movement of the whole history of the ancient East.

Tiglath-Pileser III., king of Assyria, was one of the few great leaders of men who have turned the course of the world's history. It was he who determined whether there was to be an empire in western Asia

instead of a multitude of petty states in perpetual conflict with one another, and owning allegiance to no permanent over-lord. By renewing and confirming Assyrian predominance he set the example of imperial rule which has since been followed by the founders of all the great empires of the Western world. At the same time he disposed of the fortunes of the lesser states, among whom Israel and Judah occupied a prominent place. When he came to the throne his country was feeble and spiritless. For half a century it had been declining in power and enterprise, and now seemed to be on the eve of dissolution. Among the indirect consequences of this decline was a certain measure of renewed strength and ambition among the Aramæans of Damascus. When Assyria was strong and aggressive the whole of Syria was bound to succumb to its persisted assaults. But now, having had a free hand for fifty years, Damascus found itself in a position once more to take a part in the affairs of Palestine. By a strange combination of circumstances it was now, however, allied with its old enemy, the kingdom of Samaria, against the kingdom of Judah. The interference of Tiglath-Pileser, brought about by the appeal of Ahaz, put an end to this anomalous condition of things. But it went much further; for the Eastern invaders not only subdued and annexed Damascus, but converted a large portion of Israel also into Assyrian territory, as we learn both from his own statement and from the record of our text.

In v. 19 of this same chapter, the Assyrian invader who had been bought off by Menahem, king of Israel, is twice called "Pul." The name "Pul" occurs also in 1 Chron. 5 : 26. All difficulty, however, has been removed by evidence which goes to show that Pul or Pūlu was the original name of the great ruler and general, and that he assumed the other in imitation of Tiglath-Pileser I., a noted monarch who ruled in Assyria several hundred years before. This being the official title, it occurs in the state documents of his own proper country, whereas in Babylonia the shorter and earlier name Pul was retained. Thus all the conditions are suited, and the accuracy of the biblical narrative surprisingly attested.

But what is suggested by the latter portion of the text is of far more significance than the personal relations of Tiglath-Pileser and even than his achievements in war, important as these were for all the nations of

western Asia. It is the policy of which he was the chief promoter and exponent to which I would venture to direct the special attention of students of the Bible. I refer to the method of dealing with the peoples subject to Assyria which he brought to a system and carried out vigorously and consistently. Followed out by his successors till the close of the ancient Semitic *régime*, it settled the fate of Israel and even helped to shape the course of revelation.

The task which the kings of Assyria set themselves to perform was to bring the numerous communities of western Asia into confirmed subjection. Prolonged and strenuous efforts had hitherto failed to do more than effect a temporary subjugation of a portion of the world ; and the ambitious monarchy itself seemed on the eve of abdicating forever its pretensions to sovereignty. The decisive movement effected by Tiglath-Pileser went beyond a mere civil and military administration of the lands which he subdued. He made it his business to carry away to distant regions the inhabitants of countries which offered stubborn and prolonged resistance. This device was not new. But hitherto it had not been employed as a matter of fundamental state policy and regular procedure. Our text gives the first instance of the application of the system in any form to the land of Israel. But henceforth, by weaving together the statements of the biblical writers and those of the Assyrian annalists, we can trace the successive steps through which, by virtue of this principle, one section after another of Israelitish and Judaic territory was bereft of its leading inhabitants.

Henceforth a new factor was added to the political, social, and religious forces of Israel's national life. Henceforth a new possibility entered into the calculations of politicians ; a new dread into the forebodings of the patriot ; and a new prevision into the outlook of the prophet. As the great subverter of the nations went on irresistibly "removing the boundaries of the peoples" (Isa. 10 : 13), the thought of deportation and exile became even more familiar to serious minds in Israel and colored and molded all the subsequent literature. As we read the annals of the later Assyrian kings, we perceive that the fate of Israel, its gradual dismemberment, its removal, or dispersion, are but commonplace instances of the working of a gigantic system, mere incidents in a long-drawn-out process. But they are lifted out of the reign of historical com-

monplace by the universal significance of Israel's special struggle, its far-reaching, or, rather, its eternal spiritual issues. How, above all, the prophets of Israel interwove them into the fabric of their discourse, no open-eyed reader can fail to observe. Let me close the present very general reference by remarking that while the annals of Tiglath-Pileser himself make mention of the very transactions recorded in our text, the whole movement of which they form a part was in the mind of a keen and watchful prophet of Israel more than twenty years before: "Israel shall surely be led captive out of his land" (Amos 7 : 17) ; "I will cause you to go into captivity beyond Damascus, saith Jehovah" (Amos 5 : 27).

Assyria and Hezekiah, King of Judah.

Why does the Old Testament, as contrasted with the New, concern itself with secular history and with the politics not only of the Hebrews, but even of Gentile nations? Why do the Benhadads, and Shalmaneser, and Sennacherib, and the Rabshakeh, find a place in the sacred records along with Moses and Samuel and David and Isaiah? The reason is mainly this, that the progress of the kingdom of God among men depended essentially upon the preservation of the people of God as a nation. During the period of the Old Testament revelation Israel was working out in a practical and exemplary way, under its peculiar political and social system, the truth of God as it was being "spoken unto the fathers in the prophets by divers portions and in divers manners." The destruction or disintegration of the Jewish state would annul these outward conditions. At the coming of the Christ the Jewish Church had long been the depository, under the guardianship of powerful empires, of a revelation complete in itself. And when the new and fuller doctrine came to be given, the world had been providentially prepared for its wider propagation ; the prophet was now replaced by the missionary. The true religion being no longer confined to the area of a single state, needed no longer a national arena, a definite social lodging-place, or continuous political protection.

The contrast thus indicated is felt most acutely in the critical period in the history of the kingdom of Judah following that with which our last brief papers were concerned. The Northern Kingdom had fallen, never

to be restored. The future of the kingdom of God was now committed to the smaller and weaker of the two kingdoms. The question of the survival of the religion of Jehovah was now felt by its faithful representatives to be narrowed down to a few simple conditions. Isaiah and Micah had watched with intensest interest the decline and fall of Samaria, and put on record, for their contemporaries and for all coming ages, the moral of that catastrophe. They knew that at best the struggle would be hard and long, and, but for the absolute promise of Jehovah Himself, more than doubtful. And even if the saving remnant should abide in the faith, there rested ever upon them the one overshadowing dread, that Assyria might complete the obliteration of Israel by the ruin of Judah and Jerusalem, and thus make an end of the worship of Jehovah and of His earthly dwelling-place.

How did the chances stand for the survival of Judah and Jerusalem? Ahaz, King of Judah, had become a client of the great Tiglath-Pileser, and in virtue of his allegiance, as well as of his idolatrous predilections, had introduced into the very truth itself some of the more imposing and seductive features of Assyrian worship. He remained faithful to his liege lords to the end of his life. Almost coincidently with the fall of Samaria occurred his death and the accession of young Hezekiah. As nearly everything of public consequence in an Oriental state has always mainly depended upon the character and impulses of the king, it was a matter of prime importance to the prophets to direct the policy of the new ruler. In religious matters this was not impossible, thanks to the tutelage of the watchful Isaiah. But in political affairs Hezekiah was, for at least half of his reign, under the predominant influence of a restless, intriguing war party in Jerusalem, whose chief ally was the ambitious but unreliable empire of the Nile.

Now, remembering what has been said of the relations of Assyria and her subject states, the reader will at once perceive the source and nature of the impending danger. During the former half of the reign of Hezekiah, the redoubtable Sargon, the founder of the last great dynasty of Assyrian kings, was the controller of the affairs of Western Asia. Shortly after his accession and again in 715 and 711 disturbances of a serious character occurred in the Palestinian *régime*, abetted by Egyptian intrigues. On the last-named

occasion, Ashdod, a rebellious city, or rather district, on the Philistian coast-land, was besieged and taken by Sargon's *tartan*, or lieutenant-general. The Assyrian monarch, who has left an inscription devoted to this transaction alone, speaks of himself in another surviving document as the devastator of the land of Judah. The statement is made in a vague and general fashion, but it means something; and it is not too much to assume that Judah was sympathizing with the insurrection, and that a portion of its territory was occupied, at least for a short time, as a warning to Hezekiah. When light falls for us again from the disclosures of the monuments upon the obscure politics of Judah and its neighbors, we find Jerusalem itself threatened with destruction, because it was in direct rebellion as a member of a league of disaffected states.

There is no stage of Israel's history more satisfactorily illustrated by the cuneiform records than this most critical era. The annals of the Assyrian monarch himself are preserved in their completeness, as far as they relate to the affairs of Judah and the confederate insurgents. Take up some leading proper names that occur in the narratives of the books of Kings and of Isaiah: Jerusalem, Lachish; Hezekiah, Sennacherib, and even the remote and apparently unconcerned Merodach-baladan of Babylon—the parts played by all of these in the history of the time are set forth in the inscribed or sculptured memorials of Assyria. In particular a detailed account is given of the famous expedition of 701 B.C. against Hezekiah of Judah and the cities of the coast.

Sennacherib came to the throne upon the death of his father, Sargon, by assassination in 705 B.C. Merodach-baladan, the usurping king of Babylon, an adventurous and heroic Chaldean from the shore-land of the Persian Gulf, lost no time in seeking to advance his aims against the Assyrian oppressor of Babylonia. His career, of which his relations with Hezekiah form but one of the minor episodes, is given to us with comparative fullness in the inscriptions of Sargon and Sennacherib, and is one of the most interesting of all ancient biographies. He sent an embassy to the king of Judah with a letter and presents. The ostensible object was to congratulate Hezekiah upon his recovery from sickness. But the real purpose was to engage him in revolt against the common oppressor. Several states of the coast-land were already disaf-

fects. In the Philistian cities Judah had been seeking influence since the days of Uzziah. Hezekiah now actively interferes among them to further the ends of the conspiracy. Supported on the other side by the sympathy, if not the active aid, of Egypt, he promotes a revolution in Ekron by seizing its kinglet, who was loyal to Sennacherib.

It will thus be seen that the policy of Judah under Hezekiah had brought the kingdom, and with it the religion of Jehovah, to the extremest point of peril. From its apparently enviable position as a protected state under Ahaz, it had been brought, by a series of gradual stages, foreseen and dreaded by the prophets of Jehovah, to the desperate situation of a rebel state on its last probation. If Assyria should be victorious in the inevitable struggle—and Isaiah at best did not fail to estimate and proclaim aloud (chap. 10) the irresistible might of the Great King—the fate of Judah and Jerusalem must be exemplary and terrible. It was not an isolated or a single instance of insurrection, but a revolt stirred up from the Nile to the Tigris, and in that disturbance Hezekiah was an arch-mover and Jerusalem a center. Add to this that the annexation of Judah and the occupation of Jerusalem by Assyrian troops were most desirable objects to the outraged sovereign, who would thus secure command of the road to Egypt.

Sennacherib now proceeds to take his revenge. In the spring of 701 he marches with a great army down the western coast-land. He first secures or regains the allegiance of the greater portion of southern Phœnicia, Tyre alone apparently holding out against him. Then he proceeds southward. At a point perhaps nearly opposite Samaria he divides his forces into two parts. The one, moving due south, has to deal with the revolted Philistian cities along with those on the western slope of the territory of Judah. The other advances through the heart of Hezekiah's kingdom. We have no account of the exact route taken by this expedition. A detailed account would in any case be impossible, for after the Judaite territory was once entered the invading troops would seem to have divided into several columns of attack, taking one city after another by assault, devastating wherever they moved, and spreading terror and dismay all around them. One glimpse of their march appears to be given us by Isaiah as he describes in graphic and unusually excited language (chap. 10 : 28-32)

the progress of the relentless enemy, as he comes through the pass of Michmash and encamps within the very environs of Jerusalem. Our text—passage is the only reference in the historical books to this awful campaign of carnage, desolation, and distress. The allusion is of such a general character that it has ordinarily been passed over with little notice. Now we may compare the Assyrian account given in the name of Sennacherib himself: “Hezekiah, the Judaite, who had not submitted to my yoke—forty-six of his fenced cities, and fortresses, and small towns in their vicinity without number, by breaking them down with battering-rams and the strokes of . . . the assaults of the breach-stormers and the strokes of axes and hatchets, I besieged and took, 200,150 persons, small and great, male and female, horses, mules, asses, camels, large cattle, small cattle, without number, and brought forth from the midst of them and allotted as spoil.”

Much more do the monuments of Sennacherib record: The surrender by the overawed Hezekiah of the captive king of Ekron; the blockade of Jerusalem; the submission of Hezekiah; his payment of tribute; the course of the campaign among the Philistian cities; the inroad of the Egyptian army of relief; its crushing defeat; the capture of Ekron, Askalon, and Lachish—the last-named event being set forth in pictorial sculpture. To follow up these and other transactions, to trace out their connection with and proper relations to the biblical narrative and the allusions of prophecy—this is a task among the most interesting and instructive of all that are presented to students of the Old Testament. No less interesting and instructive are the significant omissions of the official Assyrian report: the failure to tell of the second investment of Jerusalem and its sudden termination, to tell of the plague-stroke in the marshes of Pelusium, and of the ignominious retreat from Palestine.

The purpose of these pages will have been subserved if it has brought home to the reader the importance, or rather the necessity, of studying Old Testament history and prophecy in the light of the disclosures of the Assyrian monuments. We apprehend now, as never were apprehended in any intervening age, the chances of its destruction, from the terrible and apparently just resentment of the invincible king against an obstinate rebel, from the inexorable persistence of Assyrian justice, from the complete and absolute

ruin and desolation of the territory of Judah, from the utter helplessness of the isolated capital, and of the impoverished and humiliated ruler who sat upon the tottering throne of David. Above and controlling all is revealed closer and stronger than ever before the arm of Jehovah stretched out to smite and to save. *J. F. McCurdy.*

In closing these helpful excerpts, we refer the reader to the volume in which the outlines are filled out: "*History, Prophecy, and the Monuments*," by Professor J. F. McCurdy, LL.D., University College, Toronto.

Specially Noted Points and Passages.

In Old Testament.

Extinction of Kingdom of Israel by Deportation and Captivity, caused by Rejection of God's Covenant and flagrant, prolonged Disobedience. VII. 256-259.

Extinction of Kingdom of Judah. Remnant carried into Captivity, from like causes. VII. 452-455.

Condition of Jewish Exiles during the Captivity. VII. 468-473.

Relations of the Exiles from Judah to those of Israel. VII. 473, 474.

Prophecies of Dispersion among the nations. Jer. 15 : 4. VIII. 466, 467, 473.

Prophecies of Return. Jer. 16 : 15. VIII. 473.

Preservation of the People of Israel through the Centuries. III. 578 ; VIII. 562. Four Centuries Between the Testaments. History and Literature of the Jewish People. VII. 616-634.

In New Testament.

Place and Mission of the Jewish People in relation to Christianity. John 4 : 22. Salvation is of the Jews. X. 102. Acts 7 : 38. Who received living oracles to give unto us. Rom. 9 : 4, 5. Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom is Christ as concerning the flesh. XI. 244, 245. Rom. 11 : 11, 12, 15, 17, 23-26. XI. 252-255.

Historical Summaries : 1. Jewish History to Herod the Great. 2. Jerusalem and Rome. 3. Destruction of Jerusalem and Extinction of the Jewish State. 4. Outline of Subsequent History. X. 646-652.

See KINGDOMS OF ISRAELITISH HISTORY.

Concerning the Future of the Jewish People.

The trend of Jewish migration at the present is westward, and farther than ever from the old land of Israel. There are about four times as many Jews now in New York City as there are in the whole of Palestine. Tens of thousands are going to the Argentine Republic in South America. They seem to be more and more torn loose from territorial attachments, and the great future of the Jewish race seems to be about to be wrought out in the free air of America.

The return of the Jews is to be a spiritual return to Christ, their Messiah and Lord. The marvelous prophecies in Ezekiel 40 to 48, clothed in priestly language and figures which speak of a readjustment of the configuration of Palestine, of a temple a mile square, and a special sacred "oblation" or temple area fifty miles square, clearly refer in splendid imagery to the future glories of the Church of Jesus Christ, and the "waters" flowing from beneath the sanctuary point to the life-giving streams of the Gospel dispensation, which are destined to vitalize and bless all mankind. A literal fulfillment of those extraordinary prophecies is manifestly physically impossible without the most stupendous miracle ever performed. The literal interpretation of the prophecies with regard to the "return" of the Jews is therefore extremely improbable.

According to the New Testament, "he is not a Jew who is one outwardly." "They are not all Israel who are of Israel." When a Jew believes in Christ he becomes by faith a son of Abraham. The Christian Church to-day is the Israel of God, and all believing Jews who enter the Church become Israelites.

Two lines of prophecy run through the Old Testament, one pointing to the Messiah and the other to the future of the Jews. If we take one literally, we must the other. If we take one spiritually, we must the other. If we say that the future of the Jews is a literally material future; that they are to return to Palestine, rebuild Jerusalem, reconstruct the temple, its altars, ritual, and ceremonies, and that all the world is literally to "go up once a year to Jerusalem" to worship, and that the destruction of the temple by Titus was only an incidental matter, a temporary disappearance of the temple, as when destroyed by the King of Babylon, and that it is to be restored in all its details, services, and typical rites, then we are bound to say that the Messiah was to be an earthly king, and that *He has never come*. But if we claim that Jesus of Nazareth was the true Messiah, our atoning High Priest, and that

the Epistle to the Hebrews rightly declared the whole Jewish dispensation, with its types, symbols, sacred persons, and rites and victims to have been fulfilled in Christ, and done away forever in Christ, the only Priest and Sacrifice, then we must believe that all the figurative glorious language in the Old Testament with regard to the return of the Jews refers to their spiritual return to Christ, their Saviour, and their glorious reception by faith into the great company of Christ's disciples, who constitute the Christian Church.

The Apostle Paul says of Israel's future that "when the fullness of the Gentiles shall have come in, then all Israel *shall be saved.*" Surely this is a more glorious future than a deportation to the narrow confines of Palestine, to set up again the old scaffolding of sacrifices and burnt offerings which was torn down forever when the veil of the temple was rent as Christ our Saviour died on the Cross. Before the times of Jesus of Nazareth Judaism led to Christ; since His advent, it leads away *from* Christ.

God in His providence has made very clear the duty of the Church of Christ with regard to the Jews. He is locating them in the centers of Christian light and liberty, and preparing the way for their evangelization. Judaism in England and America is undergoing a process of liberalization, if not of disintegration. The traditions of the Talmud cannot stand against the light and education of the nineteenth century.

The Jews are our fellow-citizens, neighbors, and friends. Many of them are men of true nobility of character. They admit the beauty of the character of Jesus of Nazareth, and need only the enlightening power of the Holy Spirit to accept Him as their Messiah.

The great future in gathering of the Jewish people to Christ will no doubt be on this continent of America. God is bringing them here in multitudes, and laying the burden of their salvation upon the heart of the Church of Christ.
H. H. Jessop.

JOY.

Throughout the Scriptures disclosed as the effect of trustful obedience, and the accompaniment of grateful recognition of Divine goodness and mercy. Joy was a prominent

element in all the appointed Feasts of Israel. These were expressly designed as Festivals of Praise, Thanksgiving, and Gladness. Indeed, Praise and Joy together constitute the burden of many Psalms, the spirit of every Song, the key-note of saintly expression and experience in the entire O. T. history. And the same design of God, in the production of grateful joy as the result of obedient trust, appears in repeated words of Christ and the N. T. writers. A few texts only can be noted :

Old Testament : Deut. 16 : 11. Thou shalt rejoice before the Lord thy God. II. 411, 2. Lev. 23 : 40. II. 421. Deut. 12 : 18. Rejoice in all that thou puttest thy hand unto. II. 662. Deut. 26 : 11. Rejoice in all the good which the Lord hath given thee and thy house. II. 675. Ps. 5 : 11. Those that trust rejoice. IV. 67. Ps. 37 : 4. Delight thyself in the Lord, and He shall give thee the desires of thy heart. IV. 274. Ps. 97 : 12. Rejoice in the Lord and give thanks. V. 159. Ps. 118 : 15. Voice of rejoicing. V. 284. Ps. 149 : 2. Rejoice and be joyful. V. 497. Isa. 12 : 3. With joy shall ye draw. VIII. 83. Isa. 41 : 16. VIII. 216. Neh. 8 : 10. Joy of the Lord is your strength. VII. 563-565. Hab. 3 : 18. Yet I will rejoice. IX. 521, 2. Ps. 32 : 11. Be glad, rejoice, be joyful. IV. 245, 246. Ps. 13 : 5. IV. 104. Ps. 21 : 6. IV. 167. Ps. 33 : 1. IV. 247. Ps. 43 : 4. IV. 391. Ps. 104 : 34. V. 202. Ps. 119 : 111. V. 334.

New Testament : John 15 : 11. That your joy might be full. X. 491. John 16 : 22, 24. Your joy no man taketh from you. Ask and receive that your joy be full. X. 502. John 17 : 13. My joy fulfilled in them. 1 John 1 : 4. These things we write that your joy may be full. Rom. 5 : 11. We joy in God, through our Lord Jesus Christ. XI. 218. Phil. 4 : 4. Rejoice in the Lord alway, again (third time) I say, Rejoice. XI. 462. 1 Thes. 5 : 16. Rejoice evermore. XI. 495. 1 Tim. 6 : 17. Who giveth us richly all things to enjoy. XI. 526, 7. Christ's word, "Be of good cheer." Matt. 9 : 2. Matt. 14 : 27. (His last word.) John 16 : 23.

Hints as to present enjoyment. Prov. 15 : 15. Cheerful countenance. Cheerful heart. VI. 332. Prov. 17 : 22. VI. 348. Eccles. 5 : 18, 19. VI. 474. Eccles. 7 : 14. VI. 485. Eccles. 8 : 15. VI. 494. Eccles. 9 : 7. VI. 497, 8. Eccles. 11 : 9. VI. 511, 2.

Alliances of Joy : Righteousness, peace, and joy in the Holy Ghost, as elements of the indwelling kingdom of God. Rom. 14 : 17. XI. 269. Hope, peace, and faith. Rom. 15 : 13. The God of hope fill you with all joy and peace in believing. XI. 273. Love, peace, longsuffering, kindness, goodness, meekness, self-control. Gal. 5 : 22. XI. 407. Hope, faith, and love, the conditions of joy. 1 Pet. 1 : 8. XI. 647. *Doing Good.* Eccles. 3 : 12. Rejoice and do good. VI. 460, 461.

Fullness of Joy, a final and abiding experience. Ps. 16 : 11. In Thy presence is fullness of joy, pleasures for evermore. IV. 122-125. Ps. 17 : 15. Satisfied, when I awake, with Thy likeness. IV. 129-133. Jude 24. Faultless before the presence of His glory in exceeding joy. XI. 711. See FAITH, p. 117 ; HOPE, p. 200 ; LOVE ; PEACE.

[The out-and-out Christian is a joyful one. The half-and-half Christian is the kind that a great many of you are—little acquainted with the joy of the Lord. Why should we live half way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads if we would climb higher and walk in the light of his face? *Alexander Mac Laren.*]

JUDGES, CIVIL.

Characterized and Charged by Moses.

Requisites of Ability and Character. Ex. 18 : 21, 22. Able men, such as fear God, men of truth, hating unjust gain. II. 480.

Charged by Moses. Ex. 23 : 6-8. Deut. 1 : 17. Lev. 19 : 15. Deut. 16 : 18-20. II. 486.

See CIVIL GOVERNMENT.

JUDGMENT OF GOD.

**1. Upon Nations and Individuals in this life. 2.
Final and Abiding Judgment upon the Race.**

I. God's Judgments upon Peoples and Persons on earth.

Judgment His "strange work." Isa. 28 : 21. VIII. 141, 2. Ps. 9 : 16. Lord is known by the judgments He executeth. IV. 89. Ps. 99 : 4. Thou executest judgment. V. 163. Ps. 103 : 6. Executeth judgment for oppressed. V. 182. Prov. 29 : 26. Every man's judgment cometh from the Lord. VI. 419. Isa. 3 : 10, 11. VIII. 30. Jer. 23 : 5. He shall execute judgment in the land. VIII. 505. Rev. 16 : 7. True and righteous are His judgments. Dan. 7 : 9-14. IX. 274-277.

All His Judgments executed solely in the interest of Righteousness and Mercy, of Man's Redemption. Isa. 26 : 9. When Thy judgments are in the earth the inhabitants will learn righteousness. VIII. 127. Isa. 30 : 18. God of judgment that He may have mercy. VIII. 152. Ps. 101 : 1. Mercy and judgment. V. 170. Ps. 89 : 14. Righteousness and judgment the habitation of Thy throne. Mercy and truth go before (as heralds). V. 98. Joel 2 : 11-14. IX. 395, 396. Isa. 63 : 4. The day of vengeance was in Mine heart, and the year of My redeemed is come. VIII. 365, 6. James 2 : 13. Mercy glorieth against judgment. Amos 4 : 12. Because I will do this, prepare to meet thy God. IX. 415.

II. Final Judgment; Christ the Judge.

Ps. 9 : 8. He shall judge the world in righteousness. IV. 88. Acts 17 : 31. XI. 127. Eccles. 3 : 15, 16, 17. God shall judge the righteous and the wicked. VI. 462, 3. John 5 : 22. Hath committed all judgment to the Son. X. 130. Description of the Judgment. Matt. 25 : 31-46. Note the determining principle of vs. 40, 45 : Done it . . . did it not unto

Me. X. 460-463. Rom. 14 : 10. Stand before the judgment-seat. XI. 268. 2 Cor. 5 : 10. All be made manifest before the judgment-seat of Christ, that each may receive according to what he hath done XI. 362, 3. Heb. 9 : 27. After death the judgment. XI. 589. Rev. 20 : 11-15. The dead, small and great, stand before God. The books opened. XI. 768, 770-773.

See CONDEMNATION, pp. 93, 94.

JUSTIFICATION.

NOTE.—This Topic is largely treated in the consideration of FAITH, on pages 120-122. As supplementary to this direct treatment those pages should be first carefully studied.

Meaning of the Words, Justify, Justification. *Gr. Dikaioo, Dikaion, Dikaiosis.*

In Paul's usage, the word "justify" denotes a forensic act, the making of a declaration, the pronouncing of a judgment, rather than a moral process of making just through an infusion of righteousness. *Stevens, "Pauline Theology."*

The verb "*justify*" means properly to *pronounce righteous*. It has relation to a verdict pronounced by a judge. In so far as the person "pronounced righteous" is not really righteous it has the sense of "amnesty" or "forgiveness." But it cannot mean to make righteous. There may be other influences which go to make a person righteous, but they are not contained, or even hinted at, in the word "justify." That word means "to declare righteous," "to treat as righteous;" it may even mean "to prove righteous;" but whether the person so declared, treated as, or proved to be righteous is really so, the word itself neither affirms nor denies. . . . The facts of language are inexorable; the words "justify," "to be justified," are rightly said to be forensic; they have reference to a judicial verdict, and to nothing beyond. *William Sanday, "Com. on Romans."*

Justification and Law.

As a forensic term, Justification has direct relation to Law, and implies that in some way satisfaction has been made to a broken and therefore condemning Law.

[In the doctrine of justification, the gospel is most radically distinguished from a merely legal system, and from any moral system which rests on merely legal ideas. These make personal obedience, conformity to law, to be the only ground of acceptance. In justification, acceptance is on the ground of what Christ has done, of His merits—of what another has done for us in our stead. The ends of the law are so far satisfied by what Christ has done, that the sinner can be pardoned. The law is not merely set aside, but its great ends are answered by what Christ has done in our behalf. An internal change is always a *sine qua non* of justification, but not its meritorious ground. Justification is a finished work ; sanctification is a gradual work. In justification, sins are pardoned ; in sanctification, they are subdued. Justification is from guilt ; sanctification is from defilement. *H. B. Smith.*]

No Self-Justification by the Subjects of Law, through Deeds required by the Law.

Ps. 143 : 2. In Thy sight no man living is justified V. 462. Rom. 3 : 20, 23. By the works of the law shall no flesh be justified in His sight ; for through the law cometh the knowledge of sin. For all have sinned, and fall short of the glory of God. XI. 209. Gal. 3 : 10–12. As many as are of the works of the law are under a curse ; for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified by the law in the sight of God, is evident ; for, The righteous shall live by faith ; and the law is not of faith ; but, He that doeth them shall live in them. XI. 399.

God the Sole, Adequate Justifier.

Rom. 8 : 34. It is God that justifieth ; who is he that shall condemn ? Rom. 3 : 26. That He might Himself be just, and the Justifier of him that hath faith in Jesus.

Justification an Act of Grace.

Rom. 3 : 24. Being justified freely by His grace through the redemption that is in Christ Jesus. Rom. 5 : 20, 21. The law came in beside, that the trespass might abound ; but where sin abounded, grace did abound more exceedingly ; that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

[Justification is absolute and free. It is simply an act of grace which rescues us *at once* and *forever* from all the penalties of law, and ensures the Divine mercy through all the changes of our everlasting being. Less than this would not be an adequate expression of Infinite Love, nor an adequate exponent of the value of Christ's sacrifice.]

Ground of Justification Twofold :

1. Essential and Meritorious. 2. Conditional and without Merit.

Like the other Related Truths touching Man's Salvation, Justification has a Divine and a Human Side.

1. The Essential and Meritorious Ground of Justification. Its Divine Side.

This is the Self-Sacrificial, Atoning Act of Christ in man's behalf, including His Death and His Resurrection.

Isa. 45 : 21, 24, 25. A just God and a Saviour. Only in the Lord is righteousness and strength. In the Lord shall all the seed of Israel be justified and shall glory. VIII. 239-241. Jer. 23 : 6. The Lord our Righteousness. VIII. 505. Isa. 53 : 11. My righteous servant shall justify many. VIII. 297.

Rom. 3 : 24, 25. Being justified freely through the redemption that is in Christ Jesus.

[Justified through payment of the ransom-price (apolutrosis) by Christ. The work of Christ in delivering men from sin is here figuratively represented as the giving of a purchase-price for their release, as captives in war were often ransomed. The death of Christ is here thought of as constituting the purchase. *Stevens.*]

Whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime. XI. 209. Rom. 5 : 9. Justified by His blood. Acts 13 : 39. By Him every one that believeth is justified from all things. XI. 97. 2 Cor. 5 : 21. Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him. XI. 366. Gal. 3 : 11, 13. Christ redeemed us from the curse of the law, having become a curse for us, as it is written, etc. XI. 399. Rom. 5 : 16-21. XI. 215. 1 Cor. 6 : 11. Justified in the name of the Lord Jesus Christ.

[Paul's thought of God's nature is that the love of God in effecting man's salvation and in remitting punishment for sin must affirm and maintain its inviolable holiness. This is done by affording in the work of Christ a substitute for punishment, which at the same time meets the ends of punishment. Thus the work of Divine love which God wrought in Christ meets at once the ends of the Divine mercy and of the Divine righteousness, not because Christ accomplishes a reconciliation of them as if they had been until then in antagonism, but because since they are in eternal harmony the Divine love could choose and pursue a mode of salvation which should adequately reveal, vindicate, and satisfy both. God is both just and Justifier, with no suggestion of contradiction or inconsistency, because His eternally harmonious moral attributes are alike operative, and in their operation alike satisfied in the saving work of Christ. *Stevens.*]

Christ's Resurrection also related to Justification.

Rom. 4 : 25. Raised for our justification. XI. 213. Rom. 5 : 10, 11. If reconciled by His death, much more, saved

by His life. XI. 217. Rom. 5 : 17. They that receive the gift of righteousness shall reign in life through Jesus Christ. XI. 221. Titus 3 : 7. Being justified we might be made heirs according to the hope of eternal life.

2. Conditional Ground of Justification. Its Human Side.

This is Faith in the Lord Jesus Christ ; that is, Personal Trust in a Personal God, in the God-Man as a Redeemer and Saviour, an Eternal Deliverer from the Consequences and from the Power of Sin, together with an Assured Conviction of the Sufficiency of His Self-Sacrifice, and Confident Reliance upon His Redeeming Work for us and in us.

This Faith, as already stated (p. 118), "is an acceptance, a renunciation of claim, a confession of unworthiness, an act of homage to God's grace. It is without merit, but not without excellence. It is the very opposite to a meritorious claim upon God's mercy ; but there is an ethical excellence in the renunciation of such claim because it is the essence of the obedient and teachable spirit."

In the Old Testament we find the statement. Ps. 143 : 2. In Thy sight no man living is justified (or righteous). And in the Book of Job, the question is twice asked, once by Job himself (chap. 9 : 2), and again by Bildad (chap. 25 : 4), How can man be just with God ? VI. 59, 60, 140. And in one of the later Prophets we find the answer in indirect form. The trusting, spiritually-minded, far-seeing and exultant believer, Habakkuk, "standing in his watch upon the tower," where God had set him, looking and listening for the vision and voice of Jehovah, is bidden to record the vision and the utterance as vouchsafed, "that he may run that readeth it." And the central truth of his message for the time and the generations to come is this :

The just shall live by his faith. IX. 509-512.

Twice does Paul cite and interpret more fully these words of the Prophet. Rom. 1 : 17. For therein (in the Gospel) is revealed a righteousness of God by faith unto faith ; as it is written, The righteous shall live by faith. XI. 201. Gal. 3 : 11, 12. Now that no man is justified by the law in the sight of God, is evident ; for, The righteous shall live by

faith ; and the law is not of faith ; but, He that doeth them shall live by them. XI. 399. A third time the Prophet is cited and his vision referred to : by the writer to the Hebrews (10th chap., 37th and 38th verses) : For yet a very little while, He that cometh shall come, and shall not tarry. But the (my) righteous one shall live by faith.

As we have seen, pages 120–122, the New Testament Epistles abound in texts and whole passages, both affirming and implying the exercise of Faith to be an essential condition of the Divine act of Justification. Rom. 3 : 22. The righteousness of God through faith in Jesus Christ unto all them that believe. V. 25. Justified freely by His grace through the redemption that is in Christ Jesus, . . . a propitiation, through faith, by His blood. Rom. 4 : 3, 5. Abraham believed God, and it was reckoned unto him for righteousness. To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Rom. 10 : 4. For Christ is the end of the law for righteousness to every one that believeth. Gal. 2 : 16. We believed on Christ Jesus, that we might be justified by faith in Christ. Phil. 3 : 9. Not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith. 2 Pet. 1 : 1. Like precious faith with us in the righteousness of our God and Saviour Jesus Christ.

Effects of Justification by Faith.

A series of subliming, sustaining and satisfying spiritual experiences.

Rom. 5 : 1–5, 9, 11. Being, therefore, justified by faith, we have peace with God through our Lord Jesus Christ ; through whom also we have had our access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. We glory in tribulations also ; knowing that tribulation worketh patience ; and patience, probation ; and probation, hope ; and hope putteth not to shame ; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. Being justified by His blood, we shall be saved from the wrath of God through Him.

And not only so, but we also rejoice in God through our Lord Jesus Christ. XI. 214-218. Rom. 8 : 30, 34, 38, 39. Whom He justified, them He also glorified. It is God that justifieth ; who is he that shall condemn ? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus. XI. 240-243. 1 Cor. 13 : 13. Now abideth faith, hope, love, these three. XI. 327. 1 Pet. 1 : 7, 8. That the trial of your faith might be found unto praise and honor and glory at the appearing of Jesus Christ ; in whom believing, ye rejoice with joy unspeakable and full of glory ; receiving the end of your faith, even the salvation of your souls. XI. 647.

Evidence or Proof of Actual Justification found in the Life and Works of Faith.

The Scriptural support of this truth is abundantly found in the Epistle to the Hebrews, and in the Epistle of James, with many direct and inferential statements of Paul, Peter and John. The Eleventh Chapter of Hebrews records, in briefest form, the deeds of many signal exemplars of the fact, the force, and the marvelous effects of a justifying faith. And the record proves the faith by the deeds and suffering endurances of the life. Abel "offered an excellent and acceptable sacrifice." Enoch's life "had been well-pleasing unto God," and his exalted faith and faithful life (Jude 14, 15) was rewarded with translation. Noah builded the Ark, in believing obedience to the Divine command, and so "became heir of the righteousness which is by faith." Abraham, at the same command, "went out, not knowing whither he went," "became a sojourner in the land of promise, not his own ; for he looked for the City which hath the foundations, whose builder and maker is God." His faith was tried and proved when he "offered up Isaac." And so we may follow on through the wonderful, most suggestive and impressive record, including Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barah, "David also and Samuel, and the Prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, from weakness were made strong." "*And these all had witness borne*

to them through their faith," the witness or evidence of their sublime life-deeds and sufferings to the vital energy of their faith.

James 2 : 17, 22, 23. Faith, if it hath not works, is dead in itself. Faith wrought with his (Abraham's) works, and by works was faith made perfect; and the Scripture was fulfilled which saith, Abraham believed God, and it was reckoned to him for righteousness. XI. 627, 630, 631.

Note, to the intelligent Bible-reader. Paul alone treats this theme radically and exhaustively, in Romans, chap. 3 : 20-31, and the entire Fourth and Fifth Chapters. With the outline presented here and on pages 117-122, its study ought to be relieved of difficulty, and this great and most precious truth understood, appreciated, and gratefully rejoiced in by every right-hearted Christian believer. This theme mastered may well be followed by the Sixth of Romans, of which the essential truth is sanctification. This again, by the Seventh Chapter, of which the *practical* teaching concerns the great *soul conflict carried on through the life in the flesh*. The chapter is replete with encouragement and help, because it discloses the *fact* of inward conflict, the impotence of our own unaided effort in struggle, and the assurance of needed and abundantly promised Divine aid, to give us repeated victories and final triumph. This *triumph* comprises the core and substance of the Apostle's exalted and inspiring utterances, in the Eighth Chapter, the larger part of which, especially the closing verses, should be fixedly set in the thought, and memorized, pondered and fed upon by the heart of the Christ-trusting and loving Christian.

KINGDOM OF GOD. KINGDOM OF HEAVEN (Matthew only).

[The Kingdom is the immanent Church, the Church the explicated Kingdom. *Fairbairn*. In Paul's use, the Kingdom of God stands (1) as a name for the principles or truths of Jesus' teaching. Rom. 14 : 17. 1 Cor. 4 : 20 : (2) the reign of God in the perfected society in the future world (1 Cor. 6 : 9). *Stevens*.]

The Thread running through Old and New Testaments. II. 13. X. 57, 107, 115. Also X. 607.

Inaugurated as a Theocracy at Sinai. II. 127-133.

Messiah, King of the Kingdom ; Christ, Head of the Church. See CHURCH.

Ps. 2 : 6. I set My King upon holy hill. IV. 51-54. Ps. 110 : 1, 2. V. 231-233. Ps. 24 : 10. IV. 192. Isa. 6 : 5. VIII. 44, 65, 66. Jer. 23 : 5. VIII. 504. Ezek. 37 : 22. IX. 166. Zech. 9 : 9. John 12 : 15. Thy King cometh. IX. 589, 590. John 11 : 13-15. John 18 : 37. Matt. 25 : 31-34. 1 Tim. 6 : 15. Rev. 17 : 14. King of kings. Rev. 11 : 15. XI. 753. See GOD THE SON, p. 167.

The Kingdom in the Psalms.

A City, Zion or Jerusalem. Ps. 46 : 4-7. IV. 333-337. Ps. 48 : 1-3, 11-14. IV. 342-346. Ps. 87 : 1-3. V. 85-89.
A Universal Dominion. Ps. 72 : 1, 8. IV. 479-486. Ps. 89 : 36. V. 101.
A Bride of the King. Ps. 45 : 10-15. V. 326-331.

Sphere of the Kingdom. Not outward and visible, but within the spirit, invisible. Luke 17 : 20, 21. Cometh not with observation. Is within you. X. 381. 1 Cor. 4 : 20. Not in word, but in power. John 18 : 36. My Kingdom not of this world.

Regeneration a condition of membership.

John 3 : 5. Except a man be born (anew) of the Spirit, he cannot enter. X. 88. 1 Cor. 6 : 9, 10. Unrighteous cannot inherit the K. Nor extortioners, covetous, drunkards, etc. Eph. 5 : 5.

Fruits of membership, and qualifications for it. Rom. 14 : 17. Not meat and drink, but righteousness, peace, and joy in the Holy Ghost. Mark 10 : 14. Of such (the childlike) is the K. of God. Luke 6 : 20. Yours (poor in spirit) is the K. Read note XI. 467. Ps. 15. IV. 113-117. Ps. 24 : 3-6. IV. 189-191.

Extension of the Kingdom through the Gospel. Col. 1 : 5, 6. Gospel in all the world bearing fruit and increasing. 2 Thes. 3 : 1. The word of the Lord have free course. Mark 16 : 15. In all the world, preach the Gospel to the whole creation.

Its Ultimate Reach and Final Triumph.

Isa. 11 : 9. Earth full of the knowledge of God. VIII. 80. Jer. 31 : 34. All shall know the Lord, from least to greatest. VIII. 550. Dan. 2 : 44, 45. Stone cut out of mountain. IX. 234-237. Rev. 11 : 15. Kingdoms of this world become the K. of our Lord and His Christ. XI. 750, 753. Ps. 72 : 11, 17. All nations shall serve Him. Call Him blessed. IV. 483-486. Isa. 45 : 23. Rom. 14 : 11. Phil. 2 : 10. Every knee shall bow and every tongue confess. VIII. 241. Ps. 87. V. 87-89.

Other Missionary Passages : Isa. 2 : 2-4. VIII. 27, 28. IX. 479-481. Isa. 42 : 4, 10-13. VIII. 221, 223. Isa. 60. Golden Age. VIII. 345-352. Isa. 62 : 1, 2, 7. VIII. 359-361. Isa. 65 : 17-25. VIII. 378-380. Zech. 4 : 7. IX. 567. Zech. 9 : 10. IX. 591. Zech. 14 : 8-21. IX. 616-619. Hag. 2 : 22. Mal. 3 : 10. IX. 643. (A broad and assuring basis for the prayer, "Thy Kingdom come.") Ps. 45.

The Kingdom Stable and Enduring.

Heb. 12 : 28. A kingdom that cannot be shaken. XI. 612. Ps. 145 : 13. Everlasting through all generations. Dan. 4 : 34. An everlasting dominion. 2 Pet. 1 : 11. Of Christ. Luke 1 : 33. Of His Kingdom shall be no end. Triumphant over Foes. VII. 201-203.

Uses of the Phrase, Kingdom of God (or of Heaven) and Points of Meaning or Definition.

The kingdom of God, in its simplest definition, is the reign of God in human hearts and in society; and as such it may be viewed under two aspects: (1) the reign or dominion of God Himself; (2) the sphere of this dominion. This sphere, again, may be (1) the individual soul; (2) the totality of such souls (the Church invisible); (3) the visible society of believers (the Church); (4) humanity in the whole complex of its relations, so far as this is brought under the influence of Christ's Spirit and of the principles of His religion. It is obvious, and this is one source of the difficulty in coming to a common understanding, that Christ does not always use this expression in the same sense, or

with the same breadth of signification. Sometimes one aspect, sometimes another, of His rich complex idea is intended by this term. Sometimes the kingdom of God is a power within the soul of the individual; sometimes it is a heaven in the world, working for its spiritual transformation; sometimes it is the mixed visible society; sometimes it is that society under its ideal aspect; sometimes it is the totality of its blessings and powers (the chief good); sometimes it is the future kingdom of God in its heavenly glory and perfection. *Prof. Orr.*

It is only when we take the fourfold narrative in its entirety that we begin to catch sight of the satisfying and convincing fullness of the idea of the kingdom of heaven. This idea underlies the whole Gospel of John. In the Synoptic Gospels we have the conditions of entrance into the kingdom, a childlike spirit, faith, repentance, and obedience, Matt. 18 : 3 ; 9 : 22 ; 5 : 20 ; Luke 13 : 3. In John we have the spiritual birth by which alone those conditions are made possible, John 3 : 5. In the Synoptics we have the laws of the kingdom, Matt. 5-7. In John we have the new life in which alone those laws can be fulfilled, John 6 : 22-65. In the Synoptics we have the parables and pictures of the Kingdom, Matt 13, etc. In John we have the inmost sense of those parables, spoken directly to the soul, in words of which Christ Himself says "they are spirit, and they are life." In the Synoptics we have the new order of human society in the imitation by the disciples of Christ's obedience to the will of God, Matt. 12 : 50. In John we have the organizing principle of that new order in Christ's revelation of Himself to the disciples as the way, the truth, and the life, John 14 : 6. In the Synoptics we have the supremacy of Christ's example over men's hearts. In John we have the supremacy of Christ's teachings over men's minds. *H. Van Dyke.*

I cannot but agree with those who think that the kingdom of God, in Christ's view, is a present developing reality. This is implied in the parables of growth (mustard seed, leaven, seed growing secretly); in the representations of it, in its earthly form, as a mixture of good and bad (wheat and tares, the net of fishes); in the description of the righteousness of the kingdom (Sermon on the Mount)

which is to be realized in the ordinary human relations ; as well as in many special sayings. On the other hand, the idea has an eschatological reference. The kingdom is not something which humanity produces by its own efforts, but something which comes to it from above. It is the entrance into humanity of a new life from heaven. In its origin, its powers, its blessings, its aims, its end, it is supernatural and heavenly. Hence it is the kingdom of heaven, and two stadia are distinguished in its existence—an earthly and an eternal ; the latter being the aspect that chiefly prevails in the Epistles. *Prof. Orr.*

Jesus Christ our Lord announced a new kingdom of God ; and by terming it *the* Kingdom of God, He implied that it would first fully deserve that sacred name, as corresponding with Daniel's prophecy of a fifth empire. The original laws of the new kingdom are for the most part set forth by its Founder in His Sermon on the Mount.

The kingdom of God will be found to be "within men ;" it will be set up, not like an earthly empire by military conquest or by violent revolution, but noiselessly and "not with observation." It will be maintained by weapons more spiritual than the sword. "If," said Christ, "My kingdom were of this world, then would My servants fight ; but now is my kingdom not from hence."

The charge to the twelve apostles exhibits the outward agency by which the kingdom would be established ; and the discourse in the supper room unveils yet more fully the secret sources of its strength and the nature of its influence. But the "plan" of its Founder with reference to its establishment in the world is perhaps most fully developed in that series of parables, which, from their common object and from their juxtaposition in St. Matthew's Gospel, are commonly termed Parables of the Kingdom.

The proclamation of this kingdom was termed the Gospel, that is, good news of God. It was good news for mankind, Jewish as well as Pagan, that a society was set up on earth wherein the human soul might rise to the height of its original destiny, might practically understand the blessedness and the awfulness of life, and might hold constant communion in a free, trustful, joyous, childlike spirit with the Author and the End of its existence.

The ministerial work of our Lord was one long proclamation of this kingdom. He was perpetually defining its outline, or promulgating and codifying its laws, or instituting and explaining the channels of its organic and individual life, or gathering new subjects into it by His words of wisdom or by His deeds of power, or perfecting and refining the temper and cast of character which was to distinguish them. When at length He had Himself overcome the sharpness of death, He opened this kingdom of heaven to all believers on the Day of Pentecost. His ministry had begun with the words: "Repent ye, for the kingdom of heaven is at hand." He left the world, bidding His followers carry forward the frontier of His kingdom to the utmost limits of the human family, and promising them that His presence within it would be nothing less than co-enduring with time.

Put together the Sermon on the Mount, The Charge to the Twelve Apostles, the Parables of the Kingdom, the Discourse in the Supper-room, and the institution of the two great Sacraments, and the plan of our Saviour is before you. And it is enunciated with an accent of calm, unfaltering conviction that it will be realized in human history.
Henry P. Liddon.

Kingdom of God and the Church.

We may glance at a remaining point, the relation of the idea of the kingdom of God to that of the Church. If our previous exposition is correct, these ideas are not quite identical, as they have frequently been taken to be. The kingdom of God is a wider conception than that of the Church. On the other hand, these ideas do not stand so far apart as they are sometimes represented. In some cases, as, *e.g.*, in Matt. 18: 18, 19, the phrase "kingdom of heaven" is practically synonymous with the Church. The Church is, as a society, the visible expression of this kingdom in the world; is, indeed, the only society which does formally profess (very imperfectly often) to represent it. Yet the Church is not the outward embodiment of this kingdom in all its aspects, but only in its directly religious and ethical, *i.e.*, in its purely spiritual aspect. It is not the direct business of the Church, *e.g.*, to take to do with

art, science, politics, general literature, etc., but to bear witness for God and His truth to men, to preach and spread the Gospel of the kingdom, to maintain God's worship, to administer the sacraments, to provide for the self-edification and religious fellowship of believers. Yet the Church has a side turned toward all these other matters, especially to all efforts for the social good and bettering of mankind, and cannot but interest herself in these efforts, and lend what aid to them she can. She has her protest to utter against social injustice and immorality; her witness to bear to the principles of conduct which ought to guide individuals and nations in the various departments of their existence; her help to bring to the solution of the questions which spring up in connection with capital and labor, rich and poor, rulers and subjects; her influence to throw into the scale on behalf of "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4 : 8). A wholesome tone in literature, a Christian spirit in art and science, a healthy temper in amusements, wise and beneficent legislation on Christian principles in the councils of the nation, the spirit of long-suffering, peace, forbearance, and generosity, brought into the relations of men with one another in society, Christian ideals in the relations of nations to one another, self-sacrificing labors for the amelioration and elevation of the condition of the masses of the people—these are matters in which the Church can never but be interested, else she foregoes her calling, and may speedily expect to be removed out of her place.

The Kingdom of God Measures and Interprets the Movements of Providence.

The kingdom of God being the end, is also the center, *i.e.*, it is with ultimate reference to it that we are to read, and are best able to appreciate, the great movements of Providence. We can already see how the progress of invention and discovery, of learning and science, of facilities of communication and interconnection of nations, has aided in mani-

fold ways the advance of the kingdom of God. In our own century the world is opened up as never before, and the means of a rapid spread of the Gospel are put within our power, if the Church has only faithfulness to use them. It is difficult to avoid the belief that the singular development of conditions in this century, its unexampled progress in discovery and in the practical mastery of nature, the marvelous opening up of the world which has been the result, and the extraordinary multiplication of the means and agencies of rapid communication, together portend some striking development of the kingdom of God which shall cast all others into the shade—a crisis, perhaps, which shall have the most profound effect upon the future of humanity. *Prof. Orr.*

KINGDOMS OF ISRAELITISH HISTORY.

1. **Kingdom of Twelve Tribes :** Saul. III. 271–361.
David. III. 361–510. Solomon. III. 510–627.
Division of Solomon's Kingdom. VII. 57–62.
2. **Kingdom of Israel.** VII. 66–68. Captivity of Israel.
VII. 254–259. Ten Tribes not Lost. VII. 261–264.
3. **Kingdom of Judah.** VII. 267, 8. Captivity of Judah. VII. 426, 449–455. After History of Remnant. VII. 456–465. See CAPTIVITY, p. 48. ISRAEL, p. 225.

LABOR, WORK.

With hand or brain, for this world's needs or good.

The Primal Law.

In Eden. Gen. 2 : 15. Put the man into the garden to dress it and to keep it. I. 167.

After the Fall. Gen. 3 : 19. In the sweat of thy face shalt thou eat bread. I. 193.

Embodied in the Moral Law. Ex. 20 : 9. Six days shalt thou labor and do all thy work. II. 176.

Other References : Prov. 13 : 4, 11. He that gathereth by labor shall increase. VI. 313, 314. Prov. 14 : 23. In all labor there is profit. VI. 324. Prov. 10 : 4. Hand of diligent maketh rich. VI. 296. Eccles. 5 : 12. Sleep of laboring man is sweet. VI. 473. Eccles. 9 : 10. No work in the grave. VI. 499-501. Prov. 19 : 15. Idle shall suffer hunger. VI. 360. Prov. 21 : 5. Thoughts of diligent tend to plenteousness. VI. 371. Prov. 22 : 29. A man diligent in business shall stand before kings. VI. 382-384. Prov. 27 : 23-25. VI. 411. Prov. 28 : 19. He that tilleth his land shall have plenty of bread. VI. 414. Ps. 90 : 16, 17. Establish Thou the work of our hands. V. 114, 116. Ps. 104 : 23. Man goeth forth to his work. V. 197, 8. Ps. 127 : 1. Except the Lord build, they labor in vain. V. 387. Ps. 128 : 2. Shalt eat the labor of thy hand. V. 391. Mark 13 : 38. To every man his work. X. 455, 458. Rom. 12 : 11. In diligence, not slothful. XI. 260. 1 Cor. 4 : 12. Laboring with our own hands. XI. 293. 1 Cor. 10 : 31. Whatsoever ye do, do all to the glory of God. XI. 313. Eph. 4 : 28. Working with his hands that he may have to give to him that hath need. XI. 433. Col. 3 : 23, 24. Whatsoever ye do, do it heartily as to the Lord and not unto men ; for ye serve the Lord Christ. XI. 482. 1 Thes. 4 : 12. Work with your own hands that ye may walk honestly, and have need of nothing. Matt. 10 : 10. The workman is worthy of his food. 2 Thes. 3 : 10. If any will not work, neither let him eat. XI. 504. As hinted in above passages, idleness and slothfulness are under the ban of God's Word throughout. ["The higher the culture, the more honorable labor becomes."]

See DILIGENCE, p. 113.

["My Father worketh hitherto and I work." We cannot think of an idle God. Man made in His image should obey the law which marks the perfection of his Maker's being. In health every one of us ought to be a laborer. If any man work not neither shall he eat. We may not break the law without paying the penalty. The choicest viands cannot force an

appetite upon an idler. Whatever the kind or degree, labor is appointed to all. The shirk must suffer the sentence of nature's broken law. Accumulated wealth may enable one to go through certain motions of life without labor. It will never save a lazy man from the punishment his idleness will surely bring. He who buckles down to systematic labor finds his task becoming lighter. The coward who runs from toil wearies in his flight and his task grows heavier.

The classification into brain-worker and manual laborer is useful but not accurate. Every manual laborer is a brain-worker. The porter who carries trunks and the baggage-master's assistant who throws them learns a skill which the president of a railway company knows nothing about. It is brain skill. The man who breaks stone on the road, breaks stone not so much with his long-handled hammer as with his brains. The recognized brain-workers lose their skill if they cease to be muscle-workers. They must have some plan for feeding muscle and nerve, by toil of hand. You may call it physical exercise or work. If you live without it, you will sooner or later suffer the penalty of broken law.

The rewards of labor are not all of them dependent on imperfectly developed economics. That laborer is stupid who has no reward but his wages. The stimulus of pay day may make the whole week bright. Something else makes it brighter, the joy of honest toil. The toiler has the reward of knowing his own powers, his reserve resources. Through all his life he learns new secrets of himself. He has the constant delight of conquest. There is always some conquest in labor, even in apparent failure. For failure is a pathway to success. There is but one real, eternal failure in labor; that is the weary, never-ending toil of the idler in his hopeless flight from honest, useful work. *Anon.*]

LAW OF GOD.

How we reach the idea of Law, and of its Origin and Source in God.

Upon all movements in the known Universe, material and spiritual, appears the manifest impress and active energy of a principle of order in the sequence of events and effects, a principle which acts uniformly in determining and producing all events and effects. To this principle in its application to nature and to moral beings we give the comprehensive name of LAW. Behind this Law, or principle of orderly and determining action, manifestly stands an intelligent and powerful Agent, *i.e.*, an Almighty, Self-Existent, Personal Being who has created and controls the universe of matter and spirit. From these simple, obvious truths we not only derive the radical meaning of Law, but the fact of a Personal Originator and Source of Law itself, as well as of the material and spiritual creation upon which this Law is unchangeably impressed. In plainer words, we discern in the outstanding fact of a uniformly acting and surely determining principle of order in the known universe, a supreme Law-giver, who is at the same time Creator, Upholder, and Sovereign Controller. Thus it appears that God *has established Law, or an immanent principle of order, as the basis of His rule over the Universe which He has created and controls.*

Further, as the Created universe comprises two widely differing creations, two worlds of matter and spirit, differentiated by the words, on the one side, "material and perishable," and on the other, "spiritual and imperishable," because intelligent, susceptible, responsible and immortal, so of necessity a wide difference is demanded in the character and working of the Laws to which they are subjected and by which they are controlled. And thus we find the essential distinction and division of Law into Natural or Physical, and Moral or Spiritual. Concerning Natural Law, as pertaining directly to Creation and indirectly to Providence, we refer to its proper place in our study of Biblical themes. See NATURE and PROVIDENCE.

The Moral or Spiritual Law of God, the Law which He has established over the Universe of created Spirits, is the present subject for consideration. *Concerning this Law the following points call for statement and emphasis :*

I. The Nature of the Moral and Spiritual Law of God.

The marked outlines of that Law we find first embodied in the "Ten Words" of Jehovah, uttered and inscribed at Sinai. In the Ten Commandments, the Moral Law is mainly conveyed (from necessity as to its apprehension) in the indirect and negative form of prohibition. The First Table says : Thou shalt not worship any God but the true Jehovah, nor worship Him under any visible emblem. Thou shalt not treat His Name, *i.e.*, Himself, with irreverence. Thou shalt holily observe His appointed Day of Rest and Worship. But Moses, who received the Tables on which God had Himself inscribed the Law, subsequently interpreted in their *positive form* the broad, deep spiritual meaning of these Commands of the First Table respecting man's supreme relation and duty to God. He said, *Hear, O Israel ! The Lord our God is one Lord : and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might !* Deut. 6 : 4, 5. II. 202-217. Christ Himself repeats, confirms, and emphasizes this great and vital declaration ; adding, *This is the great and first commandment.* Matt. 22 : 37, 38. X. 430. This is chief, then, of the two elements of the Moral Law spoken directly by Jehovah at Sinai ; and not only chief, but *inclusive of* the Second, its only *source and impulse*. "*A second like unto it,*" said Christ, *is this, "Thou shalt love thy neighbor as thyself."* The last Five of the Ten Commandments embodies the spirit of this "Second" of Christ, also in negative or prohibitive form. These Five, too, expressly refer to external acts, which evince the temper, motive, and spirit of the actor. To this actuating spirit the "second command" of Christ is directly addressed : "*Thou shalt love thy neighbor as thyself.*" Here, too, though the fact is strangely overlooked by many who fail to apprehend the radical spirituality of the Old Testament teaching, Christ's interpretation of the Second Table is only a repetition and confirmation of the identical words of Moses to Israel, Lev. 19 : 18.

Furthermore, in harmony with Moses and Christ we read the didactic statement of Paul : Rom. 13 : 10. Love is the fulfillment of the law ; and 1 Tim. 1 : 5. The end of the commandment is love, out of a pure heart and a good conscience and faith unfeigned. XI. 506.

The One Essential Requirement, then, of the Moral Law is Love, Supreme Affection and Devotion to God, and under the impulse of this, love to man, as the image of God. Love, all-inclusive in its controlling effect upon the thoughts, desires, aims and acts, whether concerning God or man, this is the single essential element which constitutes full obedience, complete, self-rewarding response to the Law of God. And this is enough to verify the Scripture characterizations of its nature, as "holy, just, and good," as the "Royal law, the perfect law of liberty," for love in its own large nature embodies all these, holiness, justice, goodness, and liberty. Of this royal, perfect Law of Love it may be said, no thought of man can reach its height of grandeur, its breadth of reach and power of blessing, its depth of sweetness, and its exceeding loveliness and beauty. Of this Law Hooker said, "Her seat is the bosom of God, and her voice the harmony of the world. Both angels and men, though each in different sort and manner, with uniform consent admire her as the mother of their peace and joy."

We note in passing, as a Corollary of the above, that the very terms and substance of the Law of God, as Love, prove assuredly that His Law is not a mere decretive enactment of His Will, but a *requisition* as well as a revelation of His *heart*.

II. The Broad Reach and Extreme Minuteness of the Spiritual Law.

This Law of Supreme, All-inclusive Love, having its source and energy in the Eternal God, is now, ever has been, and ever will be the guiding and controlling principle of the Divine Administration in His Spiritual Empire, on earth and in heaven, over angels and over men. Ps. 103 : 20. Ye angels of His : ye mighty in strength, that fulfill His word, hearkening unto the voice of His word. V. 186. Ps. 119 : 96. Thy commandment is exceeding broad. V. 326-328. Through the Law comes to the race of sinful men the knowledge of God as holy, just, good, and loving. Through the Law comes the knowledge of man as sinful, condemned, helpless, and hopeless. Rom. 3 : 2. By the law is the knowledge of sin. Through the Law comes the knowledge of Christ and Redemption from sin and condemna-

tion. Gal. 3 : 24. The law hath been our school-master to bring us unto Christ.

Minuteness of its Search and Application.

Heb. 4 : 12. The word of God (the Law which is its subject) is quick to discern the thoughts and intents of the heart. Ps. 19 : 11-14. By them is thy servant warned, etc. IV. 154-158.

James 2 : 10. Whosoever shall stumble in one point (of the Law's requirements) he is become guilty of all. The principle of obedience and the penalty of disobedience apply with as full force to one offense as to many. A sad and sufficient illustration we read in the Fall of Eve and Adam.

III. The Fact, Basis, and Character of its Sanctions.

Since all its human subjects have broken the Law, and the Law itself provides for no pardon, it can have no other sanction save the penalty adjudged to transgressors. It must unqualifiedly condemn all who knowingly and willfully disobey its high mandates, or it must annul itself. Be it further noted, that the *basis* of its penalty lies not in any desire, or even mere will, of the Divine Moral Ruler and Lawgiver to inflict punishment upon transgressors. It rests upon the actual bearing and certain effect of transgression upon the Divinely established order of the Moral Universe. The upholding of this established order is essential, not only to the harmony and stability of God's Spiritual Empire, but to its very existence and continuance. Of this vast, holy Empire, the Law of God is the bond, the fundamental vital principle which holds it in being and perpetuates its living energy. The unpunished breach of this binding Law, therefore, must lead to the ultimate disruption and extinction of the Holy Society of which God is the vital Head, and to His dethronement from Supreme Kingly Headship.

Hence the necessity of a sanction or penalty, plainly pronounced and surely to be inflicted by the Law of God, proportioned in its awfulness and severity to the magnitude and extent of the interests at stake in the Moral Universe. The holy Law must be inexorable in the visiting of severest penalty, or the holy Community of which it is the vital bond must itself be disrupted and destroyed. Hence its sentence of death, called "the

second death," including the final utter deprivation of all that can impart peace, rest, and happiness to the immortal spirit. Ezek. 18 : 4. The soul that sinneth shall die. Rom. 6 : 23. The wages of sin is death. Rev. 20 : 14. The second death. See page 94.

Nor, on account of this fearful sentence, is the Law of God the less a Law of Love. For it is the Divine Love, the all-inclusive element of the Divine Character, which supremely demands and exacts penalty for willful, defiant transgression. We set down this demand and exaction to the account of Justice and Righteousness. But these are only differing aspects and names of Love. *Love, as Law*, is eternal and universal in its reach and sway. It cannot be changed in its pure nature, nor swerved from its high and holy aims and ends. It cannot righteously extend favor to the offender, who stands self-condemned, helplessly without excuse, in himself without justification, merit, or offering, before the bar of an adjudging Law.

But the Divine Love has revealed to us another side, another and new relation to sinners of our human race, a side of *Grace*, a relation and attitude of *Mercy*, with a blessed Plan of Divine Intervention. The same Divine Love from which the Law proceeds, Himself has intervened to satisfy the Law's demand for penalty against those who have despised its high imperatives of righteousness, truth, and purity, in the service of God. This leads us to consider

IV. The Law of God as Related to the Death of Christ, or, Law and Justification.

For comprehensive treatment of this point, read pp. 24-32, 120-123, 249-251. We cite a few leading texts :

Rom. 8 : 1-4. What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us, who walk after the spirit. Rom. 10 : 4. For Christ is the end of the law for righteousness to every one that believeth. Gal. 3 : 13, 24. Christ redeemed us from the curse of the law, having become a curse for us. The law hath been our tutor to bring us unto Christ, that we might be justified by faith. Gal. 4 : 4, 5. God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the Law.

V. Law and Grace. Presented from two stand-points.

1. As connected with Practical Christian living.

Rom. 6 : 14, 15. "For sin shall not have dominion over you ; for ye are not under law, but under grace." As justified believers, against whom the law has no longer a sentence of condemnation, the law's place as accuser and judge is vacated. Grace, represented by the Father, watches for approval or disapproval, and summons to grateful thanksgiving or to childlike sorrow and confession. "What then ? shall we sin because we are not under law, but under grace ? God forbid." The gratitude and peace resulting from deliverance by grace from the law's condemnation, as well as the remembered misery caused by past transgression, strongly constrain the forgiven soul to earnest avoidance and resistance of sin. But the statement of Paul touching our new life goes far deeper in the thirteen preceding verses. By our faith in Christ and appropriation of His work, we become personally identified with Him, in His death, burial and resurrection. Our faith crucifies self and puts sin to death. So from henceforth we have a new principle of life. And this deliverance from the old bondage of sin, this emancipation from the condemning power of the Law, is all of grace.

2. Law and Grace as united in the Cross and upon the Throne.

This double union is beautifully referred to by the Psalmist. Ps. 85 : 10. Mercy and truth are met together ; righteousness and peace have kissed each other. V. 77-79. Ps. 89 : 14. Righteousness and judgment are the foundation of Thy throne ; mercy and truth go before Thy face. V. 98. Ps. 101 : 1. I will sing of mercy and judgment : unto Thee, O Lord, will I sing praises. V. 170, 171. And John, in the Apocalypse (15 : 3), shows that the relation is recognized in the heavenly worship : and they sing the song of Moses the servant of God, and the Song of the Lamb. He had before testified in his Gospel,

The law was given by Moses ; grace and truth came by Jesus Christ.

[The song which the redeemed of earth present before the great white throne is The Song of Moses and the Lamb. What a wonderful conjunction of names, what a divine interblending of law and grace ! It is only in the Bible that the two ever meet together. We have upon every side anti-Scriptural creeds now offering a belief in "karma," an unalterable doom ; and now offering anarchy, a universal amnesty to sin. But in the song which heaven presents to One who is at the same time "a just God and mighty Saviour," the name of Moses, by whom the law was given amid thunderings, is forever joined with the name of the Lamb, by whom came redemption through His own blood. The Law and the Gospel are not contradictory postulates, but correlative truths. Even in heaven God's holy ones sing of law ; even upon earth God's redeemed ones sing of grace. Law is not a harsh and severe fetter worn upon unwilling hands and rebellious feet. It is, as good Bishop Hooker says, "the harmony of the universe." Mercy is not the abrogation of all law, but the exercise of a forgiveness "that thou, Lord, mayest be feared."

In that company which stands before the throne there is not one whose robes were not made white in the blood of the cross. Pure as is the Law of God, no voice is raised to glorify it as the sole means of salvation. Sweet as is redeeming love, no voice is raised to sing it as setting aside the requirements of righteousness. But kings and peasants, sages and little children, all unite in that most vast of all the choruses ever sung, in which "mercy and truth are met together, righteousness and peace have kissed each other." *W. C. Gray.*]

VI. Law and Adoption.

Adoption, or Restored Filial Relations with God, is an essential sequence, a vital and inexpressibly precious result of Justification ; and it has a precisely similar relation to the Law. Both the precedent gracious act of pronouncing free from guilt and condemnation, and the subsequent gracious act of re-admission to childship with God, are prompted by and flow from Christ's redeeming Self-Offering. And both are conditioned upon the exercise of faith in and penitent glad acceptance of Christ. One affects the place or stand-

ing of the believer ; the other his personal condition and inmost experiences. One sets the believer in a position of accepted standing before the Law and of Divine approval. The other bestows the result of that standing and approval, a reinstatement of the justified spirit into all the rights and privileges of a child in the heart and household of God. In thus interpreting the relation between Law and Adoption, we simply give a full exposition to two passages, which elsewhere find ample support and confirmation : Gal. 3 : 26 and 4 : 4, 5. God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. For ye are all the children of God by faith in Christ Jesus. John 1 : 12. As many as received Him, to them gave He the right to become children of God, even to them that believe on His name.

Of this legal relation pertaining to the Divine Adoption we find a partial analogy and illustration in the corresponding human relation. To give validity and permanent force to a child's adoption the law intervenes with its binding power, by putting into covenant form the free, favoring act of the adopting party. When legally ratified by a sealed agreement, the adoption is assured, made inviolable and permanent. Thus, by His own Sacrificial Act of redemption and reconciliation, Christ not only makes restoration to childship with God possible, but Himself seals, validates, and makes forever binding the Father's adoption of the justified, pardoned, and accepted believer. And on the human side, the restoration to love and fellowship with God brings corresponding covenant responsibilities to filial affection, confidence and obedience. Thus and therefore, and because the proffered bestowal of childship and heirship with God is freely open to all, God calls to every man, My son, give Me thy heart !

VII. Law and Faith. Relation of the Law to the Believer.

This is plainly stated by Paul : Rom. 3 : 31. Do we make the law of none effect through faith ? God forbid : nay, we establish the law. XI. 210. Again he says : Rom. 8 : 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. XI. 234. Hence, and this is a conclusion of intense practical worth, the believer is bound, even more strongly than before he believed, to the fulfillment of the law of

God, as set forth by Moses and by Christ. But he is now bound to it simply *as a rule of life*, not, as before, as a covenant with sanctions of life or death. For, as we learned above, with this original character and working of law the believer no longer has to do, since he "is no longer under law but under grace." Yet it should be emphasized, as a rule of daily living, his obligation to obedience is intensified by gratitude for deliverance, as well by the fact that through obedience alone are faith, peace, and purity maintained and increased.

To put this matter compactly and plainly from Paul's full statement : Christ died under the law for our sin. He magnified the law by dying as a sacrifice for sin. We, by faith in Him, die unto sin, and consequently we also magnify the law as Christ did, and the law remains in force as a rule of conduct. We are freed from its condemnation but not from its authority, because by our dying unto sin, *i.e.*, by our self-crucifixion, we affirm its abiding authority. Hence the supreme passion of the believer's life should be to be obedient to the Law of Love, and his passionate devotion to that Law perpetually manifests itself in his dying unto sin and living unto righteousness.

VIII. Threefold Statement of the Law's Obligation of Love. Personal Duty Threefold in Form.

First. To God.

Thou shalt love the Lord thy God, with *all* thy heart, and with *all* thy soul. This, said Christ, is the great and first commandment, to which the "second is *like*" but not equal. It is "great and first" because it is supreme over and inclusive of the second. It is supreme and all-inclusive because all creature duty and obligation is owed originally and fundamentally to God only, as all transgression is originally and fundamentally against God and God only. Ps. 51 : 4.

But under this supreme obligation, and included in it, man owes duty to *himself* and his *fellow-man*. Tit. 2 : 12.

Second and Third. To his Fellow-man, and To Himself.

These are combined in the Second Commandment of Christ (the summary of the Second Table by Moses).
Thou shalt love thy neighbor as thyself.

As to Love to Neighbor.

Both Old Testament and New abound in specific injunctions to the practice of helpfulness to others, covering every need of human experience. The obligation is mutual and universal among all members of society. It demands a ceaseless endeavor to supply the destitute, to lift up the degraded, to instruct the ignorant, to manifest sympathy with infirmity, grief and wretchedness, and, above all, to win the soul from the death of sin to the life of righteousness and trust, of love and consecration to Christ, the loving God and Saviour.

For the Scripture teaching in proof, see CHRISTIAN SERVICE, pp. 81, 82.

As to the Love of Self.

The second demand of Christ distinctly reveals a positive requirement of Self-Love by the Law of God, since the required Love of Neighbor is compared with and in a sense measured by the Love of Self. Hence there *is* a Self-Love that is not selfish; a love of self that is based upon a just conception of the soul's inherent dignity and worth, as made in God's image, with capacity for knowledge and affection, for holy character, beneficent activity, and Divine fellowship. And this high conception is confirmed and still more exalted by the knowledge of Christ's willing offering of Himself unto humiliation and death for the soul's restoration to life and abiding fellowship with God. Thus it convincingly appears that a pure, unselfish love of self is demanded of every human spirit by the great Law of Love.

IX. The Law of God and the Word of God.

The relation between them is neither direct nor positive. It is simply this: that in the Word of the Old Testament, the Law is spoken of or referred to as a representative element and factor of Divine Revelation. The prominent passages are: Ps. 19: 7-13. Ps. 119: 1, 2, 33-36, 92, 93, 96-98, 112, 126-128, 165, 172, 176. In the Psalmist's comparison (19th

Psalm) between the two Revelations of God, in Nature and in His Book, as to the character and effect of their testimony, he singles out the Law itself as the central, most representative, and vital fact of inspired Old Testament disclosure, saying, *The Law of Jehovah is perfect*. Then in a succession of statements, applying various specific terms, of equivalent reference, he exalts the inherent spiritual efficiency and fruitfulness of the Divine Word, as thus viewed from the standpoint of this central truth of Law as Love. And the 119th Psalm presents a large detail of spiritual requirements included in the comprehensive Commandment of love to God and man, and dilates even more largely upon the precious results in spiritual experience of habitual response to those requirements. So in the personal utterances of many other Psalms we may trace the same references to specific requirements and the same resultant experiences. Indeed, it would seem that the great purpose of this Old Testament Book of Praise and Prayer, of confession and supplication, of holy desires and heavenward breathings, is to furnish, in object-lesson form, a manual for spiritual instruction and help to the saints of after ages—and above all other teaching, because itself at that period the chief theme of thought, to exalt the Law of Love as the rule of daily spiritual living, and to show how that Law enters into all the various moods and experiences of actual Godlike life.

LAWS OF SINAI.

Threefold: Moral, Ceremonial, Civil.

(*Read*) Legislation of Moses. II. 104–112.

I. The Moral Law, or Ten Commandments, *lit.* Words.

Characterized as: “The Law, even the Commandment,” “Words of the Covenant, even the Ten Words.”

Chief O. T. name, The Testimony, or The Two Tables of Testimony. In N. T. simply, Commandments.

Preface to the Moral Law. Its sole *expressed* ground and reason, the obligation of man redeemed to God the Redeemer. II. 157–159.

Spoken by Jehovah in the Hearing of Israel, and Written by Him upon Two Tables of Stone. Ex. 20 : 1. Deut. 4 : 11-13 ; 5 : 22. God spake all these words. He wrote them upon two tables of stone. II. 144, 145.

Negative or Prohibitive Form of the Commands. II. 147. Personal and Negative. II. 161.

Their Character, Perpetuity, Unity and Perfection. II. 148-152. James 2 : 10. Failure in one point involves like guilt as in all. XI. 628. Deut. 6 : 24. Commanded us to do these statutes, for our good always.

Relation of Moral Law to Ceremonial. II. 153.

Its Relation to Promise and to Christ. II. 154. Gal. 3 : 19, 23-25. Tutor to bring to Christ. XI. 400.

Relation of the Christian to the Moral Law. II. 155-157. Rom. 7 : 12, 13. XI. 229, 230. Gal. 2 : 19. [Christ as *Saviour* fulfills and vindicates the law vicariously in His atonement, in order that as *Lord* He may glorify that law in bringing the sinner back to obedience to its requirements, or to holiness of life. In God's universe even Christ could not save a sinner in any other way than by making him a law-keeper. *Gregory.*]

Two Essential Principles Summarize its Requirements:

1. With Reference to Character, Holiness or Likeness to God, "Be ye holy, for I am holy." 2. With Reference to Life-motive and Force, Supreme Love to God, and Unselfish Love to Man, "Love the LORD thy God with all thy heart, etc., and love thy neighbor as thyself." II. 202-216. Mark 12 : 29-31. X. 431. Rom. 13 : 10. Gal. 5 : 14. Love to God the root of unselfish love to man. Zech. 7 : 9, 10. IX. 581, 2. Matt. 25 : 41-45. X. 463. 1 Cor., ch. 13. 1 John 3 : 17, 18. XI. 693. 1 John 4 : 11, 13, 20. XI. 696, 698.

For full Exposition of the Ten Commandments, see COMMANDMENTS, p. 22. MORALITY.

For full Exposition of the Essence, Spirit and Relations of the Moral Law, see LAW OF GOD, pp. 266-276.

II. The Ceremonial Law. II. 276-458.

Its Design and Use. II. 279, 280. Its Significant Rites not Prophetic Types, but Doctrinal Symbols. II. 280, 281. Read also II. 122.

Classification of Ceremonial Ordinances. II. 281, 2.

Sacrifice the central and vital element, as from Adam it had been the one essential external symbol of worship.

(1) Positive Institutes, relating directly to Worship :

Place and External Media of Worship.

Tabernacle, containing Ark and Mercy-Seat, Table, Candlestick, Incense Altar ; and Court, with Altar of Burnt-Offering and Laver. Meaning and Use of each. II. 287-316.

Its Ministers.

Priests (High Priest) and Levites. II. 336-341, 348, 352. Sacerdotal System no Basis for Spiritual Despotism. II. 356, 7.

Its Rites.

Including Sacrificial and other Offerings, and Washings. II. 313, 314, 358-392.

Its Appointed Times :

Sabbatic Periods, Festivals, and Fast (of Day of Atonement). II. 393-429.

(2) Minor Ceremonial Adjuncts : Offerings of Vows, First-born, First-Fruits, Tithes, Ordinances respecting Food, Clean and Unclean ; and Ceremonial Uncleaness and Purification. II. 432-455.

Deeper Meaning and Limitations of Sacrifice discerned by Psalmist and Prophet, and confirmed by Christ. Ps. 50 : 8-23. IV. 358, 9. Ps. 51 : 17. V. 374. Isa. 1 : 11-17. VIII. 20-22. Hosea 6 : 6. IX. 356. Micah 6 : 6-8. IX. 483. Matt. 9 : 13. Significance of the Ritual to thoughtful Israelite. III. 573, 4. Influence upon religious life. III. 627. See ATONEMENT, p. 24 ; SACRIFICE.

The entire Ceremonial System a "Figure of the True," and designed for Use until Christ the One "Great High Priest," and the "One Offering" should come. It was then "done away." II. 456-458. 2 Cor. 3 : 7-11. Heb. 7 : 11-28 ; 9 : 1-14 ; 10 : 1-14. Gal. 4 : 9, 21. XI. 403, 4. Acts 10 : 15. XI. 71-74. Ezek. 20 : 25. II. 97.

III. The Civil Law. II. 468-520.

Civil Government Instituted by Moses. Its distinguishing Elements, and Influence upon subsequent Civilizations. II. 468-476. Also last note. III. 158. Principles of Hebrew Civil Code of Universal Application. II. 520. The Hebrew Element a Main Constituent of Modern Civilization. II. 537. Beneficent Effects of Hebrew Institutions. III. 20. See CIVIL GOVERNMENT, p. 91.

Appointment of Judges and Magistrates. Requisites of Character. II. 480-482.

Administration of Justice. Supreme Court. Witnesses. Punishments. II. 483-489.

Crimes, Injuries, and Penalties. II. 490-493.
Death for Murder. II. 496-498.
Widow and Fatherless, Stranger and Poor. II. 501-506.
God's Heart shown in these precepts.

Points Touching the Legislation of Moses. His Divine Legation. I. 638. Israel's Threefold Relation to the Threefold Law. II. 517. The Legislation Coeval with the Nation's Existence. II. 518-520. God's Purpose in its Establishment and Polity. III. 16. Pentateuchal Codes. II. 113-121, 626-633. (III. 21.)

Mosaic Authorship. I. 70-80, II. 21-25, III. 18-20. Called the "Law of Moses" by Joshua, 8 : 32 ; 22 : 5, 9 ; 23 : 6. In 1 Kings, 2 Chron., Ezra, Nehemiah, Daniel. In John 1 : 17 ; 7 : 19, 23, etc. Acts 13 : 39 ; 15 : 5. Heb. 10 : 28. See also III. 206, VII. 478-481. See CRITICISM ; PENTATEUCH.

LIBERTY, CHRISTIAN.

Freedom. Its Limitations. Principle of Expediency.

Applied to :

Freedom from narrow judgments. Rom. 14 : 3-6.
XI. 267. 1 Cor. 10 : 29.

Freedom from Ceremonial observances.

Col. 2 : 20. Gal. 4 : 7, 9. XI. 403. Ps. 119 : 44-48. I walk at liberty. V. 305-307. Rom. 8 : 15. Ye received not the spirit of bondage. 2 Cor. 3 : 17. Where the spirit of the Lord is there is liberty. XI. 355. Gal. 2 : 4. Our liberty which we have in Christ. Gal. 5 : 1. Stand fast in the liberty wherewith Christ made us free. XI. 404. The law of liberty is the law of love. James 1 : 25 ; 2 : 12. XI. 625, 629. But this law to be obeyed, not used for selfish or evil purposes. Gal. 5 : 13. Ye were called unto liberty, but use not for an occasion to the flesh. XI. 405. 1 Pet. 2 : 16. As free, not using freedom for a cloke of wickedness. XI. 654. See also John 8 : 32, 36. Truth shall make you free. The Son make you free. Matt. 11 : 29, 30. Take My yoke. Also Ps. 110 : 3. Thy people offer themselves willingly in the day of Thy power. V. 234-236.

Limitations in the exercise of Christian Liberty, comprised in Paul's double application of the Principle of Expediency.

In both statements, the sole basis and reason of the principle is edification, or building up of spiritual character and life.

- 1. As applied to the individual himself.** 1 Cor. 6 : 12-20. All things are lawful for me, but all things are not expedient. All are lawful, but I will not be brought under the power of any. XI. 297, 8.

2. As applied to those with whom the believer is associated in life and ministry.

Here are emphasized the radical facts of personal influence and its attendant responsibility, as well the obligation to consideration, kindness and helpfulness. 1 Cor. 10 : 23, 24. All things are lawful, but all things edify not (build not up). Let no man seek his own, but each his neighbor's good. (Chap. 14 : 26. Let all things be done unto edifying.) Yet in this very connection, 1 Cor. 10 : 27-29, the apostle asserts his liberty to act as his own conscience dictates ; declaring that he only yields that liberty, and urging others to yield it, vs. 32, 33, "for the profit of the many, that they may be saved." XI. 312, 313. So he affirms that the rights of weak consciences should be regarded rather than the privileges of Christian liberty. 1 Cor. 8 : 7-13. Take heed lest by any means this liberty of yours become a stumbling-block to the weak. (10 : 32. Give no occasion of stumbling.) XI. 304. And he refers to his own surrender of rightful liberty that he might gain and save the more. 1 Cor. 9 : 19-22. XI. 307. Furthermore this great practical theme is treated in a large way, with many injunctions and counsels, in the entire 14th chapter of the Letter to the Romans. XI. 266-272. Gal. 5 : 13. Ye were called for freedom ; only use not your freedom for an occasion to the flesh, but through love be servants one to another. XI. 405.

LIFE, AS MORTAL.

Brevity and Frailty.

Gen. 47 : 9. Few and evil the days of my life. I. 534. 1 Chron. 29 : 15. Our days are as a shadow, and there is no abiding. III. 492. Ps. 39 : 4-6. My days as handbreadths. Every man (Heb.) a breath. IV. 290. Ps. 90 : 4-6, 9, 10. Our years as a tale that is told (a sound or sigh). V. 109, 110, 112, 113. Ps. 102 : 11. A shadow that declineth. V. 175. Ps. 103 : 15, 16. As grass, as a flower of the field. V. 185. Job 7 : 6, 7, 9. My days swifter than a weaver's shuttle. My life a breath. As a cloud is consumed and vanisheth. VI. 51. Job 9 : 25, 26. Days swifter than a post. Passed away as the swift ships. VI. 65. Job 14 : 1, 2. Of few days and full of trouble. A flower is cut down.

A shadow and continueth not. VI. 86, 7. Isa. 40 : 6, 7. Grass withereth, the flower fadeth. VIII. 206. Isa. 64 : 6. All do fade as a leaf. VIII. 372. James 4 : 14. Ye are a vapor, that appeareth for a little time, and then vanisheth away. XI. 638. 1 Pet. 1 : 24. XI. 651. 1 John 2 : 17. XI. 687. Isa. 2 : 22. Whose breath is in his nostrils. VIII. 29. Micah 2 : 10. This is not your rest. IX. 472. Heb. 13 : 14. We have not here an abiding city. XI. 615. 2 Cor. 5 : 4. In this tabernacle we groan, being burdened. XI. 361. Ezek. 7 : 6. IX. 40.

Time to be Redeemed.

Ps. 90 : 12. So teach us to number our days that we may get us an heart of wisdom. V. 111-113. Eph. 5 : 15, 16. Look carefully how ye walk, not as unwise but as wise ; redeeming the time, because the days are evil. XI. 437. Col. 4 : 5. Walk in wisdom toward them that are without, redeeming the time. XI. 483. *Wasted years restored.* Joel 2 : 25. IX. 397. *Effect of unveiling the hidden life.* 2 Kings 8 : 11. VIII. 215, 216.

LIFE'S PERIODS.

Infancy and Childhood; Youth or early Manhood; Old Age.

Infancy blessed by Christ. Mark 10 : 14-16. X. 387.
The childlike spirit commended. Matt. 18 : 2-5. X. 290.

Youth. Prov. 20 : 29. The glory of young men is their strength. VI. 369. 1 John 2 : 13, 14. Eccles. 11 : 9. Rejoice, O young man, in thy youth, etc. VI. 511, 512. Eccles. 12 : 1. Remember thy Creator in the days of thy youth. VI. 513. Prov. 1 : 4. To the young man knowledge and discretion. VI. 234. Ps. 119 : 9. Wherewith shall a young man cleanse his way ? By taking heed according to Thy word. V. 289. Lam. 3 : 27. Good to bear the yoke in youth. VIII. 607. Titus 2 : 6. Young men exhort to be soberminded. XI. 547.

Old Age. Prov. 16 : 31. Hoary head a crown of glory. VI. 342. Prov. 20 : 29. Beauty of old men is the hoary head. Ps. 71. Prayer of Old Age. IV. 473-477. *Illus. of cheer-*

ful unselfish age. Barzillai. III. 455. Ps. 92 : 14. The righteous shall bring forth fruit in old age. V. 129, 130. Isa. 46 : 4. Even to old age will I carry you. VIII. 243. *Other fitting Promises :* Isa. 41 : 9, 10, 14. I am with thee, I will strengthen thee, yea, I will help thee. VIII. 214, 5. Isa. 43 : 2. When thou passest through the waters, I will be with thee. VIII. 225. Ps. 48 : 14. He will be our guide even unto death. IV. 345, 346.

LIGHT AND DARKNESS.

In the Scriptures Light is closely connected with Life and Gladness ; Darkness with Misery and Death.

Light.

God is Light.

1 John 1 : 5. This is the message which we have heard from Him (Christ), that God is light, and in Him is no darkness at all. Ps. 84 : The Lord God is a sun. V. 71. Christ the sun of righteousness. Mal. 4 : 2. IX. 649. Light is knowledge. God only has all knowledge. Christ is "the truth." Light is holiness. God alone is holy. Light is joy and peace. God is the infinite source and possessor of these. "My joy" and "My peace," said Christ. Light is glory, which is God's original, exclusive and immanent element and possession. And "the glory of God shineth in the face of Jesus Christ."

God is the Giver of Light, the Light of Life.

Testimonies of Old Testament Saints : Ps. 4 : 6, 7. Lift up the light of Thy countenance upon us. Thou hast put gladness in my heart. IV. 60, 61. Ps. 27 : 1. The Lord is my light and my salvation. IV. 204. Ps. 36 : 9. For with Thee is the fountain of life. In Thy light shall we see light. IV. 267-269. Ps. 43 : 3. Send out Thy light. IV. 320. Ps. 89 : 15. Blessed is the people who know the joyful sound : they walk, O Lord, in the light of Thy countenance. V. 99. Ps. 97 : 11. Light is sown for the righteous, and gladness for the upright in heart. V. 157-

159. Ps. 112 : 4. Unto the upright there ariseth light in the darkness. V. 249-251. Isa. 2 : 5. Let us walk in the light of the Lord. Isa. 50 : 10. He that hath no light, let him trust in the name of the Lord, and stay upon his God. VIII. 265, 266. James 1 : 17. Every good gift and every perfect boon is from above, coming down from the Father of lights.

Christ the Light of the World, the Life of Men.

John 1 : 4, 9. In Him was life ; and the Life was the light of men. There was the true light, even the light which lighteth every man. X. 62. John 8 : 12. Jesus spake unto them, saying, I am the light of the world : he that followeth Me shall not walk in the darkness, but shall have the light of life. X. 309-313. John 9 : 5. When I am in the world, I am the light of the world. X. 330. John 12 : 35, 36, 45, 46. Jesus said, Yet a little while is the light among you. While ye have the light, believe on the light, that ye may become sons of light. He that beholdeth Me beholdeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me may not abide in the darkness. X. 442, 444.

2 Cor. 4 : 6. It is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. XI. 356-358. 1 Pet. 2 : 9. Who called you out of darkness into His marvelous light. XI. 654. 2 Tim. 1 : 10. Our Saviour Christ Jesus brought life and incorruption to light through the Gospel. XI. 530. Eph. 5 : 13, 14. Arise from the dead, and Christ shall give thee light. XI. 437.

Christians as Light-Reflectors.

Matt. 5 : 14-16. Ye are the light of the world. Let your light shine before men that they may see your good works, and glorify your Father which is in heaven. X. 147, 148. Phil. 2 : 15. Ye are seen as lights in the world, holding forth the word of life. XI. 454. Eph. 5 : 8. Ye were once darkness, but are now light in the Lord ; walk as children of light. XI. 437. 1 Thes. 5 : 5. Ye are all sons of light, and sons of the day ; so then let us not sleep, but let us watch and be sober. XI. 495. Rom. 13 : 12. The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armor of light. XI. 265. 1 John 1 : 7. If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us

from all sin. XI. 683. 1 John 2 : 10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

Light in the Hereafter. Heaven a Sphere of Light. The Lamb the Light thereof.

Zech. 14 : 7. At evening time it shall be light. IX. 614, 615. Col. 1 : 12, 13. Who made us meet to be partakers of the inheritance of the saints in light ; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love. XI. 470. Isa. 60 : 19, 20. Jehovah shall be thine everlasting light, and thy God thy glory. VIII. 349, 350. Rev. 21 : 23, 24. The glory of God did lighten, and the Lamb is the light thereof. And the nations shall walk amid the light thereof. XI. 779, 780. Rev. 22 : 5. The Lord God shall give them light, and they shall reign for ever and ever. XI. 781.

Darkness.

From Light to Darkness.

Job 18 : 5, 18. The light of the wicked shall be put out. He shall be driven from light into darkness. VI. 106. Job 38 : 15. From the wicked light is withholden. VI. 202. Isa. 5 : 20. Woe unto them that put darkness for light and light for darkness. VIII. 38. Jer. 13 : 16. Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains ; and, while, ye look for light, He turn it into the shadow of death, and make it gross darkness. VIII. 457, 458. Matt. 6 : 23. If the light that is in thee be darkness, how great is that darkness ! X. 161. John 3 : 19. This is the judgment, that the light is come into the world, and men loved the darkness more than the light, for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd. X. 91. 2 Cor. 6 : 14. What communion hath light with darkness ? XI. 369.

Heritors and Heritage of Darkness.

Prov. 2 : 13. Forsake the paths of righteousness to walk in the ways of darkness. VI. 246. Prov. 4 : 19. Way of the wicked is as darkness. VI. 268. 1 John 2 : 11. He that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

Job 10 : 22. A land of darkness, as darkness itself, etc. VI. 71. Matt. 8 : 12 ; 22 : 13. Outer darkness. X. 424. 2 Pet. 2 : 4. Delivered into chains of darkness. XI. 675. Jude 6, 13. In everlasting chains of darkness. Reserved for blackness of darkness. XI. 709, 710.

LONGING, OR THIRSTING, AFTER GOD.

Expressions of Longing by Old Testament Saints.

Ps. 42 : 1, 2. As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God. IV. 311, 312, 321. Ps. 63 : 1, 8. O God, Thou art my God ; my soul thirsteth for Thee. My soul followeth hard after Thee. IV. 426, 427, 431. Ps. 73 : 25. Whom have I in heaven but Thee ? And there is none upon earth that I desire beside Thee. V. 12. Ps. 84 : 2. My soul longeth, yea, even fainteth. . . . My heart and my flesh cry out unto the living God. V. 87. Ps. 119 : 20. My soul breaketh for the longing it hath for Thy judgments at all times. V. 297. Ps. 130 : 6. My soul is unto the Lord, etc. V. 403. Ps. 143 : 6. I spread forth my hands unto Thee : my soul thirsteth after Thee. V. 463. Job 23 : 3. Oh that I knew where I might find Him. VI. 132, 133. Isa. 26 : 9. With my soul have I desired Thee ; yea, with my spirit within me will I seek Thee. VIII. 127.

Looking and Seeking of the Longing Soul.

Ps. 27 : 8. My heart said to Thee, Thy face, Lord, will I seek. IV. 208. Ps. 34 : 4. I sought the Lord, and He answered me. IV. 252. Ps. 77 : 6. My spirit made diligent search. V. 33, 34. Ps. 119 : 10. With my whole heart have I sought Thee. V. 290. Micah 7 : 7. As for me, I will look unto the Lord. IX. 489. Heb. 12 : 2. Looking unto Jesus. Ps. 4 : 6. Who will show us any good ? (so say dissatisfied men of the world ; but the longing soul trustingly cries) Lord, lift upon me the light of Thy countenance. IV. 61.

Promises to the Longing Soul.

Ps. 37 : 4. The Lord shall give thee the desires of thy heart. IV. 274. Ps. 103 : 5. Who satisfieth thy soul with good.

V. 181. Ps. 107 : 9. He satisfieth the longing soul, and the hungry soul he filleth with good. Jer. 29 : 13. Ye shall find Me, when ye shall search for Me with all your heart. VIII. 529. Matt. 5 : 6. Blessed are they that hunger and thirst after righteousness. X. 146. Matt. 6 : 33. Seek ye first the kingdom of God and His righteousness ; and all these things (all needed temporal good) shall be added unto you. X. 163.

[An abiding thirst for God and righteousness, like light shining into the darkness, *expels all other* thirst of the human soul. It banishes alike the weariness of satiety from excess of pleasures, and the anguish of unsatisfied craving after unattainable gratification. B.

The Book of Psalms and the Book of Job seem especially to be the records of the aspirations, the struggles, the experiences of the soul in its efforts to reach out and find some sure personal knowledge of God. This aspiration, struggle, longing, are voiced alike in the cry of Job, "Oh, that I knew where I might find Him !" and the cry of David, "My soul thirsteth for God, the living God." It is this soul-thirst, that must necessarily precede the inflowing of the Divine Life, that is ever surrounding the soul, ready to give of itself to every one that is ready to receive it. The one obstacle in the way to be overcome is the will—that strange, mysterious essence of individuality that differentiates the soul from everything else in the universe, even from God Himself. But once this obstacle is removed, this point gained, and the will resolves and desires to yield to God, to obey His laws and to be instructed by His Divine Spirit, then the life of God in the soul is begun. *Interior.*

The God of the Bible is a living God. He has a heart of tenderness and love like our mother's heart. He thinks of His creatures and cares for them. He seeks their companionship, is interested in their life, craves their affection and is grieved by their sin or alienation. Jesus is the revealer of God and He uses but one name in making God known—the name Father, putting into the holy word all that is tender, sweet, and compassionate ; all that love could possibly mean.

This truth of the living God assures us of complete satisfaction. We know what a satisfying of the heart even a strong human friendship gives. Yet this, at its best, is only a hint of what God is to those who bring their thirsts to Him. The cross of Christ meets the heart's most anguished cry for pardon. The divine love meets the deepest yearnings of the hungriest soul for love. God's wisdom answers all the questions of human eagerness to know. Things will never satisfy an immortal life ; even the best of God's blessings and gifts will not do it. Nothing less than God Himself will suffice. *J. R. Miller.*]

LORD'S DAY.

See Commandments, Fourth, p. 92.

LORD'S SUPPER.

Matt. 26 : 26-29. X. 476-478. 2 Cor. 11 : 20, 23-29. The Lord's Supper. Paul's inspired account. Its reverent observance. XI. 316-318. Its Relation to the Passover. II. 407-409.

LORD'S PRAYER.

Matthew 6 : 9-13. (Changes in Revised Version.) V. 10. Thy will be done, as in heaven, so on earth. V. 12. And forgive us our debts, as we also have forgiven our debtors. V. 13. And bring us not into temptation, but deliver us from the evil *one*. The Doxology is omitted. X. 157-159.

Luke 11 : 2-4. (Greater changes here. We give the whole, as Revised.) When ye pray, say, Father, Hallowed be Thy name. Thy Kingdom come. Give us day by day our daily bread. And forgive us our sins, for we ourselves also forgive every one that is indebted to us. And bring us not into temptation. X. 326, 327.

[*Summary of an extended philological comment by M. Valentine, D.D., in Hom. Review, May, 1892.*]

"1. The words 'debts' and 'debtors' are the exact and required translation of the Greek terms in the fourth petition of the Lord's Prayer.

"2. The word 'trespasses' is inadequate to the office of translating the original, as it utterly fails to suggest or include *sins of omission*, included in the generic comprehensive term in the Greek. It translates only half of its meaning.

"3. The claim that Christ has furnished another word for us to *substitute* in the petition is altogether an illusion, having its only plausibility in the mistaken exegesis that has failed to distinguish between

a supposed 'explanation' and the actual *application* of the principle of forgiveness to inter-human relations.

- "4. As the substitution of 'trespasses' is philologically indefensible, so it is also to be liturgically condemned, on account of the thorough deficiency of the word to hold worshipers under full, correct teaching and spiritual quickening in connection with the enormous evil of sins of omission. Its use is inferior for the conscience."

Necessary Limitations in its Subjects.

So far as it goes it is perfect. At the time it was taught, it could not have been more replete with the evangelical spirit without anticipating events in our Lord's life yet to be accomplished. Its spirit is warmly evangelical, but its content is wanting in material that entered into apostolic supplication. After the Resurrection, the disciples prayed better than they had been taught by their living Lord. He had himself suggested and necessitated this advance. "Hitherto ye have asked nothing in My name." "I go unto My Father, and whatsoever ye shall ask in My name." Does not this hitherto suggest that the prayer He taught as a model needs to be remodeled as advance of truth and experience might require? The old prayer taught the forgiveness of sin, but it did not ground that forgiveness in the Atonement; it implied regeneration, but it did not express apostolic aspiration after holiness; it discloses confidence in God as a Father, but it does not utter the apostolic shout over the grave; it gives promise of a triumphant kingdom on earth, but it is silent as to an abundant entrance into heaven. As a model it is perfect. As a formulary of Christian devotion it does not embrace the most precious truths of the cross. *C. B. Hulbert.*]

LOVE: LOVE OF GOD; LOVE OF MAN, TO GOD AND TO MAN.

I Love. Its Distinguishing Characteristics as Intimated in the Scriptures.

Love is the normal condition and action of God Himself, and of every creature spirit as created by Him.* It is a spontaneous outcome of the outlook of benevolent heart, longing and seeking to communicate itself and all that it can give and do for the joy and blessing of the Creator and His creature. 1 John 4 : 8. God is love.

Love and Holiness comprise the chief qualities in the Divine Character, prompting and permeating all

other qualities ; as Justice, Righteousness, Faithfulness, Truth, Goodness and Grace. Together they furnish the source and the motive force of the Divine Working in Creation, Providence, and Redemption. We may not assign precedence or pre-eminence to either. Both are vital elements of His Law, which is the principle and basis of His Acts, and the rule of His dealing with and government over His spiritual creation. Both have a side of sweet and reverent attractiveness, and a side of stern severity. And both equally manifest, extol and glorify the infinite, changeless God, in whose heart they have eternally and blessedly co-existed. See pp. 152, 153.

Love is the substance and end of the Law's requirements of men and angels, and by Love the Law's purposes are defined and achieved. 1 Tim. 1 : 5. The end of the commandment is love. Rom. 13 : 10. Love is the fulfillment of law. See LAW OF GOD, p. 267.

Love has a constraining force, which irrepressibly leads to its own appropriate acting. It prompted God to Creation and Redemption. And the force of God's manifest love prompts the redeemed believing man to responsive love and to obedience. 2 Cor. 5 : 14. The love of Christ (shed abroad in the heart by the Holy Spirit) constraineth us (to "live unto Him who died" for us).

Specifically, love energizes faith, imparts to it impelling motive and working force. Gal. 5 : 6. Faith worketh through love.

Love, in God and Man, is revealed as including an Element of Self-Sacrifice. In God this appears as original, voluntary, and exemplary. In man it is the effect of the wonderful Divine example and of constrained gratitude for the self-offering of Christ. Rom. 5 : 8. God commandeth His own love toward us, in that, while we were yet sinners, Christ died for us. John 4 : 19. We love Him, because He first loved us. Gal. 2 : 20. Who loved me, and gave Himself up for me. Phil. 3 : 8-10. I count all things loss, that I may know Him, and the fellowship of His sufferings, becoming conformed unto His death.

II. The Love of God to Men.

Note. The Scripture phrase "love of God" invariably refers to and means *God's love to us*, never our love to God. As it is God's love that is "shed abroad in our hearts," so it is Christ's love to us that He enjoins us to "continue in," John 15 : 9 ; and God's love that Jude (v. 21) instructs us to "keep our-

selves in." Our love to God has neither merit nor strength, neither staying nor resisting power, nor sufficiency of any sort. God's love possesses all these. It is Christ's hold of us (Phil. 3 : 12 ; John 10 : 28, 29), not our hold of Christ, that avails for our deliverance, assurance and comfort. And this hold is exerted through the constraint of His indwelling and inworking love.

God's Love Everlasting and Immeasurable.

Jer. 31 : 3 (a text to be associated and indelibly memorized with John 3 : 16, each "a little Gospel"). *I have loved thee with an everlasting love ; therefore with loving-kindness have I drawn thee.* VIII. 539-541. John 13 : 1. He loved them to the end (or uttermost). X. 467. Deut. 7 : 7, 8, 13. Set His love upon you, . . . loveth you ; . . . will love and bless thee. II. 645. Hosea 11 : 4. I drew them with bands of a man, with cords of love. IX. 368. Zeph. 3 : 17. He will rejoice over thee with joy : He will rest in His love. IX. 534. John 15 : 9. Even as the Father hath loved Me, so have I loved you. X. 491. Eph. 3 : 18, 19. Ye, being rooted and grounded in love, may be able to apprehend what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge. XI. 425. 1 John 3 : 1. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God. Titus 3 : 4. The kindness of God our Saviour and His love toward man appeared. 1 John 4 : 16. And we know and have believed the love which God hath toward us.

The Love of God clearly shown in the wise and orderly adaptations of the Natural Creation to Man's needs and comfort. As illustrative points we refer to the seeding and fruitfulness of the earth, the adjustments of day and night, the diversities of temperature, the succession of the seasons, together with the corresponding fitnesses of man's physical structure and capacities. See NATURE.

The Love of God more clearly manifested in the ample Goodness of Providence.

1. In the original charters of food, and of dominion over the earth and the animal creation. Gen. 1 : 28-31. I. 155. Gen. 9 : 3. I. 252.

2. In the establishment of the Family and the Community, and of Civil Government, and in the general ordering of human governments and their history.
3. In the special ordering of the events of personal history, and the allotment of individual experience and condition in harmonious connection with personal freedom of choice and action.

The Love of God most signally manifested, and with the deepest, most attractive and tender emphasis disclosed to heaven and earth, in the Incarnation and Atoning Death of the Lord Jesus Christ, the God-Man Redeemer.

Only Love prompted, devised, and executed the wondrous Plan of Grace. Only Love sent the Son, and led Him to willing obedience unto death, the shameful death of the Cross. John 3 : 16. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have eternal life. Heb. 12 : 2. Who, for the joy set before Him, endured the cross, despising the shame. John 15 : 13. Greater love hath no man than this, that a man lay down his life for his friends. Rom. 5 : 8. God commandeth His own love toward us, in that, while we were yet sinners, Christ died for us. Gal. 2 : 20. The Son of God, who loved me, and gave Himself up for me. 1 John 4 : 9, 10. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Herein was the love of God manifested, that God hath sent His only begotten Son into the world, that we might live through Him. Eph. 2 : 4. God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ. Rom. 8 : 38, 39. Rev. 1 : 5. Thus the Cross of Christ authenticates and confirms in all its fullness Jehovah's own wonderful utterance by the prophet Jeremiah, "*I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.*"

III. The Love of Man to God.

Deut. 6 : 5. Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind.

Love to God is a heart and life controlling affection toward God, responsive and like in kind to His love toward us. As such controlling force over heart and life, it forgets, denies, sacrifices self whenever and wherever needful for the fulfilling of God's will, and the doing of service to Him in helping His creatures.

Source and Constraining Force of Man's Love to God.

This is the Divinely implanted conviction of God's love, as that love is manifested in Christ's sacrifice. It is a fruit or effect of the Holy Spirit's efficient impression upon man's heart of the infinite and eternal love of God toward men. Rom. 5 : 5. The love of God (to sinful men) is shed abroad in your hearts by the Holy Spirit. Gal. 5 : 22. Fruit of the Spirit is love. 2 Thes. 3 : 5. The Lord direct your hearts into the love of God ; (that this love may be habitually realized in its constraining force). 1 John 4 : 19. We love, because He first loved us. So the Psalmist, 116 : 1. I love the Lord because He hath heard my voice and my supplications. V. 264, 265.

[“The fruit of the Spirit is love.” It comes down from above as one of the ascension gifts of the Lord Jesus Christ, and it is a quality imparted in the new birth as that which allies us to the Divine nature. This grace, then, is an essential characteristic of the renewed nature, a necessary and unvaried constituent of that heart within which the holy seed has been planted. It must exist wherever the Spirit of God reigns, and thrive and prevail wherever the soul has entered upon Divine life. Without love our nature is insensible and dead ; with it, it is full of the very substance of the religion of Christ. Everything connected with the Christian's hope is adapted to produce it : every duty incumbent upon us imperatively demands it ; all our high and holy expectations fully warrant it. “Love is the fulfilling of the law.” “He that loveth not, abideth in death.” *R. McIlwaine.*]

Effects and Evidences of Man's Love as transformed and made efficient by the Divinely fixed conviction of God's love. *Desires to make requittal.* Ps. 116 : 12. V. 267. Ps. 103 : 1, 2. V. 179, 180. *Brings strength.* Song 8 : 6. Love is strong as death. Many waters cannot quench love. VI. 572. *Casteth out fear.* 1 John 4 : 18. *Evidence of regeneration.* 1 John 4 : 7.

Love is of God, and every one that loveth is begotten of God and knoweth God. *Constrains to a life of consecration to Christ.* 2 Cor. 5 : 14-16. *Ensures God's care and keeping.* Rom. 8 : 28. We know that to them that love God all things work together for good. They that are "rooted and grounded in love (the love of Christ controlling their hearts) *know* the love of Christ which passeth knowledge" and are "filled with all the fullness of God." Eph. 3 : 17-19. John 14 : 23. Jesus said, If a man love Me, he will keep My word ; and My Father will love him, and We will come unto him, and make Our abode with him.

IV. The Love of Man to his Fellow-Man.

Thou shalt love thy neighbor as thyself. Lev. 19 : 18. II. 214-216. Rom. 13 : 8, 9. Gal. 5 : 14. James 2 : 8. As we have often learned, this love of man to men is a vital part and result of His supreme love to God. 1 John 4 : 20, 21. He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also. John 15 : 12. This is My commandment, that ye love one another. Matt. 5 : 4. Love your enemies. Rom. 13 : 8. 1 Thes. 4 : 9. 1 Pet. 1 : 22. 1 John 3 : 11, 23. Gal. 6 : 2. Heb. 13 : 1, 2.

Love to men as brethren the condition as well as evidence of the new spiritual life.

This is strongly and variously stated by John. 1 John 3 : 10, 14. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. We know that we have passed out of death into life, because we love the brethren. 1 John 4 : 7, 12. He that loveth is begotten of God. If we love one another, God abideth in us, and His love is perfected in us. 1 John 2 : 10. He that loveth his brother abideth in the light.

The motive and measure of required love one to another.

John 15 : 12, 9. Love one another as I have loved you. As the Father hath loved Me, so have I loved you. 1 John 4 : 11. Beloved, if God so loved us, we also ought to love one another. Eph. 5 : 2. Walk in love, even as Christ also loved you. 1 Thes. 3 : 12. Increase and abound in love one toward another, and toward all men.

Characteristic Spirit, Methods, and Effects of

Love to Men. Chief passage abounding in points and calling for exhaustive study : 1 Cor. 13 : 4-8. Love suffereth long and is kind ; envieth not ; vaunteth not itself ; is not puffed up ; seeketh not its own ; is not provoked ; taketh not account of evil ; rejoiceth with the truth ; beareth (covereth) all things ; believeth all things ; hopeth all things ; endureth all things. Love never faileth. XI. 323-325. 1 Cor. 8 : 1. Love buildeth up. Rom. 13 : 8, 11. Love worketh no ill to his neighbor ; love therefore is the fulfillment of the law. Prov. 10 : 12. Love covereth transgression. Prov. 17 : 9. He that covereth transgression, seeketh love. 1 Pet. 4 : 48. Love covereth a multitude of sins. *Special injunctions bearing upon the above points :* Eph. 4 : 2, 15. Forbearing one another in love. Speaking truth in love. Eph. 5 : 13. By love serve one another. Heb. 10 : 24. Consider one another to provoke unto love and to good works.

Thus it appears that *brotherly love*, which has its source and vital impulse in *supreme love to Christ*, includes the thinking, feeling and acting kindly, considerately, and helpfully to *all* whom we touch in life, according to the measure of our ability. It is summed up in fellowshiping with men in order to serve them, as Christ lived and acted among them. Further it appears that the essence and test of genuine philanthropy is found, not in any merely natural sympathy and kindness of heart, but in the soul-controlling force of a supreme love to God, which alone prompts and produces a spirit of unselfish self-sacrifice for others.

See LAW OF GOD, pp. 267, 268, 274, 275.

[1 Cor. 13 : 4-6. The apostle puts these three things in close connection : boastfulness, vanity or conceit, and unseemly behavior ; and then of love denies all these weaknesses. Love vaunteth not itself ; it does not make a parade and show of itself, of its own knowledge or gifts. Love is not puffed up ; it is not a man swollen with a great opinion of his extraordinary self. Love does not behave itself unseemly ; it does not commit improprieties of time, of position, or of trust. Instead love is modest and humble. If love has knowledge, more than some others ; if love has position and trust more honorable than some others, it recognizes position and knowledge as a stewardship for the use of which love is held accountable to the Master.

Paul describes love to be a principle in its nature directly contrary to selfishness. Love seeketh not her own.

Love takes interest in another; lives for another's blessedness; cares for another's earthly prosperity, and is willing to deny itself in order that great good, temporal and spiritual, may come to others, whether self-denying service be followed by earthly rewards or not.

Love is not easily provoked and does not think evil. Love is not quick to take offense, nor is love ready to impugn the motives of others, nor to suspect evil designs lurking under outward friendship. Love is devoted to the growth of love. Love is so intent on doing good to others, so intent on extending the dominion of love, and on lifting men up from the sphere of selfishness into the heavenly spirit of Jesus Christ, that she is willing to suffer wrongs in the prosecution of her glorious end; and is predisposed not to think evil, not to be suspicious, but is disposed to think good; she desires to think good so long as there is Christian reason for it, and to bring even the subjects of ill-will under her transforming influence.

Possessing the truth, possessed by the truth, cleaving to the truth, and living for no other end, love rejoices with truth. Love takes most intense delight in serving the truth, in the extension of its dominion, and in offering self a sacrifice on its altar. *E. V. Gerhart.*]

V. Love the Chief of the Trinity of Graces.

1 Cor. 13 : 8, 13. Love never faileth. But now abideth Faith, Hope, Love, these three; and the greatest of these is Love.

[The gift of tongues, the gift of prophecy, and that other special spiritual gift, called the gift of knowledge, are all of transient character. In contrast with these gifts, love is the unchangeable good. The same in its attributes through all ages, love survives all periods of time, survives the changes wrought by death and the grave, and lives on with renewed freshness and vitality in the world to come. *E. V. Gerhart.*

This is the chief of the Christian graces; the keystone of the arch which gives beauty and symmetry and permanency to the others. It is the crowning glory of the Christian character; the essential element of Christian perfectness; the highest exhibition of Christian excellence. This is that grace which adorns and beautifies the Christian profession before men, which shall hallow and illustrate it in heavenly glory. It is greater than faith, for "faith shall be lost in sight;" it is higher than hope, for "hope shall be swallowed up in fruition," but love shall never fail. It is the fountain

at which the saints of God shall ever drink ; the atmosphere which the ransomed ones shall ever breathe ; the hallowed bond which shall ever unite the happy inhabitants of heaven in perpetual and ever-strengthening concord.
R. McIlwaine.]

MAN.

Direct Creation by God. *Heb. Bara, prepare, form, fashion, create.*

Gen. 1 : 27. God created man. I. 131-133. Gen. 5 : 1. Deut. 4 : 32. Isa. 45 : 12.
 Original Estate and Antiquity of Man. I. 139-148. See *Edinburgh Rev.*, April, 1892, p. 315.

Constitutive Elements of His Complex Being.

1. Body. *Heb. Basar, flesh ; Gr. Soma.*

Gen. 2 : 7. And the Lord God formed man of the dust of the ground. I. 132-134. Eccles. 12 : 7. The dust return to the earth as it was. VI. 515. Eccles. 3 : 18-20. VI. 463.
 1 Cor. 15 : 44, 47, 49. There is a natural body. The first man is of the earth, earthy. We have borne the image of the earthy. XI. 338, 339. 1 Cor. 6 : 15, 19. Your bodies are members of Christ. Your body is the temple of the Holy Ghost which is in you. XI. 298. Rom. 8 : 23. Redemption of our body. XI. 238.

[I have wished to enter my earnest protest against the transmutation theory, revived of late with so much ability, and so generally received. It is my belief that naturalists are chasing a phantom in their search after some material gradation among created beings, by which the whole animal kingdom may have been derived by successive development from a single germ, or from a few germs. It would seem, from the frequency with which this notion is revived—ever recurring upon us with hydra-headed tenacity of life, and presenting itself under a new form as soon as the preceding one has been exploded and set aside—that it has a certain fascination for the human mind. There seems to me a repulsive poverty in this material explanation, that is contradicted by the

intellectual grandeur of the universe ; the resources of the Deity cannot be so meager that, in order to create a human being endowed with reason, He must change a monkey into a man. This theory is opposed to the processes of nature, so far as we have been able to apprehend them ; it is contradicted by the facts of embryology and paleontology, the former showing us forms of development as distinct and persistent for each group as are the fossil types of each period revealed to us by the latter, and the experiments upon domesticated animals and cultivated plants, on which its adherents base their views, are entirely foreign to the matter in hand, since the varieties thus brought about by the fostering care of man are of an entirely different character from those observed among wild species. And, while their positive evidence is inapplicable, their negative evidence is equally unsatisfactory, since, however long and frequently the breaks in the geological series may be in which they would fain bury their transition types, there are many points in the succession where the connection is perfectly distinct and unbroken, and it is just at these points that new organic groups are introduced without any intermediate forms to link them with the preceding one. *Louis Agassiz.*]

As a compound being, made up of body and of spirit, man is the link which unites the natural and the spiritual worlds. The direct link between man and nature is the *body*, which in its erect posture, its highly evolved brain, its developed limbs, and its countenance lifted up to the heavens, bears witness to the dignity of the soul within. As Materialism ignores the rights of the spirit, and would reduce thought, feeling, and will to functions of matter ; so an ultra-spirituality is too apt to ignore the rights of the body, and to regard it as a mere accident of man's personality. Materialism quite rightly protests against this one-sidedness ; and the whole tendency of modern inquiry is to draw the two sides of man's nature—the material and the spiritual, the physical and the metaphysical, the physiological and the mental—more closely together. The Bible avoids both extremes. Materialism gets all its rights in the Bible doctrine of the body. Enough to remark that the Bible history of man's creation ; the remarkable honor it places on the body as God's workmanship and the temple of the Holy Ghost ; its doctrines of sin, with death as the penalty ; of the Incarnation—"for as much as the children are partakers of flesh and blood, He also Himself likewise took part of the same ;" of Redemption, which includes "the Redemption of the body ;" of the future life in a glorified corporeity—all warn us against an undue depreciation of the body. *Prof. Orr.*

2. { **Soul**, *Heb. Nephesh* ; *Gr. Psuké* = *Animal Soul*.
 { **Spirit**, *Heb. Ruach*, *Wind* ; *Gr. Pneuma*.

Gen. 2 : 7. Breathed into his nostrils the breath of life, and man became a Living Soul. I. 133-135. Matt. 10 : 28 ; 16 : 26. 1 Thes. 5 : 23. Num. 16 : 22. The God of the spirits of all flesh. Heb. 12 : 9. The Father of spirits. Ps. 32 : 2 ; 51 : 10. Prov. 18 : 14. John 4 : 23. Rom. 8 : 16. 1 Cor. 2 : 11 ; 6 : 20. Glorify God in your body and spirit. 1 Thes. 5 : 23. Your spirit, soul and body. XI. 497. Prov. 20 : 27. The spirit (*Heb. neshamah*) of man is the candle of the Lord. VI. 368.

Scriptural Uses of the words "Soul" and "Spirit,"

and the inferences as to the question of the dual or triple nature of man. I gladly substitute here also the clear, discriminating statements of Prof. Orr.

[If the Bible gives its rightful place to the body, much more does it lay stress on the possession by man of a *spirit*, which is the true seat of his personality, and the link which unites him with the spiritual world and with God. In the Old Testament, it is the unity of the personality which is the main fact, and not the distinction of an immaterial and a material part, as in our modern usage. *Nephesh*, or soul, does not in the Old Testament stand opposed to body, but is rather the principle of "life," which manifests itself, on the one hand, in the corporeal functions ("the life is in the blood"), and, on the other, in the conscious activities of the mind. The real contrast in the Old Testament is between "flesh" and "spirit," and the "soul" is the middle term between them, the unity of them. This does not mean that "soul" and "spirit" are separable elements in the same way that "soul" and "body" are, but it means that the "soul," as in-breathed by God, is the source or seat of a double life. On the one side, it is the animating principle of the body ; the source of all vital functions. It is its presence in the body which constitutes the latter "flesh." On the other side, it is the principle of self-conscious life. Various names are employed to denote the kinds of these self-conscious activities ; but they may be grouped generally under the name "*spirit*." More explicitly, all the activities of the "spirit" belong to the "soul ;" but the converse is not true, that all the activities of the "soul" belong to the "spirit." For the vital functions of the body, with the appetites, desires, impulses, etc., which belong to this side of our nature, are likewise traceable to it as their source. It is only the higher activities of the "soul"—those which we still denominate "spiritual." I speak of general usage, for probably there is no distinction we can make which has not some excep-

tion—which are described by the term “spirit.” Thus we read of a spirit of wisdom, of knowledge, of understanding, of an upright spirit, a free spirit, a contrite spirit, etc. That the “soul,” essentially considered, is also spiritual, is implied in its origin from the “Divine Spirit.” In the New Testament we have a distinction of “soul” and “body” much more akin to our own, though the influence of Old Testament usage is still very marked. “Soul” (*psuké*) still includes a higher and a lower life; and the higher life is still denoted by the term “spirit” (*pneuma*); while the implication of a body is still always conveyed in the term “soul.” There is no “soul” which is not intended to animate a “body;” there are incorporeal spirits (angels, demons), but they are not called by the name “souls.” On the other hand, the “soul” is recognized as spiritual in its essence, and in its disembodied state is classed among “spirits,” e.g., “the spirits in prison.” I need not discuss the cognate terms heart (*kardia*), mind (*nous*), understanding (*dianoia*), etc., but content myself with saying that, except in the sense above explained, I do not see how a trichotomous view of man’s nature can be maintained. The distinction of “soul” and “spirit” is a distinction within the one indivisible spiritual nature; and the antithesis “soul” and “body” really covers all the facts of man’s personal life. The highest functions of the “spirit” are in the New Testament ascribed also to the “soul;” and the “soul” in turn is used by Jesus as a name for man’s highest imperishable life. *He that hateth his life (psuké) in this world shall keep it unto life eternal.*]

Man Made in the Image of God.

Gen. 1 : 26, 27. And God said, Let Us make man in Our image, after Our likeness. And God created man in His own image, in the image of God created He him. I. 135–138. Gen. 5 : 1. God created man in the likeness of God. Eph. 4 : 24. Put on the new man, which is after God, created in righteousness and holiness of truth. Col. 3 : 10. Put on the new man which is being renewed unto knowledge after the image of Him that created him.

[With the advent of man there appeared at the head of creation a moral and spiritual being—a being made in God’s image—a rational and accountable being—a being for the first time capable of moral life, and bearing within him infinite possibilities of progress and happiness. At the summit of nature’s gradations—of her inorganic Kingdom and plant Kingdom and animal Kingdom—there stands a being fitted for the Kingdom of God. Man, then, a self-conscious, personal, rational, moral being, a

being capable of entering into spiritual and moral relations with his invisible Creator, is the crown and masterpiece of this whole edifice of Creation. And man's place in creation is of itself a testimony which nature bears to the meaning and purpose of God in that creation.

In a threefold respect is man the personal image of his Maker.

1. He bears first of all the *rational* image of God. He is a being of "large discourse, looking before and after." He can understand the world God has made. He is capable of reflection on himself; on the meaning and causes of things in the world around him; on the ends of his own existence. He shows his superiority over nature through the thoughts he cherishes of God, of infinity, of eternity.
2. Man bears God's *moral* image, not now in the possession of actual righteousness, but in the possession of the indestructible elements of a moral nature. (1) He is a being with the *power of moral knowledge*; reason, in other words, is the source to him, not only of principles of knowledge, but of laws of duty. The idea of the good, and with it the moral "ought" or ethical imperative, is part of his constitution. His moral idea may vary with the degree of his development and culture; but throughout man is a being who distinguishes good and evil, and who recognizes the obligation to obey the good and to eschew the evil. In this he proclaims himself a subject of moral law, and a being with a moral destiny. (2) He is a *free, spiritual cause, i.e.*, he has moral freedom. I speak again not of man as at present he actually is, with his freedom sadly impaired through sin, but of man in the constitutive elements of his nature. And as a free, spiritual, self-determining cause, standing at the summit of nature, man is again in a very marked sense the image of his Maker. It is this power of will and self-decision in man which most of all constitutes him a person. Through it he stands out of and above nature's sequences, and can react on and modify them. He is, as some have chosen to regard him, a supernatural cause in the order of nature. It is surely of little use to deny the possibility of miracle, when every human volition is a species of miracle—a new hyperphysical cause interpolated in the chain of physical events, and giving them a new direction. (3) Man is a being with *moral affections*. Without this he would not be a true image of the God who is love. Summing up these points, we recognize in man a conscience which reveals moral law, a will which can execute moral purposes, and affections which create a capacity for moral love.
3. Man bears the image of God in his *deputed sovereignty* over the creatures, a sovereignty which naturally belongs to him in view of the attributes just enumerated, and of his place at the head of creation. To the reality of this sovereignty, all man's conquests over material conditions, his achievements in art and civilization,

his employment of nature's laws and forces for his own ends, his use of the lower creatures for service and food, abundantly testify.

I might add one other mark of the possession of the Divine image by man, likewise involved in his self-conscious personality. I refer to what may be called the *potential infinitude* of his nature. It has often been remarked that man could not know himself to be finite, if he were not able in thought to transcend the finite, and frame an idea of the Infinite. It is the strange thing about him, yet not strange once we realize what is implied in the possession of a thinking nature, that though finite, hedged about on every side by the limitations of the finite, he yet shows a constant impulse to transcend these limitations, and ally himself with the Infinite. Through this peculiarity of his nature, there is none of God's infinite attributes which does not find a shadow in his soul. *Prof. Orr, "Christian View of God and the World," pp. 230, 157, 164.]*

Elemental Endowments, or Faculties, of Man's Spiritual Nature.

These we note in a general way and in bare outline. Indeed, in what remains, this broad theme must be treated in a series of outlined points.

1. **Intellect, Reason, Understanding.** Including powers of Observation, Perception, Apprehension, Conception, Reflection, Comparison, and Judgment.
2. **Heart (in restricted sense) or Sensibility.** Including the Affections, Emotions, and Desires.
3. **Will, or Self-Determining Power.** Including Preference and Choice, Purpose and Decision. Of these three, only the Intellect may be exercised alone, and then only upon abstract themes of thought. In the customary processes of mental action, the relation between the three may be simply stated in a single sentence: The wide-ranging intellect discloses to and impresses upon the sensibilities various objects of interest and attraction, and so excites emotion, affection, or desire; while, in their turn, stirred feeling and desire act with motive force upon the will to choose and seek the desired objects.

4. Conscience, the Moral Faculty of Man's Nature.

Besides the ordinary mutual relations, just referred to, of the three co-existing and co-acting faculties of the Mind or spiritual structure, they all are *vitally related to the moral element* which forms the chief and highest characteristic in the God-created nature of man. As a responsible, personally accountable being, man finds deeply implanted in the heart of his consciousness a threefold capacity and conviction concerning right and wrong, good and evil. He possesses, and knows that he possesses, a *power of moral knowledge*, an intuitive knowledge of the right and the wrong, the good and the evil. He cherishes, and knows that he cherishes, in his inmost heart a *power of moral affection*, a capacity and intuitive demand for desiring and loving the right or the wrong, the good or the evil. And he is profoundly conscious, and knows that he is conscious, of the possession of a *power of moral freedom* in his every choice and act, a capacity of will that knowingly determines to seek, and determinedly seeks and enacts the right or the wrong, the good or the evil. This power, with its threefold media of acting, the Scripture calls *Conscience*. We name it, according to the faculty through which it acts, the *moral judgment*, the *moral feeling*, or the *moral force*. This Conscience, in its normal condition and attitude, dictates nothing other than the seeking and obedience to the right and the good. And the actual response to its mandate determines the *moral character* of every human soul, that which *he is in the sight of God*, righteous or wicked, justified or condemned. See p. 11, first paragraph.

Man is further endowed with an Immortal and Indestructible Existence.

This is a part of the original gift of God in the creation of man, entirely distinct from the faculties included in his spiritual nature. It is an added endowment to his being and powers, a bestowal of an eternal existence for the enjoyment of being in the exercise and expansion of these powers. See IMMORTALITY.

Thus far as respects the Creation and Constitution of Man. Next as to his Spiritual Experiences and History.

After Creation, Man blessed with Home and Work in Eden.

Under the conscious smile, the fostering care, and the manifest love of his Divine Creator, he enjoys the high, sweet privilege of fellowship and communion with his Father God. This is intimated in Gen. 2 : 18, 28, 31 ; in the helpmeet made for and given to Adam, in the large and varied blessing of God upon them, and in the declaration immediately following, "God saw everything that He had made, and, behold, it was very good." It is also intimated in Gen. 3 : 8-11, in the colloquy of God with Adam "in the garden in the cool of the day." The voice of God had been heard before, and gladly responded to in the previous days of their innocence, and those days had, doubtless, been many enough for large and blessed discourse, and for abundant instruction upon every needed point of love and duty and service. Read I. 166-168.

In Eden Man placed under Law by his Creator and Moral Governor.

He was subjected to a simple test of love and obedience ; a test of *willingness* to respond to his Creator's love, to conform *his will* to the Sovereign Will and rightful Authority of the Infinite and Eternal God. A creature of intelligence, affection, and freedom in choice and action, knowing himself the recipient of his Creator's affection and bounty as shown by His gift of godlike capacities and by ample Providential blessings, a requital of affection and response of obedience was known and felt by him to be his natural and imperative obligation. And this love and obedience were the only elements of the Law under which he was placed. From the nature and relations of God and His spiritual creatures, there can be no other requirements than these. The particular test, too, was not a hard one. It demanded no positive or painful exertion and achievement. It asked only a small self-denial, the abstinence from a single self-indulgence which itself was absolutely needless for his comfort or enjoyment, nay, which his Creator's truthful word declared would prove destructive to his peace and happiness. Read I. 169-171.

Man's Failure under the Test; His Disobedience through Self-Indulgence, His Rejection of Divine Authority through Self-Will.

It is true and should be considered on the side of Man, not as palliative or excuse of his transgression, but in simple justice to the first sinner as compared with multitudes among his successors, that his first movement toward disobedience did not come immediately from his own reasonings, impulses, and determination. Another Agent, in the person of the Head of already Fallen Angels, intervened to deceive and to tempt the untried and unproved man by false statements and insidious appeals. Thus, through the strength of excited desires in man's whole nature, and the weakness of his whole nature, a newly developed force of Self-Pride, Self-Indulgence, and Self-Will, led the first pair deliberately and determinedly to disobey God, to reject His Love and Fellowship, to set at nought and defy His sovereign, wise, and rightful authority. Read I. 172-182.

Resulting Transformation of Character and Condition. Reversal of Standing before God and His Law of Love and Holiness.

From his original innocence, righteousness, and purity, of favor with God, and of blessedness in God's companionship, he passed at once into a state of guilt and unrighteousness, of disfavor with God and of banishment from His fellowship, and so of inward wretchedness. From thenceforth, too, he stood hopelessly, helplessly condemned before the Law and the Divine Lawgiver, looking forward only to the full final execution of the sentence of eternal death. From thenceforth all his high faculties were marred in their force and deranged in their acting. The reason became so darkened as to be almost impervious to the true knowledge of God. The heart became hardened against all appeal of high, pure desire and affection. The will became as adamant in resistance to all motive and urgency on the part of right and duty and love. And so all his spiritual powers have become misdirected and misused, turned backward from their originally adapted uses and appointed purposes, away from God and toward self, independent and neglectful of God, dependent only upon and devoted to Self. This has been man's condition, as the result

of the first sin of the first man, progenitor of the race. And this first *great change* was the *metanoia* (change of mind) of the pure spirit of man, the utter reversal of his previous life currents of thought, feeling, and will.

Man's Changed Character and Relations with God and His Law the Inheritance of His Posterity.

Simply the Fact is to be noted, for the Scripture goes no farther, and reason has no basis for inference with respect to the "nature of the transmitted influence which connects our sin with the sin of Adam." See I. 182. But the truth that *all are sinners* finds frequent and varied expression in every Book of the Bible. See SIN.

Promise of Mercy and Deliverance through a Personal Deliverer,

embodied in the Divine Words of Sentence against Satan, against Eve, and against Adam.

Gen. 3 : 14-19. The promise is contained in the sentence of Satan, *I will put enmity between thee and the woman (whom he had tempted), and between thy seed and HER SEED. It (or He) shall bruise thy head, and thou shalt bruise His heel.* I. 188-193.

These words have always been emphasized as the *Protevangelion*, or First Gospel, the original Root-Promise of Jehovah. Its repetition and expansion, its increasing definiteness as to the Person who shall deliver and as to the details of His Deliverance, and its final fulfillment in the Incarnation and Atoning Death of Christ, comprise the vital substance and breathing heart of the Old and New Testament Revelation. *We subjoin a brief of points for the reader's investigation:* Gen. 9 : 27. Person limited to the race of Shem. Later, to Abraham, Isaac and Jacob as progenitors of the nation Israel. To these definite covenant promises were given, affirming the world's blessing through a descendant from them. Again, to the Tribe of Judah and the family of David is the final limitation. The method of Deliverance typically but effectually intimated in Sacrifice—by the Patriarchs unto Moses, and by the Sacrificial System from Moses to Christ. Herein, as the Epistle to the Hebrews shows, Christ is disclosed as a *Priest*, Himself offerer and victim. By Moses, He is revealed as a *Prophet* that should come. By David, as *King*. While Psalmists and Prophets unite to present Him in all these relations, and in His Mission and Office

Work as Deliverer, with manifold definite details of wonderful fullness and impressiveness. At length, in the exact "fullness of time" and of preparation for His Coming, the Deliverer appeared in the Person of Jesus Christ, the Virgin-Born Son of God, God manifest in flesh, and accomplished by His blameless beneficent life, and pre-eminently by His Self-Sacrificial Death the great and long-promised Deliverance.

And thus, under a Dispensation of blended Judgment and Mercy the Race of Man has passed in successive generations through the Ages since the Creation until now. All have been, all are sinners, dead "in Adam," all with a Divinely provided and proffered life "in Christ." From the first "Sethites" and "Cainites" onward, separated by moral and spiritual character and deeds into two classes, known in the Scripture as righteous and wicked, pardoned saints and unforgiven sinners, believing loving children of God, and self-outcasts from His holy blessed fellowship.

Suggestive Truths bearing upon Man's Life, here and hereafter.

Man's Dignity, Greatness, and Worth.

This is to be measured as it is abundantly and convincingly shown : 1. By the mere fact of his *Divine creation*. 2. By his native capacities of thought, affection and self-action, in which he is made in the image of God. 3. By his deputed sovereignty over the earth and the animal races, and by the effective results wrought through the generations, and by his immense progress and advance in knowledge and literary production, in the Sciences and Arts. 4. By his disobedience to God and rejection of His Law and Authority, indicating a force of will that assimilates him to God. 5. Pre-eminently, by the Divine Intervention for his Redemption, and this in its every particular : in the Incarnation, Life, Suffering, Death and Resurrection of Christ ; in the Regeneration and Sanctification of the Holy Spirit ; and in the Union of Christ with the believer. 6. By his Resurrection unto Immortal Life and Admission to an abiding Divine Fellowship. See Job 33 : 4. VI. 172. Ps. 8 : 5-8. IV. 77, 81-83.

Man's Earthly Life a Sphere of Obligation, Influence and Responsibility.

Man knows himself a dependent creature, and therefore under obligation to his upholding Creator. He knows

that his life means more than his own personal enjoyment or gain. that he acts upon other lives for good or ill. And he knows that he is accountable for the result of his influence and action. He knows himself personally responsible to a Creator and Upholder who has rightful authority to order and control his life, and to hold him to account for its use or waste in the doing of good or evil. Luke 12 : 23. The life is more than meat. X. 198. Luke 12 : 15. A man's life consisteth not in the abundance of the things which he possesseth. X. 196. John 6 : 27. Labor not for the meat which perisheth, but for the meat which abideth unto eternal life. See pp. 11, 73, 79-83, 267, 293-296. Also Prov. 9 : 12. If thou art wise, thou art wise for thyself, and if thou scornest thou alone shalt bear it. VI. 293.

Man's Earthly Life a Period of Alternations in Experience.

Toil and rest, disquiet and peace, disappointment and success, gain and loss, gladness and sadness, with their lights and shades, days of joy and nights of anguish, indicate the mixed character of all human experiences in actual living. And each has its mission and ministry of blessing. The Preacher dwells suggestively upon these particulars, Eccles. 3 : 1-15. VI. 453-462. See also Zech. 14 : 6, 7. IX. 614.

And by and through all these varied alternations of experience

Man's Earthly Life becomes a Sphere and Period of Education, Discipline, and Training for the perfecting of Character and Condition here and hereafter.

For full Scriptural treatment, see pp. 13, 71, 72.

Man's Chief Aim and Supreme Duty in the Earthly Life.

This consists in his Supreme Consecration of Intellect, heart and will to God. Such consecration evinced by his growth and increase in the knowledge of God, of His will, His love, His Ways, and His gracious and glorious Ends ; by his active, steadfast devotion to the service and ministry appointed him of God, ever striving that God may be honored among men, and that men may be prompted to seek and to serve Him, and thus be brought into gracious relations of childship and fellowship with

Him. This, in brief, is man's proper aim and all-comprehensive duty in the present preparative life. And this is the sum and substance of the great Law of Love. See pp. 292-295.

Man's Life a Plan of God, and his Way Ordered by God.

Jer. 1 : 4, 5. Before I formed thee I sanctified thee. VIII. 398. Gal. 1 : 15, 16. XI. 393. Prov. 16 : 3, 9. A man's heart deviseth his way, but the Lord directeth his steps. VI. 337, 339. Prov. 19 : 21. Many devices in a man's heart, but the counsel of the Lord shall stand. VI. 361. Prov. 20 : 24. A man's goings are of the Lord. VI. 367. Ps. 37 : 23. The steps of a good man are ordered by the Lord. IV. 280, 284. Ps. 139 : 1-5. V. 442. Jer. 10 : 23. The way of man is not in himself ; it is not in man that walketh to direct his steps. VIII. 446. 1 Cor. 7 : 17, 24. As the Lord hath distributed to each man, as God has called each, so let him walk. Ezek. 18 : 4. All souls are Mine. IX. 82.

Man ever Face to Face with God. His Inner Life Alone with God.

1 Kings 17 : 1. As the Lord liveth, before whom I stand. VII. 96. Ps. 16 : 8. I have set the Lord always before me. He is at my right hand. IV. 120. Ps. 27 : 8. IV. 208. Ps. 54 : 3. They have not set God before them. IV. 385. Ps. 90 : 1. The Lord . . . our dwelling-place. V. 106. Deut. 33 : 27. The eternal God is thy dwelling-place. II. 736. Job 42 : 5. Now mine eye seeth Thee. VI. 220. Gen. 16 : 13. Thou, God, seest me. Prov. 9 : 12. Thou alone. VI. 294. 1 Cor. 2 : 11. Who among men knoweth the things of a man save the spirit of the man that is in him. XI. 286. Acts 10 : 4.

God ever Face to Face with Man, beholding, searching, testing, and judging his heart and his actions.

Prov. 15 : 3. The eyes of the Lord are in every place, keeping watch upon the evil and the good. VI. 331. Prov. 16 : 2. The Lord weigheth the spirits. VI. 337. 1 Sam. 2 : 3. A God of knowledge, by Him actions are weighed. Prov. 17 : 3. Trieth the hearts. Ps. 139 : 1-4. V. 442, 443. Ps. 94 : 9-11. The Lord knoweth the thoughts of man. V. 135, 136. Matt. 12 : 25. Jesus knew their

thoughts. Heb. 4 : 13. All things are naked and laid open before the eyes of Him with whom we have to do. XI. 568. God's beholding and testing is in order to help and to bless, to lead men to consider His character, His ways and His will, to compare themselves and their ways with His, and to win them to obedience to His will and to conformity with His Ways, that they may walk with Him in "paths of pleasantness and peace."

Man Subjected to the Evil Influence of Satan and of Wicked Men.

The agency of the soul's enemies is a fearful fact running through man's earthly history, involving a ceaseless conflict. What we call the "world" and "earthly things," the pleasures, gains, honors, and ambitions that touch and fascinate man's native uncurbed "desires of the flesh and the mind," furnish baits and allurements to draw him away from God, from duty and from good. And the Evil Spirit, with already seduced evil men, use these baits with insidious assiduity to corrupt yet more the springs of thought and feeling in order to enlarge their own kingdom of darkness, guilt, and doom. For texts, see pp. 19, 71, 130-132. 1 John 5 : 4, 5. James 4 : 4. 2 Cor. 2 : 11. Eph. 6 : 12. 1 Pet. 5 : 8.

2 Kings 6 : 16, 17. Fear not, for they that be with us are more than they that be with them. . . . And behold, the mountain was full of horses and chariots of fire. VII. 201-203. Rom. 8 : 31, 38. If God be for us, who is against us? Neither angels, nor principalities, nor powers, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Two Types of Life comprise all Living Men.

1. The true God-Centered Life.

In this life, the knowledge of God and His grace, the revealed truths and promises of His Word, and all questions of daily personal duty are the predominant themes of thought and of prayerful study. In this life, God Himself, as the source of all being, purity and blessedness, is the central and supreme object of the heart's deepest affection and longing, so that its impassioned cry is, *Whom have I in heaven but Thee, and there is none on earth that I desire beside Thee?* And in this life, the will of God, as expressed in His Law of Holiness and Love, is the single, all-inclusive, overruling principle of choice and of action, so that the subjected, believing, obedient

man looking ever in the face of God can honestly say, *Thy will, not mine*, be done. And to such an one Christ affirms, *He shall know the teaching ; We will love him, and come unto him ; and, He that shall lose his life for My sake shall find it.*

2. The false Self-Centered Life.

The exact contrast to the true, at every point. Self is the only reality. Self alone is the theme of chief ever-present consideration ; the supreme and exclusive object of affection and desire ; the ultimate sole end of his daily aims, plans, and intense pursuit. God is far from his inmost controlling thoughts and desires, and his life is ordered without reference to the will or the spiritual command of God. In truth, though he may not realize it because of a Christian environment in the household and in society, there is to him no God, or a far-away God indifferent to and in no way related to him. This is really the condition of one who leads a self-centered life in a Christian community.

The effects of that life upon the man himself and upon the community we can but briefly summarize. Upon himself, increasing detachment from and aversion to the God who is his true and eternal life ; increasing grasp of the spirit of selfishness, narrowing his mental vision of vital truths and realities, dwarfing and crushing out all high and holy, natively human and godlike affections, and all spiritual cravings for satisfying and abiding good ; and utter collapse and destruction of all moral capacity for return to God, and for re-engagement in His free, glad, and eternally rewarding service. Upon the community, his influence is in the direction of his own sad experience, under the force of his ever-active example, and his positive agency in daily fellowship of word and deed. So that the self-centered man involves in his own downward progress and final destiny all with whom his own selfish interest has led him to make and hold association. Nor can he do other than sow thus widely the seeds of baleful influence, since no life is isolated, no man liveth to himself alone, though he live in utter selfishness.

Man's True Glory; the Knowledge, Love, Likeness, and Service of God.

Jer. 9 : 23, 24. Let not the wise man glory in his wisdom, the rich man in his riches, the mighty man in his might ;

but let him in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth ; for in these things I delight. VIII. 441-443. 1 Cor. 1 : 31. He that glorieth, let him glory in the Lord. Rom. 2 : 7. To them that by patience in well-doing seek for glory and honor and incorruption, eternal life. XI. 205. Rom. 5 : 3. We glory in tribulations ; knowing that tribulation worketh patience, etc. Rom. 15 : 17. I have my glorying in Christ Jesus in things pertaining to God. Gal. 6 : 13. Far be it from me to glory, save in the cross of our Lord Jesus Christ. 1 Pet. 1 : 24. The glory of man as the flower of grass. 1 Pet. 5 : 1, 10. A partaker of the glory that shall be revealed. The God of all grace hath called you unto His eternal glory in Christ.

All the above Points lead up to that which is supreme and of immeasurable significance :

Man's Changeless and Immortal Life.

This consists in the endless continuity and expansion of all his spiritual faculties, and of perpetuated and increasing energy for their larger exercise and development, with results of ever-widening knowledge, affection and service. The essential worth and use of this life is found in its relation to and preparation for the life to come. Everything possessed, experienced, or done on earth has value only as it contributes to the attainment of eternal life. A single statement expresses and exhausts the substance and significance of this final and vital Point :

The Incarnate, Atoning, Risen and Glorified Christ is the Source and the Giver of Man's Perfected and Abiding Life.

To vitalize the dead human soul by deliverance from death-producing sin, to bring into the spirit a new Divine life by His Holy Spirit, to nourish that life and re-enforce its energies by " daily Divine renewing in the inner man," in order to the working out of the fruits of righteousness on earth to the glory of God, and to ripen and mature the renewed spirit into a final condition of perfected likeness to God, so that the sanctified man might be welcomed to the freedom and the privileges of the child in the Father's heavenly household, all this Christ Himself declared to be the blessed purpose and end for which He came, and died, and rose again to reign in glory. And this is the

central cardinal theme of all His authorized and inspired interpreters.

(For an ample detail of passages, read p. 68 and preceding pages from 63, CHRIST AND THE BELIEVER. Also p. 284.) Such is the high, glad destiny of Man as a believer in Christ, saved and glorified by Grace. But the Theme is incomplete without reference to the alternative destiny which awaits the willfully unbelieving man.

Man's Irreparable and Enduring Shame and Loss.

Christ's own words produce the clearest conviction and deepest impression. He charges the final death of the soul, the *second* death, to the man's determined withdrawal from and rejection of His loving call. "I am come that ye may have life in abundance." "Ye will not come unto Me, that ye may have life." John 5 : 40 ; 10 : 10. And He it is, the inviting, self-sacrificing, loving Christ, whose declarations concerning the unbelieving man's final destiny are plainest and most awful. Matt. 25 : 41, 46. Mark 9 : 44 ; 10 : 28, etc. And very strong and impressive are the questions He propounds : Mark 8 : 36, 37. What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? X. 277. See CONDEMNATION, p. 94.

For the Entire Theme, see CHRISTIAN LIFE, pp. 71-85.

MERCY.

Infrequently applied to the beneficences of God to men as dependent and needy. Its chief and specific reference is to men as sinners under God's frown and the Law's condemnation. In this reference it expresses God's favor to the ill-deserving, or guilty and condemned. That this and nothing less than this is its radical and vital meaning in all the great texts of both Testaments will appear by the thoughtful reading of a few of these texts : Ex. 20 : 6 and 34 : 7. Keeping mercy for thousands, taking away iniquity, transgression, and sin. II. 168, 9, 265. Ps. 100 : 5. Mercy endureth forever. V. 169. Ps. 103 : 11, 17. Mercy from everlasting to everlasting. V. 182-185. Ps. 32 : 10. IV. 245. Ps. 51 : 1-3, IV. 367. Ps. 57 : 10. IV. 403. Ps. 62 : 12. IV.

423. Ps. 85 : 10. Mercy and truth have met. V. 77. Ps. 101 : 1. Mercy and judgment. V. 170. Ps. 103 : 11. As heaven above earth, so great His mercy. V. 182. Ps. 130 : 7, 8. Mercy, plenteous redemption. V. 403. Ps. 145 : 8. V. 473. Prov. 28 : 13. Eph. 2 : 4. Rich in mercy. XI. 419. Titus 3 : 5. According to His mercy hath saved us. XI. 550. Jude 21. Looking for mercy of our Lord Jesus Christ unto eternal life. Thus defined as favor to the ill-deserving or the guilty and condemned, Mercy includes two specific acts of God as Lawgiver and Father.

1. Pardon, or remission of the penalty of sin, *i.e.*, of the punishment pronounced against the transgressor; together with restoration to an accepted standing before the Law.

2. Forgiveness, whereby the Father's disapproval and displeasure are replaced by His approval and favor. With these constituent elements of mercy the texts will be found in harmony. (Read introductory sentences to GRACE, p. 187.)

Neh. 9 : 17. A God ready to pardon. Micah 7 : 18. Who is a God like Thee, that pardoneth iniquity? IX. 490. Isa. 55 : 5. Abundantly pardon. VIII. 305. Ps. 25 : 11. For Thy name's sake, pardon my iniquity. IV. 197.

Ps. 32 : 1, 5. I acknowledged my sin, and Thou forgavest. IV. 238-241. Ps. 86 : 5. Ready to forgive. V. 82. Ps. 99 : 8. V. 164. Ps. 103 : 3. Forgiveth all thine iniquities. V. 180. Ps. 130 : 4. Forgiveness with Thee. V. 400, 1. Acts 13 : 38. Through Him forgiveness of sins. XI. 97. Eph. 4 : 32. For Christ's sake, forgiven you. XI. 434. 1 John 1 : 9. Faithful and just to forgive. XI. 684.

Mercy and Power. Ps. 62 : 11, 12. Power belongeth unto God; also, O Lord, unto Thee belongeth mercy. IV. 423.

Mercy and Judgment. Ps. 101 : 1. I will sing of mercy and judgment. V. 170. Two sides of God's character and dealing. In every life is a blending of the mercy and judgment of a just and gracious God.

MIRACLE.

**Miracles of Old Testament. New Testament
Pentecost.**

Concerning Miracle. I. 235, 6. Points respecting Miracles. I. 611-613. Seven Great Periods of Miracle; Definition; Evidential Value. II. 17-20. II. 611-613. Miracles of O. T. VII. 21, 22. Miracles of Christ. X. 615-618.

Miracles of Old Testament : Gen. 5 : 24. Translation of Enoch. I. 225, 6. Gen. 6. The Flood. I. 235. Ex. 7 : 8-12. Rods become Serpents. I. 601. Ten Plagues of Egypt. I. 607-637. Crossing the Red Sea. II. 50. Ex. 15 : 25. Bitter Waters Sweetened. II. 63. Manna. Ex. 16. II. 71-78. III. 57. Water from Smitten Rock. Ex. 17 : 5-8. Num. 20. II. 91-93. Pillar of Cloud, of Fire. II. 36-38, 49, 257, 330-332, 526. III. 550-552, 561. Shining Face of Moses. Ex. 34 : 29-35. 1 Cor. 3 : 16, 18. II. 273-276. Sacrificial Fire from Heaven. Lev. 9 : 24. 1 Chron. 21 : 26. III. 471. 2 Chron. 7 : 1. III. 561. Passage of the Jordan. III. 54. Fall of Jericho's Walls. III. 66. Josh. 10 : 13. The sun stood still. III. 97-100. By Elijah : Fed by ravens. VII. 97. Unwasting meal and oil, p. 98. Raising of dead child, pp. 100, 103. Two companies destroyed, p. 152. Translation of Elijah, p. 158. By Elisha : Waters healed at Jericho, p. 169. Judgment at Bethel, p. 171. Widow's need supplied, pp. 173-175. Shunamite's son restored to life, pp. 179-181. Poisoned potage purified, p. 182. Loaves and corn multiplied, p. 183. Lost axe-head recovered, p. 184. Naaman's Leprosy removed, p. 191. Its Infliction on Gehazi, p. 198. Dead man restored, etc., pp. 239, 240. Uzziah's Leprosy, p. 322. Destruction of Assyrian host, p. 369.

For Miracles of Christ, see CHRIST ON EARTH, p. 57.

Miracle of Pentecost. Acts 2 : 4, 11. Speak with other tongues. XI. 17, 18. Descent of the Holy Ghost.

[Is there a supernatural relation of God and man? Is there a supernatural revelation? Has that revelation culminated in a supernatural person, Jesus Christ? Is there a supernatural work of a Divine Spirit in the souls of men? If these queries may be answered in the affirmative, they carry with them the whole groundwork of miracles and vastly more besides. If the Incarnation was a real event and

God has truly dwelt in our humanity, if the Resurrection is one of the best substantiated of all historic facts, if the ascension body of Christ is a reality, then the whole structure of Christianity remains unshaken, and the work of destructive criticism in chipping away small details, while it may deface, can never destroy. *Prof. Orr.*]

MISSIONS.

Origin and Basis in the Divine Commission, To Individuals and the Organized Church.

To Individuals. Isa. 6 : 8. I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then I said, Here am I, send me. VIII. 45. Acts 26 : 15-18. Paul's commission, like Isaiah's, direct from Christ. XI. 171. Rev. 22 : 17. And he that heareth, let him say, Come. XI. 785.

To the Church or People of God.

A general call to Evangelism. Isa. 40 : 9-11. VIII. 209.

The Master's Great Commission to all Disciples and to the Church as His body. Matt. 28 : 18-20. All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations ; teaching them to observe all things whatsoever I commanded you ; and lo, I am with you alway, unto the end of the world (or the consummation of the age). X. 582. Herein the Master makes the missionary spirit, actively and faithfully carried out, the condition and the pledge of His presence and effectual working with the disciple and the Church.

[The missionary enterprise is not the Church's afterthought. It is Christ's forethought. It is not secondary and optional. It is primary and vital. Christ has put it into the very heart of His gospel. For this reason the spirit of missions has always been the saving and purifying power of the Christian brotherhood. Whenever and wherever this ideal has shined clear and strong, it has revealed the figure of the Christ more simply and brightly to His disciples, and guided their feet more closely in the way of peace and joy and love. *Van Dyke.*]

Preachers of the Word to be sent by the loyal people and Church of Christ.

Isa. 52 : 7-10. How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation. VIII. 272. Rom. 10 : 14, 15. How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! XI. 251.

Paul and Barnabas ordained and sent forth under direction of the Holy Spirit as the first foreign missionaries. Acts 13 : 2, 3. XI. 90.

Divine Predictions and Promises of Success and Final Triumph, in the Psalms and Prophets.

In the Psalms :

Ps. 22 : 27. IV. 177. [The writer of the Twenty-second Psalm clearly saw that "All the ends of the world should remember and turn unto Jehovah, and all the kindreds of the nations should worship before Him."

It is this which shows the great wonder of this wonderful Psalm. It is this which shows it to be not only Messianic, but missionary. We are at a loss, on natural grounds, to account for this utterance in such a Psalm as this. What apparently has it to do with the main character and drift of the Psalm? What has it to do with the abject misery and suffering with which it commenced? Here we have a sufferer crying for help in the midst of utter woe. Then, having poured out his soul in grief, he turns to prayer, and that prayer gradually seems to refresh his soul. The poor weary one brightens with hope until, at the twenty-seventh verse, he calls out as if the goal of his grief had been reached and the object of his woe attained, "All the ends of the world shall remember themselves and turn unto the Lord!" Those who go forth to preach Christ and the Christ crucified are hastening the fulfillment of the prophet's words. *Anon.*] Ps. 86 : 9. All nations shall come and worship before Thee. V. 82.

Three Missionary Psalms : Ps. 67. IV. 449-451. A prayer for a world-wide Spiritual Harvest. Ps. 72. IV. 479-486. Prayer for Christ's universal and everlasting Dominion. Some of its characteristics : peace, righteousness,

compassion, redress of wrongs and overthrow of evils. Ps. 87. V. 85-89. The Home-Coming of All Nations to Zion.

In the Prophets :

Isa. 2 : 2-4 (repeated Micah 4 : 1-4). VIII. 27, 28. IX. 476, 477. A magnificent prediction of the Upgoing of many peoples to the Mountain of the Lord in Zion. Isa. 6 : 3. The whole earth is full of His glory. VIII. 43. Prophecy of the Seraphim. Isa. 11 : 10-18. VIII. 80. The Day of Messiah's Established Dominion. Isa. 19 : 24. VIII. 101. Isa. 33 : 6. There shall be stability in Thy times, abundance of salvation, wisdom and knowledge. VIII. 162, 163. A prediction of the basal principles upon which the Kingdom is to be established. Isa. 35. VIII. 173-177. A glowing picture of the finally established Kingdom. Isa. 45 : 14, 22-25. Unto Me every knee shall bow. VIII. 240, 241. Isa. 49 : 12, 13. VIII. 259. A vast convocation of moving hosts converging toward Zion. Isa. 52 : 10. All the ends of the earth shall see the salvation of our God. VIII. 273, 274. Isa. 60. VIII. 344-352. The Golden Age of Messiah's Kingdom in the fullness of time. Isa. 62 : 1-12. VIII. 359-361. The Glorified Christ proclaims His untiring zeal and toil in the interest of His Church, and assures her final enlargement and prosperity. Isa. 65 : 17-25. VIII. 378-380. Under the figure of a new heaven and earth, He announces permanent establishment of an undisturbed peace and happy fellowship in His Holy Kingdom.

Ezek. 21 : 27. I will overturn, overturn, overturn it, until He come whose right it is, and I will give it to Him. IX. 103, 104. Ezek. 36 : 37, 38. Thus saith the Lord God : For this will I be inquired of by the house of Israel, to do it for them ; I will increase them with men like a flock. IX. 158. Ezek. 47 : 1-12. IX. 192-196. The Vision of the Waters, symbolizing the Universal Outpouring of the Spirit upon all the earth. Ezek. 48 : 30-35. The Heavenly City. IX. 198, 199.

Dan. 2 : 34, 44, 45. In the days of those kings shall the God of heaven set up a Kingdom which shall never be destroyed ; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. IX. 231, 234-237. Dan. 4 : 34. His dominion is an everlasting dominion. IX. 252. Dan. 7 : 13, 14. Behold, there came with the clouds of heaven One like to a son of man ; and there was given Him dominion, and glory, and a King-

dom, that all the peoples, nations and languages should serve Him ; his dominion is an everlasting dominion, and His Kingdom that which shall not be destroyed. IX. 277-281.

Joel 2 : 23, 28-32 and 3 : 16-21. Outpouring of the Spirit. Issue of the time-long struggle of good with evil in the golden age of peace and fruitful service. IX. 397-402.

Micah 5 : 2-5. Coming of Messiah the Ruler, "whose goings forth are from everlasting. He shall be great unto the ends of the earth. And He shall be our peace." IX. 479-481.

Hab. 2 : 14. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. IX. 513. Num. 14 : 21.

Zech. 6 : 12, 13. Behold the Man whose name is the Branch ; even He shall build the temple of the Lord ; and He shall bear the glory, and shall sit and rule on His throne ; and He shall be a Priest upon His throne. IX. 577, 578. Zech. 9 : 9, 10. Rejoice greatly, O daughter of Zion : behold thy King cometh unto thee : He is just, and having salvation. And He shall speak peace unto the nations ; and His dominion shall be from sea to sea, from the River to the ends of the earth. IX. 589-591. Zech. 14 : 20, 21. IX. 619, 620.

Mal. 1 : 11. From the rising of the sun even unto the going down of the same My name is great among the Gentiles. XI. 629, 644.

New Testament References.

Prayer for Laborers.

Matt. 9 : 37, 38. Then saith He to His disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. X. 232. John 4 : 35.

Order of missionary working.

Luke 24 : 47 and Acts 1 : 8. Unto all the nations beginning at Jerusalem, ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

See Considerations respecting Christian Missions. XI. 824.

See KINGDOM OF GOD, pp. 256-263. PREACHING.

[The original and sole Master Missionary is our Lord Jesus Christ, and as Lord of His kingdom He has put His own divine commission upon His followers. It is

"Come !" "Go !" two commands in one. "Come, learn of Me !" "Go preach the gospel !" His first command to His disciples was, "Follow Me, and I will make you fishers of men ;" His last, "Go ye and make disciples of all the nations." Discipleship and apostleship are one and inseparable. The instinct of true Christian life is everywhere the same. We learn but to teach, we know of Jesus but to tell of Jesus. We commune with Him but to communicate Him. Even so are we sent as He has been sent. The commission is identical, and it is in virtue of that final command and according to our fulfillment of it that we are to experience His fulfillment of the final promise, a promise made to a militant missionary church, not to one that is at ease in Zion. Just so far as His church accepts her responsibility for teaching all nations to observe all things whatsoever He has commanded her, she may expect to hear the voice of Him to whom all authority has been given in heaven and on earth, saying, "Lo, I am with you always, even to the end of the world." Thus the church is a coin of Divine minting. One side shows the likeness of its Lord, the other the map of the world. Both devices are so indelibly stamped into the metal that to mar either harms the coin ; to efface either destroys it. The world itself is to be finally shaped into that Divine likeness. Thus, Christ is at once Authority and Pattern, Inspirer and Organizer, Author and End of missions. Apart from Him we can do nothing. Through Him we can do and teach all men to do, all things which He has commanded us. Not only, then, is the Bible, in such a sublime sense as is just dawning upon us, the Mission Book of the World, the New Testament being the grammar of missions, but Christ has constituted every Christian a missionary, Christianity a mission religion, the church the great missionary institute. Such is the Divine idea.

Missions are but a step, though the first, and it may be the longest single step in the conversion of the world. The main part of the task devolves on the native church in each land. *Our* part is to organize individuals whom we may convert into an indigenous, independent and expansive church, which shall be the type of a native and productive Christianity. We are to found this church on Christ and the apostles, to train it from the start in the principles of self-reliance, self-control and self-propagation. We are to develop its ministry, found its institutions, organize its work. From that point the attitude of the mission to the church, and of the mission-

ary to the native pastor, is to be that of John the Baptist to Jesus: "He must increase, but I must decrease." *Edward A. Lawrence.*

The object of missions is the development of native churches with a view to their ultimate settlement upon a self-supporting, self-governing, and self-extending system. When this settlement has been effected the mission will have attained its euthanasia, and the missionary and all missionary agency can be transferred to "the regions beyond." *Henry Venn.*

Are Christian missions a failure? Not in the thought of those who understand the worth of human nature, and the natural law of progress in moral enterprises. Although the numerical ratio of true religion to the false remains substantially unaltered, a great work has been done. It is much to have become familiar with the principles and methods on which missions should be conducted. It is much to have ascertained and cleared the true points of application for the great Christian lever. It is much to have already raised by it some millions into the hopes and fruitions of eternal life. Henceforth more rapid successes may be expected. As planets continually accelerate their pace as they approach the sun; as fortunes increase with larger leaps the larger they become—so the missionary enterprise ever grows in splendor of movement as it advances toward its goal. Its past gains are out at compound interest. Its past gains are the first terms of a geometrical series whose final members are nations born in a day, and the kingdoms of the world become the kingdom of our Lord and of His Christ. There is fruit enough at this moment blushing amid the thick greenness of our young missionary vine to make strong the heart of Christendom. The world is an occupied field. Every race is being taught; every considerable nation is hearing in its own tongue God's wonderful Word. That Word is sounding out in centuries of languages. It radiates from thousands of missionary centers. Several millions of money are annually expended in giving it missionary currency. Scores of boards, thousands of trained laborers, and tens of thousands of zealous assistants, record already their hundreds of thousands of converts and their millions of eager listeners; *ci-devant* receivers of missionaries are become missionary senders. Mountains are dwindling, paths are straightening, gates are opening; the voice of the muezzin grows faint from his minaret; triple Brahma trembles on his throne of caste; India and China, re-

plete of men, effete of manhood, and tenacious of the past, heave with the promise of a Christian future. Everywhere civilization and order wait on the steps of the growing faith. Everywhere science and art, commerce and liberty, piety and heaven support her starry train. And, until lately, there has been progress in effort as well as in success. *E. F. Burr.*

Considerations by which we are bound to the high duty of preaching the Gospel to all nations. *A. J. F. Behrends.*

1. We must secure the acceptance of Christianity everywhere if we are to preserve Christianity anywhere.

The final test of truth in any department, whether in science or philosophy or political economy or religion, is the universality of its application, its congruity with fact. No doctrine can survive unless it can conquer. Its universal acceptance is the inexorable condition of its self-preservation. Christianity must supplant all other religions, or itself ultimately vanish from every land.

2. The golden rule summons us to love our neighbor as ourselves ; and the whole world is our neighbor.

Philanthropy commits us to the evangelization of the world. Man is man wherever he is found ; and he is entitled to all that man can be. We may not rest until all men have the very best. If our Christian civilization is the best which the world has seen, we are bound, as lovers of humanity, to make it regnant in all lands. And we must make it regnant in its principles, not merely in its fruits ; for its fruits cannot be made secure unless the seed be made to take root and grow. Christian civilization must begin with the preaching of the Gospel. Self-preservation and philanthropy urge us to the world's evangelization. But there is a higher motive which gives wings to our feet. It is

3. The command of the Captain of our salvation.

We are under marching orders. The question is not, as has well been said, whether the heathen can be saved unless we send the Gospel to them,

but "whether *we* can be saved if we do not obey Jesus Christ." We have been bought with a price. We live not unto ourselves but unto Him who loved us and gave Himself for us. Faith in Christ means complete and abiding surrender to Him. Its perpetual interrogative is the question of the persecutor prostrate on the highway to Damascus, "Lord, what wilt *thou* have me to do?" The answer is clear and unequivocal: "Disciple all nations; preach the Gospel to every creature." That imperative, based upon the sovereignty secured by the atoning death on the cross and the resurrection from the grave, silences all objection, and rebukes all hesitancy. Be the result what it may, Christian loyalty permits no option.

Christ teaches us to pray, "Thy Kingdom come. Thy will be done on earth as it is in heaven." And He assures us that whatever we ask in His name shall be granted to us. Let us fall into line, and close up the ranks, under the flaming banner of His crimson cross, the unfurling of which meant the occupation of all continents and isles of the sea! Self-preservation urges us to the task of the world's conversion; philanthropy adds its mighty imperative; the trump of the incarnate Son of God sounds the commanding charge; and the eternal purpose of God makes our march a triumphal procession through the very gates of hell! *Behrends.*

Narrowness and Partiality not allowable.

The world is our parish, as John Wesley said that it was his. There is no land which is not our province; there is no race which we may neglect; there are no classes which we may avoid. It is evident, too, that the division of Christian missions into home and foreign departments is formal rather than real. It is convenient for purposes of administration, but beyond that it has no value. Our obligation to Christianize the Empire State or the Western Continent is not one whit greater and more pressing than our duty to evangelize Asia and Africa. No man is at liberty to concentrate all his interest upon one specific place, and be indifferent to all else. Localization in endeavor, and even in gifts, has its uses, for no man can do everything; but the localization of personal enlistment should always be under the law of universal conquest. There is but one missionary spirit, the spirit of the world's redemption. Every one of us has a specific vocation, and

a definite place in which to discharge that vocation ; but we are to discharge it in the interest of a service which has the world for its field.

Two diametrically opposite dangers confront us here. We may forget the world in our specific tasks, influenced by local attachments or racial affinities or purely patriotic motives, while the cry of the heathen world falls upon dull ears. Such are the people who tell us that they are interested in home but not in foreign missions. But if we evangelize our own neighborhoods for Christ's sake, we do it for the world's sake. Home evangelization must, in the outcome, be foreign evangelization ; and, therefore, it should be such in initiative and outlook. On the other hand, it is possible to be so absorbed in distant communities, and in peoples of strange speech, as to become indifferent to the destitution which environs and attends us. Charity does begin at home, but it does not end there ; and, what is more, it is not charity even at home unless the pulse beat for all the world. The field is the world, and you have your own particular plot to plow and seed down and keep. Work over against your own door, but do it, as did Nehemiah's associates, in order that all the breaches in the encompassing wall may be repaired. Our immediate duty is to do that for which we are fitted, and which lies nearest to us ; our ultimate duty, the aim of all specific endeavor, is the world's salvation. *Behrends.*

The Best Training and Ability demanded in Foreign Missions.

Nor should it be overlooked that the foreign missionary among the apostles was the most carefully educated of them all. He had gone from Tarsus to Jerusalem, and sat at the feet of the great Gamaliel. He was the only college graduate. There may be room for lay evangelists, with the scantiest of educational preparation, in lands where Christianity has become naturalized—though even here the necessity of a thoroughly equipped ministry is greater than ever ; but the men who are to subdue the paganism of Asia and Africa cannot be recruited from the ranks of the undisciplined. The foreign field needs the best, and must have the best. It requires the clearest personal Christian experience, the most steady poise of mind, the most careful and thorough educational discipline, the most genuine and cosmopolitan sympathy, and the firmest theological equipment which can be found in the ranks of the

Church. It is the greatest task committed to her hands, and to it she may well consecrate her choicest recruits.
Behrends.

An Unsupported Theory. There is a theory of missions which fixes its thought, not upon the world's conversion to Christ, but upon Christ's second and final advent. To hasten the day of His appearing is made the great incentive. There are others who tell us that the gathering of the elect is the task which, under God's secret direction, the Church is set to accomplish. Every one of these theories projects the goal into the future. But even in the Apocalypse men are not snatched from earth into the New Jerusalem; the City of God descends, and His tabernacle is among men. It is a present and earthly triumph which the inspired seer traces. Our task lies close at hand; it is the historical triumph of the Gospel in all lands through the voluntary allegiance of individual souls to Jesus Christ, who by the power of His grace are to be renewed in the spirit of their minds and established in righteousness. True, this is only preliminary, the preface or introductory chapter to an eternal volume of history, the plan of which has not been disclosed to us, but in which Jesus Christ retains His royal ascendancy. The Lamb slain from the foundation is also the Lord of the eternities. The song of Moses and of the Lamb is an unending psalm of praise. The cross of Christ is the flashing ruby set in the heart of the eternal sovereignties. All this is true, but with it we are no more immediately concerned than we are with the cosmic preparations for the appearance of man upon the globe. The post-historic period is as much a sealed volume to us as is the prehistoric age. Terrestrial history bounds the task which is set us in the establishment of the kingdom of God. In miniature, and among mortal men, the earth is to be made what the immortal heavens are; and this is to be secured by the simple method of personal discipleship to Jesus Christ. If, as President Wayland argued, the dignity of an enterprise must be measured by the vastness of the undertaking, the arduousness of its execution, and the simplicity of the means to be used, the evangelization of the world is the sublimest which can possibly enlist the energy of man. None is more daring, none is more difficult, and none relies upon simpler methods—the preaching of the Gospel securing personal repentance and faith. *Behrends.*

MORALITY.

A general term (of large use among men, but not found in Scripture) expressing the fulfillment of duties imposed by the precepts of the Second Table. Christ affirmed supreme love to God to be the first, great, all-inclusive Commandment, plainly implying that except this be first obeyed there could be no acceptable obedience to the Second. In other words, He declared that genuine love to fellow-men must be preceded by and based upon supreme love to God; that mere outward regard to the rights, and help to the needs of fellow-men, though good and desirable, are of no avail with God, are not reckoned as obedience to His Law, unless prompted and vitalized by a supreme, all-mastering love to Him. In still other words, genuine, acceptable morality must be rooted in and spring from piety or godliness. This great truth, with all its breadth of application, is specially emphasized in two passages: Matt. 19: 16-22. The young ruler had kept all the precepts of the Second Table, and Christ loved him for so much of natural goodness. But he turned from the Lord's appeal for supreme heart affection. X. 389. 1 Cor. 13: 1-3. "If I bestow all my goods to feed the poor, and give my body to be burned, but have not love, it profiteth me nothing." No other love than an all-mastering love to God can possibly interpret the sublime utterances of this whole chapter.

The same truth underlies two other expressions of Christ: Matt. 16: 24. Deny himself, take up the cross. X. 276. Matt. 25: 40. Ye have done it unto Me. X. 462. Hence all specific moral statutes are only minute and special applications of the principles of action embodied in the Law of God, and find their vital force and motive power in that Law.

Read further: Prov. 14: 12. VI. 322. Prov. 16: 25. VI. 341. Prov. 30: 12. VI. 423. Also II. 108.

See LAW OF GOD.

[The Law of God binds every moral being in duty *to God alone*, and thus furnishes the only basis for sound morality. Of two essentially different theories of morality, the essence of one, the pagan morality, whether taught in heathen or Christian countries, is *selfishness*, and its results are inevitably demoralizing and destructive. Christian morality, on the other hand, is *God-centered*. In the view of the Word of God, *righteousness*, or conformity to the will of God, is the supreme thing to besought in human conduct. The call of the law, from this point of view, is a call to duty and to obedience. In the view of the word of God—which is directly contrary to the popular view of the day

—all duty and morality turn Godward and Christward, rather than manward. Egoism and altruism, as usually understood, are, the one immoral, and the other non-moral. All duty is owed *to God* and *to Him only*. It may be performed, according to His directions—*toward* one's self, in which case it is selfial and moral; toward one's fellows, in which case it is social and moral; or toward God, in which case it is theistic and moral. If not done as *to God*, selfial actions become selfish and immoral; social actions, altruistic merely and non-moral; and all alike are directed to selfish or merely humanitarian ends. From the general theistic point of view, that alone is morally good which is intentionally conformed to the will of God; from the specific Christian point of view, that alone is morally good which is conformed to the will of Christ the Lord. In the preaching that makes for righteousness, the law needs to be presented as *God's law for all organizations and associations of men*, in the family, community, and State, in industrial, commercial, and civic pursuits.

It is high time for the preacher to insist that Christian morality binds all human societies and corporations in their dealings with mankind, by the same principles that it lays upon the individual in his social duties; that there is required of them the same strict regard for the rights of man to life, liberty, property, truthfulness, and the offices of human brotherhood, that binds the individual man in his conduct—and that all this is the *requirement of God*. Genuine social and political reform can be reached in no other way than by bringing men up to these requirements of God, and making them understand that they *are* requirements of God—not to be escaped by shrewdness and not to be neglected with impunity. The moral and Christian precepts laid down by God and Christ are the governing principles, equally applicable to all spheres and all problems. The preacher is therefore to unfold and enforce these in his message in all their sweep of meaning and application. He is to present the moral law as *supreme over all questions of society and social position and relation*. High manhood and womanhood, character, attainment, and achievement in service and self-sacrifice, are to be impressed, by scriptural precept and illustration, as the only titles of nobility and aristocracy in the Kingdom of God. In the precepts of the divine word he is to supply the test and touchstone of all social usages, amusements, entertainments, and the like; ruling out thereby all that is detrimental to true manhood and womanhood, and to the interests of humanity, and seeking to mould everything in accordance with the Spirit of Christ and His religion. He is to find in the divine law the *supreme rule of economics*—applicable to all industrial questions, whether concerning supply or demand, labor or capital, employé or employer. He is to find in the same law the supreme rule in

politics and statesmanship, and to unfold and enforce its principles in all the civil and civic relations. Necessity will be on him to hold up the divine standard, with absolute clearness and distinctness, until every citizen shall feel the weight of obligation resting upon citizenship, and hasten to the performance of his duties, in the primary, in the political meeting, at the polls, in public office and trust, in short, in all his civil relations ; until every citizen shall understand that he is individually responsible, and accept the responsibility, for the character of politics and of the legislators, and of public officers and rulers. *D. S. Gregory.*]

MYSTERY, MYSTERIES.

What is known to the initiated.

Matt. 13 : 11. It is given unto you to know the mysteries of the Kingdom of God, but unto them that are without it is not given. X. 205.

om. 16 : 25, 26. The revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith. XI. 275. 1 Cor. 2 : 7-10.

We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory. But unto us God revealed them through the spirit. XI. 286. 2 Cor. 4 : 1. So account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Eph. 1 : 9-14. Having made known unto us the mystery of His will, etc. XI. 416. Eph. 3 : 3-5, 9-11. By revelation He made known unto me the mystery, as I wrote before, whereby

ye can perceive my understanding in the mystery of Christ, as it hath now been revealed unto His holy apostles and prophets in the Spirit. To make all men see what is the dispensation of the mystery, etc. XI. 424. Eph. 5 : 32. XI. 440. Eph.

6 : 19. Praying on my behalf that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the Gospel. Col. 1 : 25-27. The dispensation of God which was given me to you-ward, to fulfill the word of God, even the mystery which hath been hid from all ages and generations, but now hath been manifested to His

saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory ; whom we proclaim. XI. 471. Col. 4 : 3. Praying for us, that God may open unto us a door for the word, to speak the mystery of Christ. 1 Tim. 3 : 9. Holding the mystery of the faith in a pure conscience.

Full exposition of the Mystery :

1 Tim. 3 : 16. Without controversy great is the mystery of godliness ; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory. XI. 514, 515.

Psalms 25 : 14. The secret (or friendship) of the Lord is with them that fear Him ; and He will show them His covenant. IV. 198, 199. Prov. 3 : 32. His secret is with the righteous (or upright). VI. 260.

[God's purpose of salvation through Christ for all nations was formed before creation, but remained a mystery to mankind until Christ completed the actual work of redemption and the good news (Gospel) was proclaimed by the apostles to men. Hence Paul, the apostle to the Gentiles, is by his preaching and epistles clearing up the mystery in the minds of the heathen world by letting in the wonderful light of the full revelation of salvation through Christ. A. A. G.]

NAMES OF GOD, in order of occurrence mainly.

Elohim.

Gen. 1 : 1. In the beginning God. I. 92.

Jehovah-Elohim.

Gen. 2 : 7. The Lord God. I. 129-131, 166, 186. II. 157, 8, 204.

El.

Gen. 14 : 18. The most high God. I. 318.

Adonai Jehovah.

Gen. 15 : 2. Lord God. I. 321, 324.

El Shaddai.

Gen. 17 : 1. God Almighty. I. 338, 480, 518.

El, Elohim, Jehovah.

Ps. 50 : 1. IV. 357.

Jehovah, the Memorial Name.

Ex. 3 : 14, 15. My name forever. My memorial unto all generations. I. 586, 7. Ex. 6 : 3. I. 598-600. Ex. 15 : 3. Jehovah is His name. II. 57. Ex. 34 : 5-9. Proclamation of the name. Its meaning. II. 263-266. Ps. 83 : 18. V. 65. Ps. 111 : 9. V. 245. *Special connections of place and event.* Gen. 22 : 14. Jehovah-jireh. I. 395. Ex. 17 : 15. Jehovah-nissi. II. 96. Judges 6 : 24. Jehovah Shalom.

Jehovah of Hosts.

1 Sam. 1 : 3. III. 247. Ps. 46 : 7, 11. IV. 336, 7. Jer. 10 : 16. VIII. 446. Jer. 46 : 18. VIII. 561. Jesus Christ the Jehovah of Hosts. Isa. 6 : 1-5. Mine eyes have seen the King, Jehovah of Hosts (John 12 : 41). VIII. 41-44. Micah 4 : 5. We will walk in the Name of the Lord our God. IX. 478.

Jah Jehovah.

Isa. 26 : 4. The Lord Jehovah. VIII. 124. Isa. 12 : 2. VIII. 82.

Redeemer, the Holy One of Israel.

Isa. 41 : 14. VIII. 216. Isa. 43 : 14, 15. VIII. 226, 7. Isa. 44 : 6-8, 24-28. VIII. 231, 233. Isa. 47 : 4. VIII. 246. Isa. 48 : 17. VIII. 252. Isa. 49 : 26. VIII. 261. Isa. 54 : 5, 8. VIII. 293, 4. Isa. 60 : 16. VIII. 349. Isa. 63 : 16. VIII. 370. Jer. 50 : 34. VIII. 580, 1. Deut. 7 : 9. The faithful God. II. 645.

“Name of God.”**The Name represents the Being.**

Ps. 20 : 1, 5, 7. The Name of the God of Jacob set thee up. In the Name of our God we will set up our banners. We will make mention of the Name of the Lord our God. IV. 163-165. Ps. 30 : 4. Give thanks to His Holy Memorial Name. IV. 225. Ps. 69 : 30. I will praise the Name of God, and will magnify Him. Ps. 111 : 9. Holy and reverend is His Name. V. 245. Prov. 18 : 10. The Name of the Lord is a strong tower ; the righteous runneth into it, and is safe. VI. 352. Isa. 57 : 15. Thus saith the High and Lofty One that inhabiteth eternity, whose Name is Holy. VIII. 323. Jer. 46 : 18. As I live,

saith the King, whose Name is the Lord of Hosts. VIII. 561. Dan. 2 : 20. Blessed be the Name of God for ever and ever. IX. 231. Micah 4 : 5. We will walk in the Name of the Lord our God for ever and ever. IX. 478. Hence the 3d Commandment, Thou shalt not take the Name of the Lord thy God in vain.

Name of Jesus Christ.

Matt. 12 : 21. Matt. 28 : 19. Luke 24 : 47. John 1 : 12. John 20 : 31. Acts 2 : 38 ; 3 : 6 ; 4 : 10, 12, 17, 30 ; 8 : 12 ; 9 : 27 ; 15 : 26 ; 16 : 18. 1 Cor. 5 : 4 ; 6 : 11. Eph. 1 : 21. Phil. 2 : 9, 10, 11. XI. 452. Col. 3 : 17. 2 Tim. 2 : 19. 1 Pet. 4 : 14. 1 John 3 : 23.

Prophetic Titles of Christ.

Isa. 7 : 14. His Name, Immanuel (God with us). VIII. 50-54, 57. Isa. 9 : 6. His Name shall be called, Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. VIII. 61-69.

John 1 : 1, 14. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh, and dwelt among us. X. 62. Rev. 19 : 13, 16. And His Name is called the Word of God. And He hath on His garment a Name written, King of kings and Lord of lords. XI. 767.

[In Genesis 1 : 1-2 : 3 the Most High is constantly called God (*Heb. : Elohim*) ; but in 2 : 4-3 : 24 He is called Lord God (*Heb. : Jehovah Elohim*), and in chap. 4 Lord (*Heb. : Jehovah*). From this it has been inferred that these are by two separate writers, one of whom is in the habit of using the Divine name Elohim, while the other makes use of the Divine name Jehovah. The former of these hypothetical personages is accordingly denominated the Elohist, and the latter the Jehovahist. But this assumption is altogether unnecessary. The alternation of these Divine names, both here and elsewhere throughout the Pentateuch, is to be accounted for, not by a diversity of writers, but by a difference in the signification and usage of the names themselves. God made Himself known to the chosen race as Jehovah, the God of revelation and of grace. Elohim is the general term for God in His relation to the world at large and to all mankind. Hence in describing the creation of the world, 1 : 1-2 : 3, Elohim is the name proper to be used. In 2 : 4-chap. 4, Jehovah is appropriate because the theme is the establishment of God's kingdom among men, as shown first in the

primeval estate of man, then in the promise of redemption after the fall, and His dealings with Cain until he went out from the presence of the Lord, the seat of God's revelation. After this God was Jehovah to him no longer any more than to the tempter, 3 : 1-5, to whom Cain had now completely surrendered himself. The different diction of chaps. 1 and 2 is due, not to diversity of authorship, but to a difference in the subject treated and in the thought to be expressed, as can be clearly shown.

The occurrence, then, of the two Divine names in the narrative in Genesis is not traceable to the usage of different writers, but arises out of the peculiar signification of each. Elohim, the God of creation, destroys the work of His own hands because of the perversion of His creatures from the end for which they were made ; at the same time He makes provision for the preservation of the various species of animals which He has brought into being. Jehovah, the God of revelation and redemption, puts an end to the downward progress of wickedness, which threatens to thwart His scheme of grace ; but He watches over the safety of Noah and his family, and accepts his worship. The Divine names are used throughout in accordance with their proper meaning and their ordinary usage. *W. H. Green.*

NATION.

National Character, Life, Destiny.

Separation of the Race into Nations by Act of God. Gen. 10 : 1-32. I. 262-274. Ps. 86 : 9. V. 82.

Division and Dispersion in the Earth through Diversity of Tongues. Gen. 11 : 1-9. I. 275-281.

God the Governor, King, and Judge of Nations. Ps. 22 : 28. IV. 177. Ps. 47 : 7-9. IV. 340. Ps. 67 : 4. IV. 451. Jer. 10 : 7. Isa. 2 : 4. VIII. 28. Neh. 9 : 22. Thou gavest them kingdoms and nations. 1 Chron. 16 : 24. Marvelous works among all nations.

God the Builder, the Controller, and the Destroyer of Nations. Job 12 : 23. He increaseth the nations, and

destroyeth them. VI. 81. Isa. 9 : 3. VIII. 60. Isa. 26 : 15. VIII. 128. Ps. 66 : 7. His eyes observe the nations. IV. 443. Dan. 4 : 35. Doeth His will among inhabitants of earth. IX. 253. Jer. 45 : 15. VIII. 561. Deut. 9 : 4, 5. II. 654. Josh. 23 : 3. III. 150. Zeph. 3 : 6. I have cut off nations. Amos 1 : 4, 5. IX. 408. Deut. 4 : 27. II. 639. Zech. 10 : 9. IX. 594.

Principles of God's Government over Nations, and Law of National Prosperity.

Jer. 18 : 7-10. At what instant I shall speak concerning a nation to break down and destroy it ; if that nation turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation to build and plant it ; if it do evil in My sight that it obey not My voice, then I will repent of the good wherewith I said I would benefit them. VIII. 489. Jer. 12 : 16, 17. If they will learn the ways of My people, they shall be built up. But if they will not hear, then will I pluck up that nation. VIII. 454. 1 Sam. 12 : 14, 24, 25. III. 283, 284.

[It is with nations as it is with individuals. A book of history is a book of sermons. See how the luxurious Babylonians were destroyed by the frugal Persians, and how these same Persians, when they learned the vices of prosperity, were put to the sword by the Greeks. Read on, and mark how the sensual Greeks were trodden down by the more robust and hardier Romans, and finally how the Romans, having lost their manly virtues, were subdued by the nations of the North. Vice and destruction came ever hand in hand. Thus did Providence use each in turn as a scourge wherewith to chastise the follies of the other. These things do not come by chance. They are part of a great system of God's Moral Government in Providence. A. C. D.]

Nations saved by obedient Service to God. Isa. 60 : 12. That nation and kingdom that will not serve Thee shall perish. VIII. 348.

Blessed when Jehovah is the acknowledged God.

Ps. 33 : 12. IV. 249. Ps. 144 : 15. V. 469. Ps. 147 : 20. V. 490. The story of every nation referred to in the Old Testament, emphatically the detailed history of Israel, is replete with illustrative proofs of all the above points. And all subsequent history as well.

Elements of High National Character. Righteousness (or piety) and Patriotism. Prov. 14 : 34. Righteousness exalteth a nation, but sin is a reproach. VI. 328. Ps. 20 : 5, 7. In the name of God will we set up our banners. IV. 163-165. Ps. 60 : 4, 5, 12. IV. 410. Isa. 26 : 2. The righteous nation which keepeth the truth may enter in.

[A thoroughly upright nation, one which is considerate of all its members, whose institutions help to build up every component part of the nation, is a strong nation, not easily overcome. When has any nation, among whose members righteous social relations have been maintained, ever perished? Destruction to a nation from without indicates division and disintegration from one cause or another within the nation. Even small countries like Holland, Belgium, and Switzerland are safe so long as they are relatively upright and God-fearing. *R. T. Ely.*]

Model Prayer for a Nation. Solomon's Prayer at Temple Dedication. III. 552-559.

National Character and Life a reflex of family character and life. As the nation is the aggregate of its households, so family character and life determine the national destiny. If piety and patriotism prevail in the homes, then the nation is prospered and blessed of God. "We can purify public life no faster than we purify private life in the home. The advance of a nation comes only through the improvement of its homes. As the aggregate of these may be, so will the nation be."

[What we look for, work for, pray for, as believers, is a nation where class shall be bound to class by the fullest participation of the one life ; where the members of each group of workers shall find in their work the development of their character and the consecration of their powers ; where each citizen shall know, and be strengthened by the knowledge, that he labors not for himself only, nor for his family, nor for his country, but for God. *Bp. Westcott.*

The Gospel moulds the national life. And it proclaims the fraternity of nations, who in amicable conference are to settle their differences and disputes, instead of flying to arms upon the slightest provocation. *Behrends.*]

References : To HITTITES. III. 38, 308. VII. 209. Egypt and Assyrian Explorations. II. 303-305.

For Israel's Great and Vital National Connections, see ISRAEL, pp. 225-243.

Additional Texts for Pulpit Use : Ex. 23 : 16. Deut. 23 : 5. Deut. 33 : 23. Ps. 33 : 12.

NATURE AND NATURAL PHENOMENA.

Visible Creation ; Heaven and Earth.

I. Regarded from an Objective Point.

Three impressive facts demand thoughtful consideration at the outset ; facts which form the basis and motive of all Scriptural statements concerning the visible creation.

1. The attractive visions and objects of Nature, all things grand and beautiful in the heavens and on the earth, are matched by corresponding spiritual capacities and susceptibilities in man to apprehend and rejoice in them. The same Being who "made all things beautiful" (Eccles. 3 : 11. VI. 456-458) created in man an intense sensitiveness to and appreciative delight in their wondrous and varied beauty.
2. The descriptions of God's working in heaven and earth, so frequently recurring in the Poetical and Prophetical pages of the Old Testament, incomparably surpass the uninspired literature of all time in every element of sublimity, elegance and force, and are as incomparably adapted to the highest education and refinement of the human spirit if studied under the elevating influence of the All-Creative Spirit of God. But
3. Higher than this instructive and refining office is the ulterior end of God Himself, the mastering practical aim and purpose of the manifold references to His own working which He has caused to be intertwined with recitals, entreaties and promises of Psalmists and Prophets throughout. Everywhere are these interwoven as a groundwork of argument, a motive for appeal, to men, to awaken their thought and inspire their confidence in the God who entreats and promises and warns, because in His visible works are clearly and convincingly shown His resistless power, His marvelous wisdom, and His amazing goodness to His every creature. This argument and appeal for confidence is twofold in form. On one hand, the great visible structures of earth and moon, of sun and stars, with their interconnecting and ceaseless movements, reveal Might and Wisdom, unlimited and eternal. Rom. 1 : 20. Clearly seen through the things that are made, His everlasting power and Divinity. XI. 201. On the other hand, the fixed ordinances of day and night, summer and winter, seed-time and harvest, together with the fertility and varied products of the soil, and the atmos-

pheric phenomena, reveal His goodness and bounty, alike unlimited and gracious.

Testimonies, in a comprehensive way, largely figurative in form, to the wonder-working God in His processes of Creation and Upholding; showing His Creative and Sustaining Energy and its beautiful beneficent product as a ground of personal confidence in Him. Each statement is definitely connected with some Divine assurance of help and blessing. Gen. 1 : 1, 31. God created the heavens and the earth. Everything was very good. I. 90, 1-159. 2 Kings 19 : 15. VII. 366. Neh. 9 : 6. VII. 565, 6. Ps. 33 : 6-9. IV. 248. Ps. 65 : 6-13. IV. 437-441. Ps. 89 : 11. V. 97. Ps. 115 : 15. V. 262. Ps. 121 : 2. V. 365. Ps. 124 : 8. V. 376. Ps. 134 : 3. V. 421. Ps. 146 : 6. V. 481. Job 9 : 8-10. VI. 61-63. Job 26 : 7-14. Illustrates the scientist's assertion, "Whenever the Bible speaks clearly it affords a valuable clue to the scientific observer." VI. 141-143. Job 38 : 1-7, 31-38. VI. 196-200, 204-208. Isa. 40 : 12, 22, 28. VIII. 209-212. Isa. 42 : 5. VIII. 221. Isa. 44 : 24-28. VIII. 233. Isa. 45 : 12, 18. VIII. 237, 8. Isa. 48 : 13. VIII. 251. Isa. 51 : 13. VIII. 270. Jer. 10 : 11-13. VIII. 445. Jer. 23 : 24. VIII. 511. Jer. 27 : 5. VII. 430. Jer. 32 : 17. VII. 442. Jer. 33 : 19-25. VIII. 556. Jer. 51 : 15, 16. Ps. 104 : 24. In wisdom Thou hast made them all. V. 199. Ps. 136 : 5. V. 427. Ps. 119 : 90, 91. It abideth. V. 324, 5. Read V. 203, 4, 364, 5. Job 38. A poetic parallel to the prose of Moses. Ps. 19 : 1-6. IV. 146-149. Ps. 104. A Hymn of Creation. V. 190-205.

Sun, Moon and Stars.

Gen. 1 : 14-18. I. 101, 2. Ps. 8 : 3. IV. 80. Ps. 19 : 5, 6. IV. 149-151. Ps. 136 : 7-9. V. 427, 8. Ps. 147 : 4. V. 486. Ps. 148 : 3. V. 492. Isa. 40 : 26. VIII. 211. Jer. 31 : 35. VIII. 550. Job 38 : 31-33. VI. 204-208.

[The really impressive lessons of the stars relate to the greatness and eternity of God; His unity; His omnipresence and all-pervading power; and especially the wonderful manner in which, by a few simple laws, He has built and organized the glorious architecture of the heavens—radiant throughout with a clear intelligence, which we, His creatures, can recognize and measurably comprehend. Astronomy stands unrivaled among the sciences in the emphasis with which she teaches these lessons: no other so forcibly, so overwhelmingly, impresses the thoughtful mind with the infiniteness of God, and the relative insignificance

of man and the little globe upon which we live. "What is man that thou art mindful of him, and the son of man that thou visitest him!"—this the student of astronomy learns to say with a profounder and more intelligent humility than any other person can. And, on the other hand, he too, I think, is likely to recognize more distinctly than most other men the high dignity of our human nature, made in the image of God and partaking of the Divine; able in a very real sense to "comprehend" the whole material universe, to share the thoughts of God, and think them after Him.

Consider the *vastness* of the astronomical universe as in some sense a revelation of God's greatness. Clearly He is greater than any or all the worlds that He has made, and so in contrasting the immensity of that portion of creation which we can see with the littleness of our own sphere of action, we shall advance toward a conception of the tremendous meaning of His omnipresence—advance toward it, not reach it; for it is certain that our sensible universe is but an infinitesimal fraction of the mighty whole. The domain of astronomy is only a little corner of God's material kingdom; yet even this little corner is so vast that we can attain to some conception of its immensity only by degrees; beginning with the smaller and the nearer, and so ascending, step by step, through unimaginable heights until we reach the limits of our human observation.

Vast as the Solar System really is, it is hardly more than the merest speck as compared with the universe of the stars. For the stars, which to the eye look like mere glimmering points of light, and even defy the power of the telescope to give them any apparent size, are really *suns*—some of them certainly many times vaster than our own—all shining, not like the planets with borrowed light, but each with a special radiance of its own, and appearing small only because of their inconceivable remoteness. The Stellar Universe itself is so vast that no telescopic power as yet available can penetrate beyond its limits—if limits there are. It is enough for us that observation gives no evidence, no suggestion even, of a limit or a bound; however far we penetrate there seems still to be an infinity beyond. The words of the German poet are fully justified by the results of the most modern science: "End there is none to the universe of God. Lo! also there is no beginning."

And through it all, pervasive, immanent, active, is everywhere the living presence of the Almighty. *C. A. Young.*

Day and Night, Summer and Winter, Cold and Heat, Seed-time and Harvest.

Gen. 1 : 5, 14. I. 97, 102. Gen. 8 : 22. Shall not cease. I. 251. Ps. 74 : 16, 17. V. 22-24. Ps. 104 : 19, 20. V. 197. Ps. 65 : 8, 437, 8.

The Productive Earth.

Gen. 1 : 12. Ps. 33 : 5. IV. 247. Ps. 65 : 9-13. IV. 438-441. Ps. 104 : 14, 24, 30. V. 194, 199, 201.

Seas.

Gen. 1 : 10. Gathering of waters called He Seas. Job 38 : 8-11. VI. 201. Prov. 8 : 29. Ps. 77 : 19. V. 37. Ps. 95 : 5. The sea is His, and He made it. V. 141. Material and Moral Uses. V. 145. Ps. 104 : 6-9, 25, 26. V. 193, 199, 200. Ps. 107 : 23-30. V. 218, 9. Jer. 5 : 22. The sand for its bound. [By its actual assemblage of properties the land has made good its place in the contest with the ocean. *Shaler.*]

Mountains.

Ps. 65 : 6. By His strength setteth fast the mountains. IV. Ps. 104 : 24. Watereth the mountains. V. 194. Ps. 36 : 6. Righteousness like great mountains. IV. 264, 5. Ps. 72 : 3. Mountains shall bring peace. IV. 480. Ps. 148 : 9. Mountains praise the Lord. V. 494.

Elements, Products, etc.

Life everywhere. Job 9 : 8. VI. 61-63. Job 12 : 10. VI. 80, 196-199. *Light.* Gen. 1 : 3. Let there be light. I. 96. Job 25 : 3. Job 36 : 3. Spreadeth His light about Him. VI. 191. Job 38 : 12-15, 19, 24. VI. 201-203. Ps. 74 : 16. Ps. 104 : 2. Coverest thyself with light. V. 191, 2. Eccles. 11 : 7. *Rain and Dew.* Deut. 31 : 2. II. 724. Job 5 : 10. Giveth rain on the earth. Prov. 3 : 20. Skies drop down the dew. Job 36 : 27-29. VI. 190. Job 38 : 26-29. VI. 203, 4. Ps. 65 : 9. V. 439. Ps. 72 : 6. Showers that water the earth. IV. 481. Ps. 147 : 8. Prepareth rain for

the earth. V. 487. *Snow, Ice, Hail.* Job 37 : 6. VI. 192. Job 38 : 22. VI. 202, 3. Ps. 147 : 16, 17. V. 489, 490. Ps. 148 : 8. V. 493. *Storms, Thunder, Lightning, Wind.* Ps. 18 : 7-19. IV. 139. Ps. 29. IV. 216-218. Ps. 77 : 16-19. V. 37. Ps. 148 : 8. V. 493. *Grass and Herb.* Gen. 1 : 12. I. 99. Ps. 147 : 8. V. 487. *Trees.* Ps. 148 : 9. V. 494, 5. *Summary.* Jer. 10 : 12, 13. VIII. 445.

[I have been struck with observing the predominatingly optimistic way in which the Bible, and especially Jesus, all through regard the natural and sentient world, dwelling on its brightness, its beauty, its rejoicing, the care of Providence over the creatures and their happy freedom, in striking contrast with the morbid brooding over the aspects of struggle in nature which fill our modern treatises. *Prof. Orr.*]

Nature and Revelation.

The Works and the Word proceed from the same Author and Source, and so must harmonize and be at one. Yet it is not the direct and essential purpose of the Word to disclose the nature and the method of the Working, but simply the fact and the Author. Heb. 11 : 3. By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which do appear. XI. 597. Ps. 19 : 1-10. The heavens declare the glory of God ; the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. IV. 146-152, 158-161.

[The study of Nature is one of the best comments on the Great Book. The Bible shows us the unity of nature in the plan and creation of God ; the presence of one pervasive Spirit of force and life everywhere, and personal because it is the fount of personality. *Bp. Goodsell.*

The System of Nature in which we live impresses itself on the mind as one System. It is under this impression that we speak of it as the Universe. It was under the same impression, but with a conception specially vivid of its order and its beauty, that the Greeks called it the Kosmos. *Duke of Argyll.*

If nature and the Bible are from the same author, they must not only be in harmony, but coincident to the extent that they cover the same ground. If one of these volumes is more extended than the other in its disclosures, then we reasonably expect that to the extent that they move along the same paths or deal with the same features of their author's character and doings, their teachings would be the same. Hence we find, in fact, that nature teaches the same truths as to the efficiency of power, con-

trolling intelligence, tempering justice, goodness and truthfulness of God, its Author, as does the Bible. In the natural order, this harmony of sameness, or coincidence, is in no manner disturbed by the transcendent, supernatural disclosure of the Gospel. *S. S. Laws.*]

Nature and Law.

Laws of Nature, or the principles of orderly movement and progress uniformly operative in the natural world, are simply God's Ways of Working in Nature. They are not self-operative, nor have they any immanent vital force. They are the orderly methods of the Divine Agent and Designer, acting upon and within the material structures He has planned and produced. Without His energy directly and continuously exercised, nature would cease to be. Hence there can be no such entity of fact, or even of thought, as a natural law having "life in itself;" much less, therefore, has "natural law" any place or function in the "spiritual world." Concisely and clearly, Dr. Behrends states and expands this point :

"The living God works in and through nature, and apart from Him nature would neither work nor be. My only objection to the formula, 'Natural law in the spiritual realm,' is that it states the truth in an inverted form. It puts the cart before the horse. Law has its *fons et origo* in the spiritual realm, and thence it issues to crystallize and rule in the domain of nature. All law is ethical in its source and outworking. The universe, from center to circumference, from star dust to souls, in all the provinces and ranges of being, is a moral empire. The division of law into natural and moral, with its subdivisions into mechanical and vital and economic and political, is a convenient device for tabulation; but law as law is inherent in things as constituted, and is only another name for that rational order which is the precipitate of the dynamic reason of God. So Kepler was right when he described the astronomer as a man who 'thinks God's thoughts after him.' This is the endeavor and the goal of all science." *A. J. F. Behrends.*

Nature, or the Earth and Heavens, as Involved in Man's Moral Career.

The earth, we are told, was changed in its products and methods of production, and, we may infer, in its animal creation, as the result of Man's disobedience and sin. Gen. 3 : 17. Cursed is the

ground for thy sake ; in toil shalt thou eat of it all the days of thy life ; thorns and thistles shall it bring forth to thee ; in the sweat of thy face shalt thou eat bread, until thou return unto the ground. II. 192-194. Rom. 8 : 19-23. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. [The plain implication of this passage is that nature is a sufferer with man on account of sin ; that there is a solidarity between man and the outward world, both in his Fall and in his Redemption. So far the passage is an echo of the statement in Genesis that the earth lies under a curse on account of human sin. *Prof. Orr.*]

Further we are told · 2 Pet. 3 : 7, 10, 13. The heavens that now are, and the earth, have been stored up for fire, being reserved against the day of destruction of ungodly men. The heavens shall pass away with a great noise, and the earth and the works that are therein shall be burned up. But, according to His promise, we look for new heavens and new earth, wherein dwelleth righteousness. Other passages of similar import, Isa. 24 : 19 ; 65 : 17 ; 66 : 22 clearly carry a spiritual import, with broad reference to marked epochs in the church's history. But it seems impracticable to include the explicit statements of the above passage ; or to avoid the inference that the Future of the Earth and Heavens is in some way involved in the ultimate destiny of the Race for whom the Creator of all worlds died upon the earth. We know, at least, that the instability of the solar system is an open admission of scientific men.

[The solar system is open to many causes which may, at some time, seriously derange it, many conceivable actions which would necessarily terminate in its destruction, such as the retardation of planetary motions caused by a resisting medium, or by the encounter with a sufficiently dense swarm of meteoric matter. We add also, that the asteroids have not the same guarantees of safety as the larger planets. The changes of their inclinations and eccentricities are not narrowly limited. *C. A. Young.*] See Isa. 34 : 4. VIII. 170.

And this leads to a final and supreme Point :

The Relation of Nature to Christ.

All things have been created through Christ, and unto Christ.

All things are summed up in Christ, as their source, as the sole

principle and center of their unity, and as the Agent and Producer of their final and abiding consummation.

Col. 1 : 16, 17, 20. For in Him were all things created, in the heavens and upon the earth, things visible, and things invisible ; all things have been created through Him, and unto Him ; and He is before all things, and in Him all things consist. Through Him to reconcile all things unto Himself. Eph. 1 : 10. To sum up all things in Christ, the things in the heavens, and the things upon the earth. Rom. 8 : 19-22.
Read third and fourth notes, page 163.

[It is none other than the Creator and Upholder of the universe that has died to save us. All nature assumes new significance now, as instinct with the same love and care that led our Lord to endure the Cross. Nature is not itself God, and we are not pantheists. But nature is the constant expression of God. In it we hear the same divine voice that spoke from Sinai under the old dispensation, and that uttered the Sermon on the Mount under the new. Ruskin once wrote : "The Divine mind is as visible in its full energy of operation on every lowly bank and moldering stone as in the lifting of the pillars of heaven and settling the foundations of the earth, and to the rightly perceiving mind there is the same infinity, the same majesty, the same power, the same unity, and the same perfection manifested in the casting of the clay as in the scattering of the cloud, in the moldering of dust as in the kindling of the day star." But how much more sacred and beautiful does the world become when we get back to Christ its Maker and its Life ! When we recognize Him therein, nature may well be called a great sheet let down from God out of heaven, wherein is nothing common or unclean. The smallest diatom that clings to the waving reed is worthy of profound study because the wisdom and will of Christ are displayed in it, and the Milky Way is but the dust thrown aloft by the invisible chariot wheels of the infinite Son of God, as He rides forth to subdue all things unto Himself.

In this recognition of Christ as the Life of Nature, I see the guarantee that theology and science will come to complete accord. They are but pictures of Christ's working taken from different points of view. Theology tells us the *Why*, while science tells us the *How*. Reason and faith are not antagonistic to each other. They are working toward the same end—the discovery and unfolding of the truth as it is in Jesus. Christ our Lord is bringing together in Himself the forces of reason and of faith, of theology and of science, that through all the Christian centuries have been blindly approaching each other. Their union is possible, simply because theology has been seeking Christ and Christ is the truth, while science has been seeking the truth and the truth is Christ. *A. H. Strong.*]

NEW TESTAMENT.

The Term ; Contents ; Twenty-seven Books ; Unanimous Acceptance. Vol. X., p. 7.

The Fourfold Gospel ; Four Gospels, characteristics. X. 8, 9.

Special Topics :

Trinity. X. 589. Person of Christ, p. 591. Doctrine of Messiah under Theocracy, p. 592. Prophet, Priest, and King, 594. The Divine Man, Doctrine, and Character, 595. Admissions of Skeptics, 599. World Before and at Messiah's Advent, 604. Christ's Doctrine of the Kingdom, 607. His Kingdom in Subsequent History, 609. Second Coming, 611. Miracles of Christ, 615. Temple, 618. Synagogue and Officers, 626. Scribes, 630. Pharisees, etc., 638. Family and Religious Life of the Jews, 642. Sabbath, 644. Historical Summaries, 646. Palestine and Details of Geography, Maps, etc., 652-674.

New Testament Herods : X. 41, 42, 47, 55, 94, 240. XI. 85, 168.

Acts, Epistles, and Revelation :

Relation of Acts and Epistles. XI. 5. Acts as a Doctrinal Link. XI. 192. Chronology of Paul's Career. XI. 193. Character and Relation of the Epistles to the Gospels. XI. 194. Relation of Epistles to Revelation. XI. 713. Introductions to Acts, Epistles, and Revelation in place at the beginning of each Book. Stages of New Testament Revelation. XI. 706.

Special Topics :

Christ the Center of Christian Theology. XI. 787. Priesthood of Christ. XI. 788. Christ the Center and Solution of Human History. XI. 792. Christianity as History, as Truth, as Life. XI. 793. Three Distinctive Features of Christianity. XI. 796. Christianity a Religion of Facts. XI. 800. Its Three Great Opponents. XI. 801. Its Spread and Achievements. XI. 807. Its Final Supremacy. XI. 809. Inspiration of the Scriptures. XI. 813. Faith and Revelation. XI. 819. The Church. XI. 821. Christian Missions. XI. 824.

[The Old Testament and the New present *Two Successive Stages* in the progress of the Divine work of redemption :

Part First, containing the story of the Divine Religion, in its earlier, incomplete, typical form, and as confined mainly to a single people—the Jews.

Part Second, containing the story of that Divine Religion, in its later and complete form, as given to all the world, represented especially by Jew, Roman, and Greek, the type-races of mankind.

The Old Testament presents the *Successive Failures* of the Theocracy and the Theocratic Monarchy, and of the outward and material forms and glories, and leaves the *Restored Remnant* of God's People waiting at Jerusalem as a world-center—under the rule and protection of the great Oriental Monarchies and under the influence and guidance of the Law and the Prophets—for the coming of Messiah and the setting up of His spiritual kingdom, as the only hope of deliverance and salvation.

The advent of the Messiah introduced the *New Dispensation*, the beginnings, development, and prophetic anticipations of which are embodied in the New Testament.

The *New Testament* is to be viewed as God's giving of the Divine Religion of Salvation to all the world in the form of the Gospel. It is the record of the *Beginning, Progress, and Final Triumph of the Kingdom of God*. Its divinely directed development is the normal outcome of the teachings of Christ and His Apostles.

As presented in the Sacred Scriptures of the New Testament, the *Work of the New Dispensation, like all other great Divine Works, Proceeds by Stages*. The Movement of the Divine Religion in the New Testament embraces *Two Stages* :

First Stage. The *Historical Introduction of the Gospel into the World*. This is recorded in the *Four Gospels*.

Second Stage. The *Divine Development and Triumph of the Gospel in the World*. This is recorded in the *Remaining Books, in Three Phases* :

- I. In the Outward Life and History of the Church, or Kingdom of God, in connection with the Three World-Races. In the *Acts of the Apostles*.
- II. In the Scheme of Divine Doctrines, as the basis of Salvation and of the Religious and Churchly Life. In the *Epistles*.
- III. In the Revelation to Faith of the Future Conflicts and Triumphs of the Kingdom of God. In the *Revelation* of John, the one Prophetical Book of the New Testament.

The Origin of the Gospels. In connection with His death Christ issued to His Apostles the *Great Commission*: "Go ye into all the world and preach the Gospel to every creature." They entered upon the work of carrying out that Commission. It embraced in its scope *the World, Jew, Roman, and Greek, of that age.* The Apostles went forth preaching the Gospel like common-sense men, presenting Jesus to each of these three great types or races of mankind in the way best suited to the end in view, of leading those races to submit to Him as the Divine Saviour and Lord. The same presentation would not equally commend Him to all these races. Each of them had its peculiarities that had to be taken into account; each of them its own characteristic views of life, of the evils in the world, and of the qualities of the needed and longed-for deliverer, of which, so far as it was right, the Gospel must take advantage. Those early preachers took wise account of all this, and preached to the Jew, to the Roman, and to the Greek, in a form suited to their natures and needs.

Before the Apostles passed away there arose among these peoples a desire to have the Gospel that had been preached to them embodied in permanent form, and, as a matter of history, the *Four Gospels originated in this way*:

This desire expressed itself among the *Jews*, and *Matthew* by Divine inspiration gave them his Gospel to meet that desire. It was the Gospel that his long preaching to the Jews—the Chosen People of God, possessing the oracles of God, the Divine religious forms, and the promise of the Messiah—had already thrown into the form best suited to commend to their acceptance *Jesus as the Messiah.*

The same desire expressed itself among the *Romans*, and *Mark* by Divine inspiration gave them his Gospel to meet that desire. It was the Gospel that Peter by his preaching to the Romans—the men of power and action, of law and universal empire—had already thrown into the form best suited to commend to their acceptance *Jesus as the Almighty worker and deliverer of men.*

The same desire expressed itself among the *Greeks*, and *Luke* by Divine inspiration gave them his Gospel to meet that desire. It had its basis in the Gospel that Paul and Luke by their long preaching to the Greeks—the men of reason and universal humanity—had already thrown into the form best suited to commend to their acceptance *Jesus as the perfect Divine man.*

All these, the three missionary or evangelistic Gospels,

were given their final shape before the fall of Jerusalem, probably between 50 and 70 A.D. The result was the calling out from the three races of a multitude of those saved by the grace of God and who constituted *the Church*, in which the race relations gave place to the Christian relations.

It was later that the longing came, in the Church, for a *Spiritual Gospel* that should help *the Christian* to develop, strengthen, and perfect the life already begun, and *John* by Divine inspiration gave his Gospel to meet this longing. It was the Gospel the materials for which he had gathered in the more intimate communion with his Master, and which by his long preaching to the Christians—the men of faith and of a Divine life—had been thrown into the form best suited to commend to the faith of Christians *Jesus as the light and life of all who believe*.
D. S. Gregory.

The story of the New Testament is to me the truest history in the world. Beyond every other, it is self-verifying; by the utter natural simplicity of its style while setting forth the most astonishing facts, such facts as fancy or fiction would inevitably have treated with artificial ostentation in a labored, stilted and hysterical fashion; by the freedom with which commonest incidents, familiar talk, are set side by side with superlative marvels; by the inimitable perfection with which the four primary narratives unite in exhibiting a wholly transcendent character and life, which had had no precedent, and could have no parallel; by the spirit of vigilant yet impassioned sincerity which breathes through all the consenting histories; and by their progress through miracle and theophany toward a climax not of visible victory, but of unanticipated wounds and death. The contemporaneous acceptance of this astonishing record by men like Paul—acute, disciplined, unbelieving at first, who had personally known the historians, who sacrificed everything for his conviction and flung his whole life into incessant victorious contest for the truth of the Gospel statements, becomes a significant witness to them. They afford the only possible basis for the establishment of the Church, coming out from the midst of a hostile theocracy, infused with a wholly peculiar life, and expecting to conquer an inimical world by the sublime story of advent, cross and resurrection, which was its only earthly instrument. It was thus attested, afterward, by the martyrs in the Church, who had heard and who believed it with a faith which dungeon and stake, arena and cross, could no more conquer than they

could break sunbeams. The moral demonstration of it is thus builded, fundamentally, into the new civilization of the world. It is at the base of all our letters, arts, freer governments, finer humanities. Christendom is the witness to a something wholly surpassing whatever had been previously known in the world, in the forces which formed it. If anything, therefore, is true in the past, this must be true; and the unwasting benign force which it still exerts on multitudes uncounted, of noblest minds, hearts and lives, becomes an argument for it of absolutely imperative power.

What was the supreme all-enfolding purpose for which the Master came, and for which He lived His life on the earth, afterward reascending to His home? What was the stupendous thing accomplished by Him, even beyond His instruction in the truth, though that was higher than man had conceived; even beyond His mandates of righteousness; even beyond His strange work of suffering for the world, amazing as that was, and vast in its relations? This is the question, and the answer, it seems to me, must be immediate, and cannot be doubtful. He came to open the vast and pure reaches of the unseen realms to the knowledge and the desire of mankind; to set these before the world in the fullness and vividness of personal discovery, and to communicate from them a constantly ennobling and purifying influence upon the human spirit and life. That this is the sovereign, all-encompassing purpose of the mission of the Master, taking that mission as the Gospels present it, it seems really impossible to doubt, and every part in the wondrous narrative takes from this its majestic and tender interpretation. Accepting that narrative as it stands, without the least effort either to burnish or to dim its transcendent declarations, it is evident how each part of it bears on this manifestation to men of the spheres of life with which we are in organic connection by our very constitution, yet which no telescope has reached, and of which no highest or finest poetic genius, uninspired by the Gospel, has caught more than a vanishing gleam. *R. S. Storrs.*

OBEDIENCE.

Obedience to God's commandments the first, fundamental, universal demand

made upon created spirits ; a demand pressed upon believing men, not as a means of justification, but as a governing rule of life. Obedience demands and engages the exercise of the whole intellect, heart, will, and conscience in the persistent fulfillment of every duty. And the smallest duty involves the whole principle of obedience. Indeed, it is the little duties that make the heart and will and conscience sensitive and prompt to dutifulness. Small obediences create the habit, lead to and make easier the fulfillment of greater duties.

Ground of Obligation.

The obligation of man to obedience is grounded upon God's relations to man ; as his Creator and Moral Ruler ; as his Pattern of moral action ; and as the true and supreme end of his being.

Personal Reasons for Man's Obedience.

1. The Law of God, or the Rule of man's obligation and duty, is absolutely needful to ignorant, consciously dependent and responsible men. Rom. 7 : 7-12. I had not known sin except through the law. XI. 227, 229, Gal. 3 : 24. The law hath been our tutor to bring us unto Christ. XI. 400.
2. The commandments of God are designed and adapted only and surely for man's good. Deut. 6 : 24. The Lord commanded us to do all these statutes for our good always. [The word "good" is a striking word. The connection of all the commandments of God with it is quite as striking. It enforces the truth that the only way of life and blessedness is in law-keeping. *D. S. Gregory.*] Hence the law is the greatest boon and the best friend to man, "holy, just and good" (Rom. 7 : 12). In harmony with these *personal* motives we find

Two Scriptural Reasons assigned for Obedience.

God is our God, and He is good and gracious unto us. These motives are expressly stated in the opening Words of Jehovah to His redeemed Israel, introducing the Moral Law.

Ex. 20 : 2. I am the Lord thy God, who brought thee out of the house of bondage. II. 158, 9. And the same sublime assertions are repeated again and again by Psalmist and Prophet: I am thy God; I have redeemed thee. Therefore obey My voice and keep My covenant. Ex. 19 : 5. II. 124, 5. This the key-note to the Mosaic legislation and the whole after history, before and without regard to ceremonial and sacrifice.

Demand of Obedience throughout the Old and New Testament.

The initial prohibition to Adam. Gen. 2 : 16. Thou shalt not. I. 169. Manifold words of Moses, Joshua, and others, with accompanying promises. Lev. 26 : 3-13. Deut. 28 : 1-14. II. 683-685. Deut. 4 : 1, 6. That ye may live. II. 638. May go well with thee. 4 : 40, p. 640. 5 : 1, 33 ; 6 : 17, 18, 25 ; 7 : 9, 12. He will love and bless thee. pp. 641-645. 10 : 12, p. 655. 11 : 27, 28, p. 658. 26 : 16, p. 677. Josh. 1 : 7. That thou mayest have good success wheresoever thou goest. III. 39. Josh. 22 : 5. III. 143. Josh. 23 : 6, 11, p. 151. 1 Chron. 28 : 8. Observe and seek out all the commandments of the Lord. III. 489. Eccles. 12 : 13. Fear God and keep His commandments. VI. 527, 8. Jer. 7 : 23. Obey My voice, and I will be your God. VIII. 436. See **COMMANDMENTS**, p. 92. **LAW OF GOD**, p. 266. 2 Cor. 10 : 5. Bringing every thought to the obedience of Christ.

Obedience better than sacrifice.

1 Sam. 15 : 22. III. 295. Jer. 6 : 22, 23. VIII. 436.

Fruits or Returns promised to Obedience. Gen. 18 : 19. Covenant Blessings to Abraham and his spiritual seed (believers). I. 354. Prov. 29 : 18. He that keepeth the law, happy is he. Ps. 19 : 11. In keeping great reward. IV. 154, 5. *Obedience a condition and means of knowledge of truth.* John 7 : 17. If any man willeth to do His will, he shall know of the teaching. X. 304. 1 John 2 : 3, 6. We know that we know God, if we keep His commandments. Ps. 111 : 10. Fear of Jehovah is the beginning of wisdom ; a good understanding have all they that do thereafter. V. 245-247. Prov. 1 : 7. VI. 235. Prov. 9 : 10. VI. 293. Job 28 : 28. VI. 151, 2. Ps. 112 : 4. V. 249-251. Ps. 119 : 79. V. 321. Ps. 143 : 7. Cause me to know. V. 464. John 8 : 32. If ye abide in My word, ye shall know the truth. X. 315. *Divine Fellowship.* Matt. 12 : 50. Whosoever shall do the will of My Father, he is My brother and sister,

and mother. X. 191. *Light and Life.* John 15 : 10. If ye keep My commandments, ye shall abide in My love. X. 491. John 8 : 12. Shall not walk in darkness, but have the light of life. X. 313. John 8 : 51. If a man keep My word, he shall never see death. X. 318. John 14 : 23. My Father will love him, and We will come unto him and make Our abode with him. X. 486. 1 John 3 : 24. He that keepeth His commandments dwelleth in Him, and He in him. John 15 : 14. Ye are My friends if ye do the things that I command you. X. 493. *Prayer Answered.* John 15 : 7. If My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. 1 John 3 : 22. Whatsoever we ask we receive of Him because we keep His commandments. XI. 694. *Liberty.* Ps. 119 : 45. V. 305-307. Ps. 103 : 18. V. 186. *Immortal Blessedness.* 1 John 2 : 17. He that doeth the will of God abideth forever. XI. 687. Rev. 14 : 12, 13. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus. Blessed, etc. XI. 759. 1 John 2 : 5. Whoso keepeth His word, in Him hath the love of God been perfected.

Illustrative examples :

Abraham. Gen. 22 : 18 ; 26 : 5. I. 396. Caleb. Num. 14 : 24. II. 552. Josh. 14 : 8, 9. III. 133-135, 141. Jotham. 2 Chron. 27 : 6. VII. 324. Hezekiah. VII. 337. Josiah. VII. 385, 396-398. Paul. Acts 26 : 19. XI. 171. Gal. 1 : 16. Partial and imperfect obedience recompensed. Rehoboam. VII. 272. Ahab. 1 Kings 21 : 29. VII. 141. Jehu. VII. 230, 1.

Threatenings against Disobedience.

Prov. 1 : 24-32. VI. 239. Mal. 2 : 2. IX. 631. *Illus.* Moses. Num. 20 : 7-13. II. 568-570. Ahaz. VII. 327, 8, 331, 2.

OLD TESTAMENT; Hebrew Scriptures.

I. Descriptive and Explanatory :

Classification of Books. I. 44. Language and Text. I. 45. Grounds of Belief in O. T. Canon. I. 46. Unity of O. T. I. 49. Critical Views and Methods. I. 56. Chronology.

I. 61-66, VII. 41-55, 483. Assyrian Discovery. I. 66, 7. O. T. History and its Uses. III. 10-13, 17, 18. VII. 18, 19, 252. IX. 8. O. T. Teaching. III. 14-17, 629. Three Characteristics of Hebrew Scriptures. VII. 12-14. Structural Peculiarities of O. T. VII. 15. Credibility of History as Recorded. VII. 16-18. Miracles of O. T. VII. 21, 22. (See MIRACLES.) Law and Historical Books. VII. 22-26. Witness of Ancient Monuments to O. T. History. VII. 26-34. The Moabite Stone. VII. 86, 7. Confirmatory Testimony of Geography, Discovery and Customs. III. 21, 116. [For terse summary of a double argument: (1) from the Land in its Physical Features; (2) from the Land in the light of Modern Discovery, see "Testimony of the Land to the Book," by Dr. David Gregg.] See ISRAEL. Patriarchal Dispensation. I. 358, 398, 561. Revolting Records of O. T. I. 371-373.

II. Introductions to Books of the Old Testament.

Pentateuch. 5 Books.

Genesis.	I. 80.
Exodus.	I. 563.
Leviticus.	II. 372.
Numbers.	II. 530.
Deuteronomy.	II. 626.

Historical. 12 Books.

Joshua.	III. 25.
Judges.	III. 27.
Ruth.	III. 195.
1st & 2d Samuel.	III. 28.
1st & 2d Kings.	III. 30. VII. 34.
1st & 2d Chronicles.	III. 30. VII. 38.
Ezra.	VII. 476, 484, 486, 489.
Nehemiah.	VII. 476, 524, 527.
Esther.	VII. 580.

Poetical. 5 Books.

Job.	VI. 5-14.
Psalms.	IV. 5-40.
Proverbs.	VI. 228-232.
Ecclesiastes.	VI. 431-439.
Song of Solomon.	VI. 531-544.

Prophetical. 17 Books.

(See VII. 245. VIII. 7-12.)

Isaiah.	VIII. 13-16, 179-202.
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[Isaiah lived midway between Moses and Christ, and his active ministry fell in just that *crisis of the struggle with Assyria and Egypt* for the mastery of the world, that brought the former power into conflict with the Kingdoms of Judah and Israel and resulted later in their overthrow. Isaiah prophesied "concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah,"—probably beginning in the last year of Uzziah (ch. 6:1) and ending in the fourteenth year of Hezekiah (ch. 37:8), so *covering a period of forty-seven years* and overlapping by eight years the destruction of Israel by the Assyrians. Palestine had become *the Crossing and Battling Place for the Armies of the Nations* in the struggle for universal sovereignty, which it was to continue to be through the periods of Assyrian, Babylonian, Persian, Grecian, Roman, and Moslem supremacy. Into the whirlpool of the strife, Israel, Judah, and all the neighboring nations were drawn from the very begin-

ning, at first as independent factors	Daniel.	IX. 202-220.
and afterward as subject provinces.	Hosea.	IX. 330.
As the historic conditions of Isaiah's	Joel.	IX. 382.
time brought all the nations into	Amos.	IX. 404.
these relations to one another and	Obadiah.	IX. 437.
to the land of the Covenant People,	Jonah.	IX. 441.
the Prophet is sent to present, in	Micah.	IX. 468.
masterly outline, <i>the whole circle of</i>	Nahum.	IX. 493.
<i>God's Purpose toward the world.</i>	Habakkuk.	IX. 503.
<i>D. S. Gregory.]</i>	Zephaniah.	IX. 523.
Jeremiah.	Haggai.	IX. 536.
Lamentations.	Zechariah.	IX. 547.
Ezekiel.	Malachi.	IX. 621.

III. Outline View on the Old Testament.

By D. S. GREGORY, D.D.

OLD TESTAMENT.—DIVINE RELIGION OF SALVATION IN OLD AND TYPICAL FORM.

[*Aim*—To Deliver Fallen Man from Sin and Satan, and to Restore to Obedience to God=Kingdom of God.]

FIRST STAGE. The Historical Introduction of the Divine Religion into the World by Moses.

FIVE BOOKS OF MOSES—Pentateuch.—FIVE PHASES in Introduction of the Religion.

A. Genesis—FIRST PHASE. Origin of the Religion and of the People Chosen to be its Depositary and Guardians.

B. Exodus—SECOND PHASE. Establishment of the Theocracy, or Jehovah putting the Religion into the Depositary : (1) Revealing His Nature in the Deliverance from Egypt ; (2) Giving the Law and Covenant at Sinai ; (3) Setting up His Throne in the Tabernacle.

C. Leviticus—THIRD PHASE. The Way to Worship and secure Salvation from Jehovah on His Throne in the Tabernacle : (1) Law of Sacrifice, or the Way of Salvation Typified ; (2) Law of the Priesthood, or of the Agents in Salvation ; (3) Law of Purification, or Conditions of Salvation ; (4) Law of Sacred Festivals, or Special Seasons of Grace.

D. Numbers—FOURTH PHASE. Organization of the Chosen People—Tribal, Religious, and Military—about the Tabernacle to Keep and Guard the Divine Religion and Plant it in Canaan. [Repeated after an interval of 38 years, with a New Generation.]

E. Deuteronomy—FIFTH PHASE. The Second Giving of the Law, or the Moral and Spiritual Preparation of the New Generation for Planting the Religion in Canaan.

SECOND STAGE. The Development of the Divine Religion in the World. [In THREE PHASES—in the History, the Poetry, and the Prophecy.]

FIRST PHASE: THREE TIMES THREE HISTORICAL BOOKS. Three Stages of History, or of the Development in National Life.

A. FIRST GROUP—THREE HISTORICAL BOOKS. Strict Theocracy, its Trial and Failure. Jehovah ruling with Tribal Rulers, Priests, and “Judges.”

1. **Joshua**—FIRST BOOK. Establishment of the Chosen People and Divine Religion in Canaan, by Joshua, with Jehovah’s Throne among them at Shiloh.

2. **Judges**—SECOND BOOK. Trial and Failure of the Chosen People in their Care of the Divine Religion under the Strict Theocracy, through their Disobedience, with four Series of Chastisements and Deliverances by the “Angel of Jehovah.” Jehovah’s Throne Removed.

3. **Ruth**—THIRD BOOK. Origin of the Line of Chosen Kings and Preparation for the Monarchy.

B. SECOND GROUP—THREE DOUBLE HISTORICAL BOOKS. Institution, Trial and Failure of Theocratic Monarchy.

1. **Samuel**—FIRST DOUBLE BOOK. Deliverance of the Chosen People and Religious Reformation, by Samuel, and, after Trial and Failure of Saul, a King after the People’s Heart, the setting up of David, a King after God’s Heart, and Jehovah’s Everlasting Covenant with him.

2. **Kings**—SECOND DOUBLE BOOK. Civil History (mainly) of Reigns of David and Solomon and the Successive Kings of the Two Kingdoms—to the Captivity—being the Book of *Jehovah’s Care over the Kings*, as promised to David.

3. **Chronicles**—THIRD DOUBLE BOOK. Religious History of Chosen People—omitting Kings of Israel—to the Decree of Restoration by Cyrus—being the Book of *Jehovah’s Covenant Care over His People*, as promised to Abraham.

C. THIRD GROUP—THREE HISTORICAL BOOKS.—Re-establishment in Canaan, now become the Center of the World, under Foreign Rule, to await the Advent.

1. **Ezra**—FIRST BOOK OF FOREIGN RULE. Return of the Remnant of Jews to Jerusalem, by decree of Cyrus, and Rebuilding of the Temple.
2. **Nehemiah**—SECOND BOOK OF FOREIGN RULE. Rebuilding the Walls of Jerusalem and Restoration of the Civil Condition of the People, to Prepare for Awaiting the Advent.
3. **Esther**—THIRD BOOK OF FOREIGN RULE. The Jews of the Dispersion as the Special Objects of God's Care, as exhibited in their Deliverance in one of the Greatest Crises in Jewish History.

SECOND PHASE—TWICE THREE POETICAL BOOKS. TWO PHASES of the Development of the Practical Religious Life.

A. FIRST GROUP—THREE DIDACTIC BOOKS. True Philosophy of Religious Life—to produce Rational Conviction that Piety or Obedience to God brings Blessedness and Success.

1. **Proverbs**—FIRST DIDACTIC BOOK. Positive Teaching that Piety is the Way of true Blessedness and Success; Impiety, of Wretchedness and Failure.
2. **Job**—SECOND DIDACTIC BOOK. First apparent Exception—Remarkable Piety and great apparent Misery and Failure—Shown to be only Apparent by Job, the Best of Men.
3. **Ecclesiastes**—THIRD DIDACTIC BOOK. Second Apparent Exception—Great Impiety with great Apparent Prosperity—Shown to be only Apparent by Solomon, the Wisest and Worst of Men with the best of Opportunities.

B. SECOND GROUP—THREE LYRICAL BOOKS. To Awaken Devotional Feelings toward Jehovah—from the Religious, Domestic, and Patriotic Sides.

1. **Psalms**—FIRST LYRICAL BOOK. Divine Training-Book of the Heart, presenting Jehovah in every Aspect, but especially as the Conquering Messiah and as the Suffering Servant of God.
2. **Song of Solomon**—SECOND LYRICAL BOOK. To Awaken Affection toward Jehovah the Author of Home and Domestic Affection through the Marriage Love of Christ and His Bride.
3. **Lamentations**—THIRD LYRICAL BOOK. To stir Love to Jehovah as Author of National Blessings through the Patriotic Feelings.

THIRD PHASE—SIXTEEN PROPHETICAL BOOKS, in FOUR GROUPS. Presenting Successive Stages in the Spiritual

Development of the Divine Religion, under the Hand of Jehovah, in Relation to the Coming Messiah, and in Connection with the Phases of National History and their Struggles with the Great World Monarchies.

- A. FIRST AND DOUBLE GROUP—SEVEN PROPHETS OF THE ASSYRIAN PERIOD. Seeking to save Israel and Judah from Destruction by Assyria.
 - A. *Four Prophets for Idolatrous Israel*—Fail. 1. **Hosea.** 2. **Amos.** 3. **Jonah.** 4. **Micah** (for Judah also).
 - B. *Four Prophets for Judah*—Succeed. 1. **Joel.** 2. **Isaiah.** 3. **Obadiah.** 4. **Micah** (for Israel also).
- B. SECOND GROUP—FOUR PROPHETS OF THE BABYLONIAN PERIOD. Seeking to save Judah from Destruction by Babylon—Fail. 1. **Nahum.** 2. **Habakkuk.** 3. **Zephaniah.** 4. **Jeremiah.**
- C. THIRD GROUP—TWO PROPHETS OF THE EXILE. Seeking to Save a Remnant and Prepare them for Restoring the Temple as a Religious Center for the World. 1. **Ezekiel.** 2. **Daniel.**
- D. FOURTH GROUP—THREE PROPHETS OF THE RESTORATION. Guiding in the Return from Exile, the Rebuilding of the Temple, the Restoration of the Civil Condition, and the Preparation for the Future and Messiah. 1. **Haggai.** 2. **Zechariah.** 3. **Malachi.** D. S. Gregory.

The substantial coherence and consistency of the whole Old Testament history indicate a guiding Hand and a Divine purpose revealing itself from stage to stage; and the manner in which the story is told indicates that there was a perception of such a plan and a consciousness of the purpose on the part of the men by whom the story was committed to writing. So that, in reading these records of early time, while we note "the sundry times and divers manners" in which it was made known, we become more and more convinced that a great plan of mercy underlies the whole, which is unfolded through Moses and all the prophets, and is at last fulfilled in Jesus Christ. *James Robertson.*

IV. Old Testament and New; or, Judaism and Christianity.

Christ and His Apostles clearly regarded the Old Testament history and teachings as the foundation upon

which was to be built the Christianity of the New Testament. Hence we find Judaism, in its purity, underlying Christianity, furnishing its foundation facts and proofs. The Christian Dispensation is indeed a vast expansion of the Jewish. But the principle of membership, *faith*, and the spirit of worship and service are alike in both. The difference is in the forms of obedience and devotion, and in the greater fullness of revelation with wider reach of spiritual knowledge and experience.

Read : I. 13-16. II. 11, 12. III. 9-11. VII. 19, 20. XI. 244, 245.

[The world-view involved in Christianity rests upon, and carries forward to its completion, the richly concrete view of the world found in the Old Testament. As an able expounder of Old Testament theology, Hermann Schultz has justly said—"There is absolutely no New Testament view which does not approve itself as a sound and definitive formation from an Old Testament germ—no truly Old Testament view which did not inwardly press forward to its New Testament fulfillment." What are the main characteristics of this Old Testament conception? At its root is the idea of a holy, spiritual, self-revealing God, the free Creator of the world, and its continual Preserver. As correlative to this, and springing out of it, is the idea of man as a being made in God's image, and capable of moral relations and spiritual fellowship with his Maker; but who, through sin, has turned aside from the end of his creation, and stands in need of Redemption. In the heart of the history we have the idea of a Divine purpose working itself out through the calling of a special nation, for the ultimate benefit and blessing of mankind. God's providential rule extends over all creatures and events, and embraces all peoples of the earth, near and remote. In view of the sin and corruption that have overspread the world, His government is one of combined mercy and judgment; and His dealings with Israel in particular are preparative to the introduction of a better economy, in which the grace already partially exhibited will be fully revealed. The end is the establishment of a kingdom of God under the rule of the Messiah, in which all national limitations will be removed, the spirit be poured forth, and Jehovah will become the God of the whole earth. God will make a new covenant with His people, and will write His laws by His spirit in their hearts. Under this happy reign the final triumph of righteousness over sin will be ac-

complished, and death and all other evils will be abolished. *Prof. Orr.*]

V. Effective Points Bearing upon Old Testament Criticism.

The Biographies of the Old Testament not inventions, but the transcription of facts. There is about them a truth of detail, a vividness of touch, an orderly perspective, a dramatic reality, an exactness of geographical reference, a variety of incident, a grand and archaic simplicity of style, an undertone of devout sympathy, yet an honest quietness of description, a total absence of flattery, or of rhetorical ornament; in a word, a combination of literary and spiritual qualities entirely beyond the reach of later fabulists, and which must have been derived from first-hand direct knowledge of facts, localities and persons. *E. White.*

Antiquity of the Art of Writing. We are now certain that writing was not invented in the time of David and Solomon; that it had been in use thousands of years before Joshua inscribed the commandments in clay upon the altar at Shechem; that Moses was reared in a literary court, surrounded by an educated priesthood who were in possession of remarkable literary products of an older time; that, in the fifteenth and sixteenth centuries B.C., Asia and Africa carried on extensive literary correspondence by means of the cuneiform writing of Babylonia. We know also that Egypt has left us writings from the fourth dynasty—a date more than 4000 B.C. The illiterate argument has gone to pieces in the face of such facts. Literature has flourished in the earth for more than six thousand years. Writing was not unknown among civilized peoples after 3000 B.C. "Israel not able to produce such literature as the Old Testament contains until very late in history!" "David wrote no psalms, because that age could not have produced such masterpieces as are attributed to him" (Cheyne)! Only a blindfolded critic could make such an assertion. The indications are that we must very soon reverse the scale, and see how far back we can locate the composition of the Old Testament books, rather than how far down in the Maccabean period. *Prof. I. M. Price.*

Modern thought has grown impatient with the Bible, the Gospel, and the cross. What part of the Bible has it not assailed? The Pentateuch it has long ago swept

from the canon as unauthentic. What we read about the creation and the flood is branded as fable. Isaiah, instead of being sawn asunder, is quartered and hacked in pieces. The weeping prophet is drowned in his own tears. Ezekiel is ground to atoms amidst his wheels. Daniel is devoured bodily by the learned lions. And Jonah is swallowed by the deep monsters with a more inexorable voracity than the fish, for they never cast him up again. The histories and events of the great chronicle are rudely contradicted and gainsaid, because some schoolmaster, with a slate and pencil, cannot bring his sums right. And every miracle which the might of the Lord wrought for the favor of His people, or the frustration of their foes, is pooh-poohed as an absurdity, because the professors cannot do the like with their enchantments. *Arthur Mursell.*

The Old Testament is a unity of designed falsehood throughout, or it is a unity of historical truth. The patched-up legendary view of mingled tradition, subjective fancies, pure errors, and later compilations made from them, cannot account for it. The idea of an entire and continued forgery might theoretically explain its existence were it not for one thing, namely, its utter incredibility beyond any of the marvelous contained in it. It would require a superhuman power of inventive falsehood. The supposition of a forged Pentateuch, at whatever time made, demands a forged history following it, a forged representation of a consistent national life growing out of it, a forged poetry commemorative of it and deriving from it its most constant and vivid imagery, a forged ethics grounded upon it, a forged series of prophecy continually referring to it and making it the basis of its most solemn warnings. There must have been a specific forgery of an incredible number of minute events, episodes, incidental occurrences, having every appearance of historical truth, of countless proper names of men and places, far too many to be carried down by any tradition—a forgery of proverbs, national songs, memorials, apothegms, oath-forms, judicial and religious observances, etc., all made to suit. It is incredible. *Tayler Lewis.*

Strauss substituted the myth for the miracle, and Baur followed with propounding the famous tendency theory, and applying it to the origin of the Christian documents and of the Christian Church. But the attempt to reconstruct Christianity on the assumption that the Gospel history was the invention of a later age, and that the resurrection of Christ was the dream of a de-

mented woman, or the impression of a few imaginative souls, has come to nought ; and the attempt now making to reconstruct Judaism without the living Abraham as its patriarchal head, and without the living Moses as its great lawgiver, is an equally hopeless task. A method that has broken down in the first problem to which it addressed itself, should at least moderate its tone, now that it has shifted its point of attack. Claiming to be inductive and historical, it assumes by its denial of revelation the very question in debate, and mutilates the testimony so as to make it fit the assumption. It lays down its plan as to how the Old Testament religion must have originated, and then coolly proceeds to cut Moses and the prophets to pieces, patching selected remnants together so as to suit the plan. And there is nothing in the history of speculation to match its watchword, that the myth is the creative energy in religious history. The heroism of the ages, we are summoned to believe, has its source and secret in a legend, a sort of fairy tale of the ancient time ! Not in that way is history made, not in that way can it be read and understood. Facts, not fancies, are sovereign. Men, not thoughts, have ruled the world. Ideas never grasp the scepter until they become incarnate in living prophets. Personality is the central, subtle, sovereign force in history. Until a great thought is voiced, in oral speech, or on printed page, it creates not so much as a ripple, and it inaugurates a revolution only when it finds a mighty advocate. You might as well ignore Washington in a history of the American Revolution, or Napoleon in a survey of modern Europe, making their names legendary, or representative of ideal tendencies, as to eliminate Abraham and Moses from the history of Israel. You might as well think of a circle without a center, or attempt to outline it with compasses poised in air, as account for the mighty sweep of Jewish ideas and institutions without their fixed historic points of departure in patriarch and lawgiver. It would be a mockery of all truth and righteousness, to suppose that men could thus be moved by fables. Abraham and Moses must have been as much more real in their personal elevation, than Sakya-Mouni and Mohammed, as Judaism has been a loftier religion and a purer teacher of morality than Buddhism or Islam. The truth is, the so-called higher criticism is radically and philosophically misleading, in substituting the legendary for the historical, and the ideal for the personal. *Behrends.*

If there really is no Mosaic legislation ; if the largest, the

central, and most important part of what professes to be such was the invention of the priesthood about the time of Ezra, foisted upon Moses for a specific purpose ; if there was not a "Tabernacle," in our sense of it, with its specific institutions, nor a central place of worship, nor the great festivals, nor a real Aaronic priesthood ; and if the so-called historic books have been colored and elaborated deuteronomistically, or in that spirit ; if they are full of spurious passages and falsifications—as, for example, in the history of Solomon ; and if every now and then "a prophet is put in" (*eingelegt wird*) "who expresses himself in the spirit of Deuteronomy and in the language of Jeremiah and Ezekiel ;" if the "anonymous prophets of 1 Kings 20 have all been afterward inserted for the purpose of a detailed *vaticinium ex eventu*, because Israelitish history is never complete without this kind of garnish ;" if, in short, what has gained for the history of Israel pre-eminently the designation of sacred is mostly due to what a later period "has painted over the original picture:" then, there is in plain language only one word to designate all this. That word is *fraud*. Then, also, on the supposition that, what we had regarded as the sacred source of the most sacred events, was in reality the outcome of fraud, must the Gospel narratives and the preaching of Christ lose their historical basis, and rest in large measure on deception and delusion. For Holy Scripture, as the communication of God to man by man, does indeed contain a distinctively human element, but that element cannot have been one of human imposture. In thus arguing we are not setting up any extravagant theory of Inspiration, nor are we ignoring either the repeated redactions which the Old Testament has undergone. We are simply proceeding on a broad line of demarcation, visible to all men ; that between falsehood and truth.

The Old Testament has undergone repeated investigation and discussion. And we know sufficient of the discussions in those early Jewish assemblies which fixed the Old Testament Canon, to assure us, that a book would not have been inserted which was known to be false in its title—still less, one that was fraudulent in its object. And these assemblies—at least the earlier of them—sat close on, if not in the very time, that the fraud is supposed to have been published ! Or, to go back a step, and to Old Testament times, how can we reconcile the introduction of such a fraud as the "invention" of the Book of Deuteronomy in the time of Josiah with the denunciations of his contemporary Jeremiah, who in-

veighs in such stern language against the Prophets that prophesied lies in God's Name, when He had not sent them, neither had commanded them, nor spoken unto them, but they prophesied a false vision, a thing of nought, the deceit of their own hearts, and so caused the people to err? *Alfred Edersheim*

The substantial, practically absolute identity, of the present Hebrew Old Testament as Christ knew it, is one of the clearest outstanding facts in the critical controversy. The debate, for the most part, concerns the period between Ezra, 450 B.C., to Moses, 1491 B.C., a little over a thousand years, whose contemporaneous memorials have perished in the ruthless wars of the captivities and in the destruction of the temple by the Roman soldiers. But it is equally clear that long before the birth of Christ the present books of the Old Testament were regarded as scripture and inspired; were read regularly in the synagogues; were classified as "Laws, Prophets, and Psalms," bound up in rolls and jealously guarded, and were studied with a veneration bordering upon superstition. The evidence is ample, massive, and overwhelming. From the very first the Christian church accepted in its entirety the Old Testament as it was read and honored in the synagogues and by the nation. The public life of our Lord was one strenuous, unbroken conflict with the Scribes and Pharisees, but He accepted the same Scriptures with themselves as a revelation from God. Paul broke with the synagogue in its theology, but for the ancient oracles he retained his undiminished and unqualified reverence. No criticism can shake that outstanding fact. The temple fell. The holy city crumbled into dust. The priesthood came to an end. Sacrifice ceased. One thing was neither burned nor buried. The Old Testament, as we have it, survived the shock of Roman arms, and, with Christ, it maintained its imperial ascendancy, gaining a new and universal constituency. For the notion, advanced by some, that between the first century before Christ and the first century after Christ the Hebrew text was deliberately and seriously corrupted, is utterly without foundation; and the clear testimony of Josephus, who lived in the latter century, falls like a trip-hammer upon those who hint it.

The evidence for our present Old Testament, as endorsed by Jesus Christ, is simply amazing, overwhelming, unanswerable. To these Old Testament Scriptures He appealed as the oracles of God disclosing to men the way of salvation, and constituting an impressive proph-

ecy of His advent and mission. He appealed to them for nothing else ; but in that region He declared them to be authoritative ; and among these writings were the five books of Moses, whatever their structure, and the puzzling book of Jonah, be it history or parable, to all of which He referred and from which He quoted, and that is the one thing to be emphasized, as it is the only thing of vital importance. Christ must be torn out of the heart of the world before the Old Testament can be wrenched from its place.

And how he used them, how He would have us use them, He has Himself told us, in those familiar words with which He defended His august claims, and challenged the Pharisees, words which cannot be considered too often and too seriously : "Search the Scriptures ; for in them ye think ye have eternal life, and they are they which testify of Me." Here we are told what to search, how to conduct the search, and what the result of a proper search will be. The Scriptures which He commends to use are the Old Testament books in our possession. The temper of our search, in the use of these Scriptures, is to be the earnest endeavor to discover in them the divine message of eternal life. They were given to make us wise unto salvation. And in discharging this peculiar office, they conduct us to Jesus Christ, the beating heart and vital bond of both Testaments. Either Testament, without the other, is a broken shaft. Both, without Christ, have no sure foundation. These books, one and all, are only so many massive columns of granite, and marble, and onyx, and gold, and silver, and burnished brass, forming a magnificent colonnade, converging upon the Throne, in form of a Cross, on which is seated the Incarnate Word of God, whose scepter of grace welcomes the penitent suppliant. Let us not linger in the porch. Let us advance with swift and eager steps to the inmost shrine and sanctuary of our salvation. And having done that, we may examine each pillar as closely as we choose and can, never forgetting, that each is placed where it is, that earnest souls may find their way to the world's only and almighty Saviour. The Scriptures are the world's guide-book to Jesus Christ, and through Him, to the forgiveness of sins, to the adoption of children, to sanctification, and to the inheritance of eternal glory. *Behrends.*

See CRITICISM, pp. 103-109.

PARACLETE.

An Anglicized Greek term, applied by Christ to the Holy Spirit, and by John to Christ.

John 14 : 16, 17, 26. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth. The Comforter, even the Holy Spirit, the Father will send in My name. John 15 : 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth. John 16 : 7. If I go not away, the Comforter will not come unto you, but if I go I will send Him unto you. X. 484-486, 496.

1 John 2 : 1. If any man sin, we have an Advocate (Paraclete) with the Father, Jesus Christ the righteous. XI. 685.

The significance of the term Paraclete is comprehensively expressed by the word *Helper*, or one who stands for the help of another in any and every relation and need.

PATIENCE. *Lit.*, Forbearance, Longsuffering, Endurance, Continuance.

Patience is not a passive, stolid and hopeless condition, but an active, sensitive, expectant state, engaging the full energy of mind, heart and will.

Wrought by Trial.

Rom. 5 : 3. Tribulation worketh patience. XI. 216. James 1 : 3.
Trying of faith worketh patience. XI. 617, 619. 2 Thes. 1 : 4.
We glory in you for your patience in tribulations.

Effects and Rewards :

Ps. 40 : 1. I waited patiently, and He heard my cry. IV. 296, 7.
Eccles. 7 : 8. Patient in spirit, better than the proud. VI. 482, 3.
Rom. 5 : 4. Patience worketh experience (probation). XI. 216.
Rom. 15 : 4. Through patience hope. XI. 272. Col. 1 : 11.
Strengthened unto all patience with joyfulness. XI. 469. Heb.

6 : 12. Through faith and patience inherit the promises. XI. 576.
 Rom. 2 : 7. By patient continuance in well-doing, eternal life.
 XI. 205. Heb. 10 : 36. Need of patience that ye may receive
 the promise. Rev. 3 : 10.

To be Sought and Exercised.

1 Tim. 6 : 11. Follow after patience. XI. 526. Rom. 12 : 12.
 Be patient in tribulation. XI. 261. James 5 : 7, 10, 11. Be
 patient (examples: Job and the prophets). XI. 640, 1. 2 Pet.
 1 : 6. Add patience. XI. 672. Heb. 12 : 1. Run with patience.
 XI. 604. Ps. 37 : 7. Wait patiently for God. IV. 276-278.
 Read VI. 226. Luke 8 : 15. Bring forth fruit with patience.
 Luke 21 : 19. In patience possess your souls. 2 Cor. 6 : 4.
 Commending ourselves, in much patience. 1 Thes. 5 : 14. Be
 patient toward all. James 1 : 4. Let patience have its perfect
 work. James 5 : 7, 8. Be patient until the coming of the Lord.

Its Alliances :

With Hope. Rom. 8 : 25. If we hope then do we with patience wait.
 Rom. 15 : 4. Through patience and comfort of the Scriptures we
 might have hope. 1 Thes. 1 : 3. Remembering your patience
 of hope.

With Other Graces. 1 Tim. 6 : 11. Follow after righteousness, god-
 liness, faith, love, patience, meekness. 2 Tim. 3 : 10. Faith,
 love, patience. 2 Pet. 1 : 6, 7. Temperance, patience, godli-
 ness, love. Rev. 13 : 10. Here is the patience and the faith of
 the saints. Rev. 14 : 12.

See WAITING ON GOD.

PEACE.

From God.

Rom. 15 : 33. 2 Cor. 13 : 11. Heb. 13 : 20, etc. The God of
 Peace. Num. 6 : 26. The LORD give thee peace. II. 334.
 Ps. 29 : 11. Will bless His people with peace. IV. 218-220. Ps.
 85 : 8. Will speak peace. V. 76. 2 Thes. 3 : 16. The LORD of
 peace give you peace. XI. 504. Gal. 5 : 22. Fruit of the Spirit
 is peace. XI. 407.

Christ our Peace, and Giver of Peace.

Luke 2 : 14. On earth peace. Isa. 53 : 5. Our peace on Him. VIII. 281. Micah 5 : 5. This man shall be peace. IX. 435. Eph. 2 : 14, 15. He is our peace. XI. 422. John 14 : 27. Peace I leave, My peace I give. X. 487. John 16 : 33. In Me, peace. X. 503.

[The last gift of Christ to His disciples before the Passion was the gift of His peace : not the peace of a still calm, untroubled by conflicts, but the peace which reigns supreme through the sorest trials, the sharpest agonies, the fiercest assaults, because it rests on the consciousness of an eternal sonship. We have no promise that we shall be free from suffering ; it is enough that no suffering shall be fruitless which is seen in the issue of the Father's will. *Bishop Westcott.*]

God's Thoughts of Peace.

Jer. 29 : 11. VIII. 527. His Covenant of Peace. Isa. 54 : 10. VIII. 295, 6. Ezek. 34 : 25. IX. 151.

Conditions of Peace:

Trust. Isa. 26 : 3. Thou wilt keep in perfect peace, because he trusteth in thee. VIII. 123. Rom. 15 : 13. Fill with peace in believing. XI. 273. *Being justified.* Rom. 5 : 1. We have peace. XI. 215. *Love of the Word.* Ps. 119 : 165. Great peace who love Thy law. V. 354. *Following paths of Wisdom.* Prov. 3 : 17. Her paths are peace. *Rightness of life.* Isa. 32 : 17. Work of righteousness is peace. VIII. 151, 159, 160. Isa. 48 : 18. VIII. 253. James 3 : 18. Righteousness sown in peace. XI. 634. *Spiritual-mindedness.* Rom. 8 : 6. To be spiritually minded is peace. XI. 234. *Kingdom of God in the heart.* Rom. 14 : 17. Kingdom is righteousness, peace, and joy in Holy Ghost. XI. 269. *Praise and Peace.* Isa. 57 : 19. VIII. 325, 6.

Present and Ultimate Returns.

Phil. 4 : 6, 7. Keep your hearts and minds in the knowledge and love of God. XI. 463. Ps. 37 : 37. The latter end is peace. IV. 283. Isa. 57 : 2. Enter into peace. VIII. 321.

To be sought and how.

Ps. 34 : 14. Seek peace and pursue it. IV. 257. Job 22 : 21. Acquaint thyself with God, and be at peace. VI. 128. Zech.

8 : 19. Love truth and peace. IX. 585. Col. 3 : 15. Let the peace of God rule in your hearts. XI. 479. Isa. 27 : 5. Lay hold of My strength and make peace with Me. VIII. 133.

No peace to the wicked.

Isa. 48 : 22. VIII. 254. Isa. 57 : 21. VIII. 326-328.

PENTATEUCH.

The literal Greek name given to the First Five Books of the Old Testament, commonly called the Five Books of Moses. Upon the Structure, Substance, Evidences, and Mosaic Authorship of the Pentateuch, read carefully the following references: I. 69-80. II. 16, 21-24, 116-120. VII. 22-34. Also see CRITICISM, p. 103 ; OLD TESTAMENT, p. 350 ; APPENDIX ; CRITICISM.

Meaning and Effects of the Scheme of the Destructive Criticism.

Whether the newer criticism is to stand or fall depends upon the judgment to be passed on its conclusions in regard to the Pentateuch. This is the pivot upon which the whole question turns. If the so-called "critical" method is right, the Pentateuch, instead of being the work of Moses, becomes a literary mosaic, consisting of chapters and paragraphs and even tiny morsels of verses, cut out of the works of a number of different authors, all of whom lived ages after the Exodus. So cleverly have they been pieced together by a compiler as to deceive Jews, Samaritans, and Christians up to the present day. The narratives contained in them are derived for the most part from popular tradition, and, since they were written down centuries after events they profess to record, are little worthy of credit. So far from being the earliest portion of Scriptures, the foundation upon which the religion of Israel rested, the Law is later than the prophets, and marks a period of religious decline. The tabernacle with which it was associated was as much a fiction as the revelation on Mount Sinai, and owed its origin partly to the ideal temple described by Ezekiel, partly to the temple of Zerubbabel. *A. H. Sayce.*

If this be a true representation of the case, then the jewel set in the crown of the Scriptures reflects a false luster ; we have in

the Pentateuch simply a five-fold imposition, a nearly worthless composite of mingled cleverness and fraud. Real homogeneousness of texture there is none. Patriarchal history, excepting some floating myths, completely gone. Mosaic history, even, only represented in some scattered débris borne downward on the heaving waters of a beclouded tide. A sacred history of the Old Testament, properly speaking, there can be none. It is reduced simply to an account, more or less credible, of the rise, development, and decline of a Jewish sect that reached its bloom after the exile. The principal contents of the Pentateuch have really nothing to do with the history of an Israel that sprang from the loins of Abraham, but solely with this post-exilian sect.

Such a people as Israel there was ; but all you can learn of them, to any purpose, must be learned from the Books of Judges, Samuel, and Kings, and the prophets of the pre-exilian period. The great lawgiver of the old economy, and withal the grandest figure in primitive history, was not Moses after all, but Ezra, the priest, who, with his straggling remnant, overlied the heavy blows of Chaldea and Assyria ! The standing designation, "the Law and the Prophets," sanctioned and sanctified by the usage of Christ and His apostles, is a misnomer ; it should rather be "the Prophets and the Law," the real historic order being just the reverse of the order as it now appears. The sources of the Old Testament religion are in the literature of the early prophets. Protevangelium there is none. The promise made to the seed of the woman, shining like another Bethlehem star over the birthplace of human sin, a Jehovistic conceit, meaning something or meaning nothing.

There is as radical an overturning of biblical theology, you will see, as of biblical history as hitherto conceived. The idea of sacrifice, for instance, must be readjusted on a wholly different plan, and made to serve a totally different aim. It surely cannot take the widely comprehensive range supposed, while ever narrowing in concentric circles to one central, all-controlling fact, as the writer to the Hebrews seems firmly to have believed. For this new scheme, as it leaves the history of redemption without an orderly beginning, so it leaves it without a sufficient end. It smites off the roots of the development, and is only consistent in looking for nothing among the branches. The one fitting consummation of the national life and religion of Israel, the one glorious conclusion of the Old Testament premises is openly declared to be not Jesus Christ, of the seed of David, of the tribe of Judah, whose day Abraham saw and was glad, but the political catastrophe which overtook the Jewish state seventy years after our era began, and the rabbinical schools which then sprang up. Without extravagance of statement, such is the startling discovery

which scholars professing to be governed by strictly scientific principles have made in our day ; such, in bare outline, is the scheme, with some of its more obvious results, which, with all seriousness, they offer for the acceptance of the Christian world, and of which Professor Robertson Smith says that it "represents an overwhelming weight of the most earnest and sober scholarship." *E. C. Bissell, "The Pentateuch : Its Origin and Structure."*

Considerations Sustaining the Mosaic Authorship.

In view of the present state of knowledge, it is scarcely necessary to adduce any evidence for the facts that the Israelites did really sojourn in Palestine and in Egypt, and went out from the latter preparatory to their return to Canaan as conquerors under Joshua. A chain of circumstantial evidence furnished by Chaldea and Egypt, and latterly by Canaan itself, now corroborates the Bible history from the time of Abraham to that of Joshua, and is daily becoming more clear and complete, so that it may be said that no one is so hardy as to dispute the facts of the oppression and the Exodus, while, except a few disputed dates, the connection with Egyptian history is plain. It can, I think, now be shown that Joseph was brought into Egypt in the latter part of the reign of Thothmes III., the greatest of the Pharaohs, who has been called the "Alexander the Great of Egypt," and that the 430 years of the sojourn referred to in Exodus 12 : 40, 41 are to be reckoned, not from the time of Jacob, but from the entry of Abraham into Canaan, which will bring the oppression of the Israelites into the reigns of Rameses II. and Menepthah, two of the kings of the nineteenth dynasty, who were the kings that "knew not Joseph," and the Exodus itself to the close of that dynasty, which seems to have ended in a period of anarchy, due in all likelihood to the Exodus itself.

It would further appear that an invasion of Egypt from the north and the defeat of that invasion by Rameses III. of the twentieth dynasty occurred while Israel was in its wilderness journey, and prepared for the conquest of Joshua by breaking the power of the Canaanite kings. I may add that the correspondence contained in the Tel-el-Amarna tablets, belonging to the reigns of two Pharaohs intermediate between the time of Joseph and the Exodus, has within a few years shed a flood of light on the condition of Canaan at and before the conquest by Joshua, and that only last year an inscription of Menepthah, discovered by Prof. Flanders Petrie, has thrown new light on his relation to Israel.

Here we have a chain of circumstantial evidence to show the truth of the history of Israel in Genesis and Exodus. We have also the evidence of the Egyptian monuments and tombs to prove

that in Egypt the Israelites had been dwelling for several generations with a highly cultivated and civilized people, and this in the time of its highest prosperity and greatest advancement. The architecture, the sculpture, the agriculture, the manufactures, and the literary productions of the Egyptians of this period are of the highest character, and the subsequent history of the Israelites shows that they would not be slow to take advantage of the educational opportunities offered to them. But these people had been subjected to a strange reverse. From a prosperous and even privileged condition they had been reduced to serfdom, and were ground down with exactions and enforced labor of the lowest and most oppressive kind. They were in a condition of the utmost distress and discontent, but wholly unable to deliver themselves from the tyranny of a military despot supported by the most formidable armed force at that time in the world. They greatly needed a leader, and, according to their own account, he was furnished to them in the person of Moses, one of their own people, but educated with the princes of Egypt, trained in all their science and literature, accustomed to act in high and responsible positions. Such a man was suited to gather around him the more intelligent, public-spirited, and influential men of his race, and might hope to lead them forth to freedom. *J. W. Dawson.*

The contention of the higher critics is that the Pentateuch was mainly of post-exilic origin—after the return from the Babylonian captivity. Against this stands the demonstrations that literary art and culture, ethical and civil progress, stood as high in the age of Abraham as they did in the age of Nebuchadnezzar. The Davidic epoch was a revival, a renaissance in literature. The library of Assurbanipal was a storehouse of literature, as ancient to him as the Apostolic age is to us. How do these facts bear upon the authorship of the Pentateuch? Moses was a man of eminent ability. He had unsurpassed opportunities for literary and general culture. He had the highest incentives that were possible to a man. His people were just awakening to national consciousness—and he was largely the instrument of that awakening. To such a people the unification which alone could come of a national history, national law, national religion, and religious aspirations—this unification was necessary to their national existence; especially under the adverse circumstances in which they were. Here, then, we have the materials, the facilities, the opportunity, the man, and the pressing necessity, for the national literature. No such conjuncture of causes for the production of the Pentateuch ever afterward occurred. The methods of literary criticism are not new. The employment of it from the rationalistic standpoint has been as much the rage as materialistic evolution was twenty years ago, but the life of this philosophic fad will be shorter than its prede-

cessor. It is already disappearing in Germany, and it is only galvanized into apparent life in our own country by the opportunity it has given for personal exploitation, for and against.

Interior.

The argument from the discoveries of modern exploration in favor of the Bible is this : wherever the Old Testament record refers to or speaks of the great kingdoms and empires which surrounded the Hebrews it is found to be absolutely correct when its allusions and its words can be tested by contemporaneous monuments whose authenticity is unquestioned and whose testimony is altogether impartial and undesigned. Monumental research does two things : first, it proves the truth of the events recorded by the Old Testament ; and second, it proves that the accounts of these events must have been written at the time they claim to have been written. Moses could write the Pentateuch, and in writing the Pentateuch he could use and quote from older documents, for here are older documents. The use of these documents does not invalidate the claim to inspiration upon the part of Moses. No ; it only shows that for the most part God always uses natural methods in doing His work and in having His people do their God-assigned work. The inspiration of Moses comes into play in the sifting and editing of these older documents, and in the proper appropriation of them to God's work.

D. Gregg.

In the Prophets are unmistakable allusions to the Pentateuch, or its essential historic setting. All their utterances are based on such a presupposition. They recognize a covenant made with God through Mosaic mediation. That covenant had not been kept. Their whole activity proclaims a perverse trend of thought and conduct against which they relentlessly fight, one and all. Founders of a religion they were not, and could not be, men like these, without a sign of collusion ; but mighty reformers they were, who set their faces like a flint against a prevailing degeneracy and lapse of the people whom God had chosen for His own. *E. C. Bissell.*

If you deprive the Prophets of the one book on which their teaching could be founded, how do you account for the Prophets and their teaching ? You frame a theory which accounts for the composition of the Pentateuch on naturalistic principles ; but in so doing you cut the ground from under the Prophets' feet. The Prophets had to learn before they could teach ; what was their text-book ? Not the law ; it had to be fabricated. Not the history (at least with the earlier Prophets), for it had yet to be written in the true spirit. By whom then were the Prophets taught ? By the direct inspiration of God apart from all human means ? That is the only answer the modern critics have left for themselves, an answer which they certainly will not give. *Watson, "Law and Prophets."*

It passes my power of belief and all historical probability to regard the laws of Exodus and Leviticus as invented by the contemporaries of Alexander the Great. It is not only the general contents of these books, but the smallest details are at war with this adaptation. Take one example among a thousand. "A stranger shalt thou not wrong, neither shalt thou oppress him ; for ye were strangers in the land of Egypt" (Ex. 22 : 21 ; 23 : 9). Can we believe that we have here a writer, a legislator of the third century B. C. ?

The Pentateuch (it is said) could not have been composed in ancient times for the two following reasons : 1. It is not a strict order, contains repetitions, incongruities, even contradictions. 2. Its legislation is a work of reflection which could not have been made at the beginning of a new-born society. I do not hesitate to assert that the first argument proves precisely the contrary of Professor Vernes' inference from it. It is not at a time of social peace, quiet and reflection, that a priesthood with ever so little intelligence could produce a work of this kind. A work, with want of order, with repetitions not identical, with incongruities, with facts difficult to harmonize, could only be the product of daily journals kept by many, or the union of many documents considered worthy of too much respect to be altered at all, even to better the form of it. The character assigned to the Pentateuch by Professor Vernes is, therefore, the proof of its antiquity. . . . If Exodus was only a post-exile forgery, would we be able to discover the stopping-places of the Israelites in their flight from Egypt ? If it was this forgery, the forgers must have copied the religious usages of Babylon and not those of Egypt. But it was Egypt and not Babylon they were forbidden to imitate. Why should these simple and elementary facts be forgotten when one begins to dissect the Bible ?

As regards the Hexateuch, all the efforts made to bring it this side the Exile will always meet these impassable obstacles ; the impossibility of the success of such a gigantic forgery, unheard of in the history of the world ; the nature of these books, incompatible with the state of Asiatic civilization after Cyrus ; the absolute failure of indications warranting the hypothesis of a social change so radical and important. That there might have been alterations, additions, errors of transcriptions, etc., all historical criticism warrants us in supposing.

Let us mark this fact. On one side testimonies, exterior, positive, exact, are demanded before admitting the antiquity of the Pentateuch, which has in its favor possession and presumption ; on the other side, not even the slightest historical indication of the great fact of the late forgery, not the least, most distant allusion is demanded for justification of the change and determination of date, against which so many facts vigorously protest. Can we then accept a hypothesis and subjective impressions open to

such grave mistakes? Or, may we treat the biblical books as the pieces of a Chinese puzzle, to be put here and there according to the feeling and taste of each one? In a scientific point of view the consequences of this course are most disastrous. The most interesting and important documents concerning the first civilization of Asia are willingly given up. The advantage of beginning anew and going on will not compensate for this loss.
Prof. Chas. De Harlaez.

PERSEVERANCE; STANDFASTNESS; STEADFASTNESS.

Assured by God's pledges, and demanded of the believer.

A Practical Theme of great breadth, of the deepest interest and moment.

Assurance in many forms.

1 Sam. 2 : 9. The Lord will keep the feet of His saints. III. 251.
Ps. 16 : 8. I shall not be moved. IV. 120. Ps. 57 : 2. God performeth all things for me. IV. 400. Ps. 73 : 23, 24. Thou hast holden, shalt guide and receive me. V. 11. Ps. 121 : 7. Shall keep thy soul. V. 363-368. Ps. 138 : 8. The Lord will perfect that which concerneth me. V. 437, 8. Isa. 27 : 3. I, the Lord, will keep it night and day. VIII. 132. Jer. 32 : 40. Ezek. 36 : 7. IX. John 8 : 31, 32. X. 315. John 10 : 28, 29. No one shall snatch them out of My (the Father's) hand. X. 341. Rom. 8 : 1, 2, 28-37. No condemnation, etc. XI. 232, 3. 240-243. 1 Cor. 10 : 13. God will not suffer to be tempted above that ye are able to bear. XI. 308, 9. Phil. 1 : 6. He that hath begun a good work in you will perfect it. XI. 445, 6. 2 Tim. 1 : 12. He is able to guard that which I have committed unto Him. XI. 531. 2 Tim. 2 : 19. The firm foundation of God standeth. XI. 534. 2 Tim. 4 : 18. The Lord will deliver and save. XI. 542. Heb. 12 : 2. Jesus, the author and perfecter of our faith. XI. 604. 1 Pet. 1 : 5. Guarded by the power of God through faith. XI. 646. 1 Pet. 5 : 10. God shall Himself perfect, stablish, strengthen you. XI. 669. 2 Pet. 2 : 9. The Lord knoweth how to deliver the godly out of temptation. Rom. 14 : 4. God able to make him stand. Jude 24. Able to guard you from stumbling. 1 Cor. 1 : 8. Who shall confirm

you to the end, that ye be unreprouable in the day of our Lord Jesus Christ. XI. 279. 2 Cor. 1 : 10. Who delivered us, and doth deliver ; in whom we trust that He will also still deliver us. XI. 347. Eph. 1 : 13. In whom, having believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance. XI. 417. Phil. 3 : 12. I press on that I may apprehend that for which I was apprehended (grasped) by Christ Jesus. XI. 459. 1 Thes. 3 : 13. To the end He may establish your hearts unblamable in holiness before our God and Father. 2 Thes. 3 : 3. The Lord is faithful, who shall stablish you, and guard you from the evil one. 1 John 2 : 27. The anointing which ye received of Him abideth in you. 1 John 3 : 9. Whosoever is begotten of God doeth no sin, because His seed abideth in him. XI. 692. Ps. 119 : 117. Hold Thou me up, and I shall be safe. V. 337. Luke 22 : 32. I have prayed for thee that thy faith fail not. 1 Pet. 5 : 10, 12. The God of all grace shall Himself perfect, stablish, strengthen you. XI. 669.

Steadfastness Demanded of the Believer. Various particulars.

1 Cor. 15 : 58. Wherefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. XI. 341. 1 Cor. 16 : 13. Watch ye, stand fast in the faith, quit you like men, be strong. XI. 344. 2 Cor. 1 : 24. By faith ye stand. XI. 350. Gal. 5 : 1. With freedom did Christ set us free ; stand fast therefore. XI. 404. Eph. 4 : 14. Be no longer children, tossed to and fro and carried about with every wind of doctrine. XI. 429. Eph. 6 : 10-18. Be strong in the Lord, and in the strength of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. That ye may be able to withstand in the evil day, and, having done all, to stand. XI. 443. Phil. 1 : 27. Stand fast in one spirit, with one soul striving for the faith of the Gospel. XI. 449. Phil. 4 : 1. Stand fast in the Lord. Phil. 2 : 12. Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to work. XI. 453. Col. 1 : 23. Continue in the faith, grounded and steadfast. Col. 4 : 12. That ye may stand perfect and fully assured in all the will of God, 1 Thes. 3 : 8. We live if ye stand fast in the Lord. XI. 488. 2 Thes. 2 : 15. Stand fast, and hold the traditions which ye were taught. XI. 402. Epistle to the Hebrews a continuous plea for steadfastness and perseverance,

based upon the salvation wrought by the Son of God, as Mediator, Sacrifice, Saviour from Sin, and Welcoming Sovereign in the Heavenly Gathering. Notably, chapters 3, 4, 6, 10-13. 1 Pet. 5 : 8, 9. Be sober, be watchful : your adversary the devil walketh about ; whom withstand steadfast in your faith. XI. 668. 2 Pet. 1 : 4-11. Precious and exceeding great promises, that through these ye may become partakers of the Divine nature, having escaped the corruption that is in the world by lust. For this cause adding on your part all diligence, in your faith supply virtue, etc. . . . Give the more diligence to make your calling and election sure ; for if ye do these things ye shall never stumble. XI. 670-672. Also read XI. 661, last paragraph.

The New Testament exhortations to steadfastness and endurance to the end find abundant and emphatic illustration in all the better men and women of the Old Testament History, alike in the times of Patriarchs, of the Exodus and Wanderings, of Judges, Kings and Prophets. A main and vital purpose of the detailed personal histories is to inculcate the lesson needed by all in all time, that the only fulfilled and compensated life is that which *holds on* unwaveringly in the way of obedience and trust, of humility and truth, of submission to Divine ordering, and of unswerving fidelity in all appointed service, *unto the end of the testing period*.

God's Part and Man's Part in this momentous matter of Steadfastness or Perseverance find still further and larger exposition and illustration in the passages cited upon pages 16 and 17, under AGENCY, DIVINE AND HUMAN. Than this Theme of AGENCY, none other is of greater practical moment, and none demands more careful and frequent consideration and regard. Both Themes, *Agency* and *Perseverance*, are based upon the same facts of demanded human action and Assured Divine co-operation.

[We hold out because Christ holds us. It is not our grip on Him that counts, but His grip on us. "We stand by faith," but it is in Him. He is able "exceedingly abundantly" to make us stand. And we go on in Him and grow in Him. Christ also fights through His people ; subdues kingdoms and works righteousness thus. Their words, echo of His, sweep the world, causing empires of wrong to totter and fall. In Christ the Christian is always mightier than even his most extravagantly sanguine thought. His deeds beat his hopes, because, beyond his sight, Christ puts the pith of efficiency in those deeds. Always "above all" that the believer "asks or thinks" is Christ able. The Church can do, and Chris-

tians can do all that Christ can do, because it is in His plan and according to His order to come to results or fruits only through them. "Earthen vessels" they, poor shards often, but oh, the "excellency of the power"—maybe! The almightiness of the eternal God, irresistible in grace, dwells, at least as a possibility, in and upon and along with these poor vessels. We as Christians have all things in Christ, are the sons of God in Him, and have all wisdom, truth, and grace in Him. *W. J. Skillman.*]

PRAISE.

Bless. To Declare Blessed or to Glorify.

God to be Praised with Mind and Heart. Ps. 47 : 6. Sing praises with understanding. IV. 340. Ps. 96 : 4. Greatly to be praised. Deut. 10 : 21. He is thy praise and thy God. Ps. 103. All that is within me bless. V. 180. Ps. 9 : 1. With my whole heart. IV. 87.

With the Voice in ascription and thanksgiving, in prayer and song. Ps. 96 : 2. Sing forth from day to day. V. 149. Ps. 105 : 2. Sing psalms unto Him. Ps. 100 : 4. Ps. 57 : 7. I will sing praises. IV. 401, 2. Ps. 34 : 1. Praise continually in my mouth. Ps. 51 : 15. Ps. 63 : 3, 5. IV. 428-430. Col. 3 : 16. With psalms and hymns and spiritual songs, singing with grace in your hearts. XI. 480. *Illus.* Christ and His apostles, Matt. 26 : 30.

All should praise, every day, at all times and in all experiences, while life lasts and forevermore. Ps. 67 : 3, 5. Let all the peoples praise Thee. IV. 450, 451. Ps. 145 : 2. Every day will I bless Thee. V. 472. Ps. 35 : 28. IV. 261. Ps. 92 : 2. V. 126. Ps. 34 : 1. At all times. Isa. 61 : 3. Garment of praise for heaviness. Acts 16 : 25. Paul and Silas sang praises to God. XI. 116. Ps. 113 : 3. V. 255. Ps. 104 : 33. I will sing praise as long as I live, while I have any being. V. 201. Isa. 51. Come with singing unto Zion. VIII. 269. Ps. 86 : 12. V. 84.

Praise is good, fitting to the upright and the grateful. Ps. 147 : 1. Good, pleasant, comely. V. 485. Ps. 33 : 1.

Comely for the upright. IV. 247. Ps. 135 : 3. Pleasant, lovely. V. 422. Ps. 92 : 1. Good. V. 126. (Song, Sacred and Secular, V. 483.)

Prompted in part by experience of goodness and mercy, but mainly by the vision of God's greatness, holiness and excellence. Ps. 116 : 12-14. For all His benefits. V. 267, 8. Ps. 103 : 2-8. V. 180-187. Ps. 106 : 1, 2. V. 211. Ps. 71 : 6-8. IV. 475. Ps. 138 : 2. For thy loving-kindness and truth. V. 435. IV. 402, 408, 9. Ps. 95 : 1-7. V. 140-142. Ps. 98 : 1-6. V. 160. Ps. 145 : 3-21. V. 471-478. Ps. 147 : 4-20. V. 486-491. Ps. 99 : 3, 5, 9. Praise, for He is holy. V. 162, 3.

Its high place and value illustrated by its effects. 2 Chron. 20 : 22-30. VII. 295, 6. 2 Chron. 29 : 27. VII. 339.

God is praised by all His works. Ps. 19 : 1-4. Heavens declare the glory of God. IV. 147, 8. Ps. 103 : 21, 22. All His works in all places. V. 187. Ps. 104 : 35. V. 202-205. By the heavenly Host. Luke 2 : 13. Rev. 5 : 9. XI. 741. Rev. 7 : 9-12. V. 747.

Hence the impassioned call to Praise. Ps. 103 : 20-22. V. 186. Ps. 135 : 19-21. V. 425. Ps. 145 : 21. All flesh bless His holy name forever. Ps. 146 : 1, 2. V. 479-483. Ps. 148 : 1-14. V. 492-496. Ps. 150 : 1-6. V. 500-502.

Praise and Thanksgiving.

In its highest and truest significance, Praise is the instinctive outburst of adoring worship that rises from a pure creature spirit at the knowledge and vision of an Infinite, Self-existent, All-Creative, and Sovereignly Ruling God, a God of Holiness, Justice, Goodness and Truth. It occupies a higher vantage-ground than Thanksgiving, since it represents only the soul's reverent homage and appreciative adoration for God in Himself, as He is in His eternal, glorious, perfect and blessed Being, utterly without thought of the good He bestows upon the worshiping recipient creature. The offering of Praise, therefore, is the one spontaneous act of the human soul, unaffected by promise of good and uninfluenced by expectation of return for service. As thus unmixed with any thought of self, Praise is the highest expression of honor to God, and it brings the purest and loftiest element into the soul's communion with God. In both Testaments it is characterized as an "offering" or "sacrifice" by which God is glorified. Ps. 50 : 14, 23. IV. 359-362. Heb. 13 : 15. XI. 615.

Joined with the tenderer and sweeter note of Thanksgiving for ineffable and unlimited "goodness and mercy," Praise is the one revealed employment of the sinless and redeemed hosts in the Heavenly Presence. Rev. chapters 5, 7, 14.

Of all high privileges and imperative obligations, it would seem that this supreme privilege is least appreciated, this vital duty least regarded by many true believers, to their lack of spiritual energy, comfort, fruitfulness and joy.

PRAYER.

Call; Cry; Supplication.

Comprehensively, Communion with God.

Essentially, Prayer is the glad, grateful and heartfelt response of the believer to God's proffer to meet and commune with Him. In this, as in all that transpires between God and man, it is God who takes the initiative and invites the outpouring of all that is in the heart into His sympathizing ear. Two impressive texts assure us upon these points.

- (1) Ex. 25 : 22. I will meet with thee, and I will commune with thee from above the Mercy-seat, from between the two cherubims. II. 300. This "figure of the true" (Heb. 9 : 24), the blood-sprinkled Mercy-seat, the "throne of grace" (Heb. 4 : 16), bespeaking atonement (covering) of sin, still applies to us with all its blessed meaning and results, while it finds full and abiding realization in the perfect communion of heaven. Note : God comes to meet and commune with the believer on the Mercy-seat. But the unbeliever goes to meet with God upon the Judgment-seat. 2 Cor. 5 : 10. Rev. 20 : 11, 12.
- (2) Ps. 62 : 8. Trust in Him at all times ; pour out (empty) your heart before Him. IV. 418, 9. Ps. 42 : 4, 8. I pour out my soul. IV. 313, 316. In public or private, the communing soul must feel and be alone with God. Matt. 6 : 6. Pray in secret. X. 156.

Name and Mediation of Christ, the basis of access to God, and the ground of faith, boldness and hope in prayer.

Ask in My Name. John 14 : 6, 13, 14. X. 481-483. John 16 : 24, 26. X. 502, 3. 1 Tim. 2 : 5. One Mediator between God

and man, the Man Christ Jesus. XI. 510. Eph. 2 : 18. Through Him (Christ) we have access to the Father. XI. 422. Heb. 13 : 15. Through Him offer sacrifice of praise continually, the fruits of lips which make confession to His Name. XI. 615. Rom. 8 : 34. Maketh intercession for us. XI. 242. Heb. 7 : 25. Ever liveth to make intercession. XI. 580. Eph. 3 : 12. In whom we have boldness and access in confidence through our faith in Him. Heb. 5 : 14, 16. Having a great High Priest, Jesus the Son of God, let us draw near with boldness unto the throne of grace, that we may find grace to help us in time of need. XI. 569-571.

The Holy Spirit Inspirer and Helper in prayer.

Jude 20. Praying in the Holy Spirit. XI. 710. Eph. 2 : 18. We have access by one Spirit to the Father. XI. 422. Rom. 8 : 26. The Spirit helpeth our infirmity ; for we know not how to pray as we ought. XI. 239. Zech. 12 : 10. I will pour the Spirit of grace and of supplications. IX. 603. Eph. 6 : 18. Praying in the Spirit. XI. 444. Ps. 80 : 18. Quicken us and we will call.

Normal Attitude and Action of the soul in prayer with reference to the Persons of the Trinity.

This is definitely declared in Eph. 2 : 18. For through Him (Christ) we have our access by (or in) one Spirit unto the Father. XI. 422. As fully shown, in the two preceding paragraphs, Christ's Name and Mediation constitute the basis of access, and the Holy Spirit is our efficient Inspirer and Helper in thought, feeling and expression. Christ reveals the Father and is the Advocate and Intercessor with the Father. The Holy Spirit reveals Christ in His mediating and saving offices, shows to us all our needs supplied in Him, and thus illumines, inspires and aids our utterance in prayer. Thus in our intelligent, heartfelt, and acceptable praying, we listen for the voice, we heed the leading and accept the influence of the Spirit, we plead the name and the meritorious work of Christ, and we ask the Father.

Yet we are privileged to address our prayer alike to the Father, to the Lord Jesus Christ, and to the Holy Spirit, according to the natural play of our thought or feeling respecting the things desired, and the special relation of the Three Persons to particular objects of aspiration or need. But even in such specific form of address, no thought of severance should be allowed. Read X. 589, 590.

Constituents or Parts of Prayer.

- (1) **Praise**, including Ascriptions of Honor, Holiness, Majesty, Might, Blessing and Glory, and Expressions of Adoration, Homage, Reverence and Devotion. All these are commanded and illustrated in the Psalms, in the recorded prayers of the Old and New Testament, and in the celestial pictures of the Apocalypse.
- (2) **Thanksgiving**. This too is repeatedly demanded and expressed by Psalmists, Prophets, and Leaders in the O. T., and commended in the New. Phil. 4 : 6. In everything with thanksgiving let your requests be made known unto God. XI. 463. Col. 3 : 15, 17. And be ye thankful. XI. 479. Eph. 5 : 20. Giving thanks always for all things. XI. 438. Col. 2 : 7. Abounding in thanksgiving. Ps. 100 : 4. Be thankful unto Him. V. 168. Ps. 50 : 14. Offer unto God thanksgiving. IV. 359.
- (3) **Penitent Confession**. 1 John 1 : 9. If we confess our sins, God is faithful to forgive. XI. 683. Prov. 28 : 13. VI. 413. Ps. 32 : 5. I said, I will confess my transgressions, and Thou forgavest. IV. 241. Ps. 51. IV. 363-371. Isa. 6 : 5. VIII. 44.
- (4) **Supplication (Asking, Entreaty), including Intercession**. This is the chief constituent of Prayer. In O. T. God says, Call upon Me. Ps. 50 : 15. IV. 359. Ps. 91 : 15. V. 123. Ps. 105 : 1, 4. Seek His face evermore. V. 207. Isa. 65 : 24. VIII. 380. Jer. 33 : 3. Call unto Me, and I will answer thee. VIII. 553. Matt. 7 : 7, 8. Ask, and it shall be given you; for every one that asketh receiveth. X. 166. 1 Tim. 2 : 1, 2. I exhort that supplications, intercessions be made for all. XI. 510.

Responsive to and more fully interpreting these Constituents of Prayer, we note the

Attitude and Spirit of the Accepted Suppliant, suggesting the Conditions of Acceptable Prayer.

1. **Reverent Praiseful Recognition of God's Greatness and Majesty, His Holiness and Justice, His Love and Truth.** Ps. 89 : 7, 8.

V. 96. Ps. 95 : 3, 6. V. 141. Ps. 96 : 8, 9. V. 151, 2.
Ps. 99 : 5, 9. V. 162, 3. Ps. 108 : 4, 5. V. 224. Ps. 111 : 9
V. 245.

2. Thankfulness for Providential Goodness and Pardoning Mercy.

Ps. 103 : 1-13. V. 180-183. Ps. 107. V. 216-223. Ps. 121 : 1-4. V. 363-368. Ps. 139 : 10. V. 445. Ps. 145. V. 471-478. Ps. 147 : 7-11. V. 486-488. 1 Chron. 29 : 11-13.

3. Feeling of Dependence and Need, with penitent Sense of Unworthiness and Sin.

Ps. 51 : 17. Sacrifices of God a broken and contrite heart. IV. 374. Ps. 86 : 1. Answer me, for I am poor and needy. V. 80. Ps. 102 : 17. V. 178. Ps. 130 : 3. V. 400. Luke 18 : 13. God be merciful to me, the sinner. X. 384. 2 Cor. 3 : 5. Not sufficient of ourselves to think anything. XI. 353.

4. Humble Submission and Obedient Self-surrender.

Ps. 119 : 94. I am thine, serve me. V. 325, 6. Ps. 119 : 146. V. 349. Ps. 119 : 176. I have gone astray ; seek Thy servant. V. 357. Job 34 : 32. I will do iniquity no more. VI. 181. *Illus.* Jacob. Gen. 32 : 9-12. I. 465. Job 42 : 5, 6. VI. 220. Isa. 6 : 5-8. VIII. 43, 44. Prodigal. Luke 15 : 17-21. X. 370. Also 1 John 3 : 22. We receive because we keep His commandments. XI. 694.

5. Heart-Trust in Christ, and Assured Reliance on the promises of God to hear and answer.

Matt. 9 : 29. According to your faith be it unto you. X. 230. Mark 11 : 24. All things ye ask in prayer, believing, ye shall receive. X. 416. John 14 : 14. X. 483. Heb. 11 : 6. He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him. XI. 597, 8. James 1 : 6. Ask in faith, nothing doubting. XI. 620. *Illus.* Joash. VII. 238, 242.

6. Patient Expectation, and Hopeful, Assured Waiting upon God's time and way of answer.

Micah 7 : 7. I wait, my God will hear. IX. 489. Ps. 123 : 2. Our eyes look unto God until He have mercy. V. 373. Many Psalms : 27 : 14. IV. 211, 212. 37 : 7. IV. 276. 39 : 7. 40 : 1. IV. 297. 52 : 9. 136 : 5. V. 402, 3. 119 : 10. V. 290.

7. Pure Hands, a Whole, True Heart, an Abiding in Christ, and a Christ-serving life.

Lam. 3 : 41. Lift our hearts with our hands. IX. 612. 1 Tim. 2 : 8.

Lifting up holy hands. XI. 511. Ps. 119 : 145. Called with my whole heart. V. 349. Ps. 145 : 18. To all that call upon Him in truth. V. 476. John 4 : 24. Must worship Him in spirit and in truth. X. 102. Heb. 10 : 22. Draw near with true heart. XI. 593. John 15 : 7. If ye abide in Me, and My words abide in you, ye shall ask what ye will. X. 491. John 15 : 16. Ye should bring forth fruit, that whatsoever ye ask. X. 494. Heb. 12 : 28. James 5 : 16. The supplication of a righteous man availeth much. XI. 642. 1 John 3 : 20. We receive because we do those things that are pleasing in His sight. XI. 694.

Hindered and Rejected Prayers. Causes and Effects.

Job 15 : 4. Thou doest away with fear and restrainest devotion before God. VI. 95. Job 21 : 15. What profit if we pray. VI. 121-123. Job. God will not hear vanity. VI. 184. Ps. 66 : 18. If I regard iniquity in my heart, the Lord will not hear. IV. 445, 6. Isa. 59 : 2. Your sins have hid His face from you, that He will not hear. VIII. 340. Matt. 6 : 7. Vain repetitions. X. 156. James 4 : 3. Ye ask and receive not because ye ask amiss, that ye may, etc. XI. 635. 1 Pet. 3 : 7. XI. 658. 1 Tim. 2 : 8. Without wrath and doubting. XI. 511. Prov. 15 : 8. Of the wicked is an abomination to the Lord. VI. 332. Christ's refusals : The ambition of James and John. Mark 10 : 35. Vengeance. Luke 9 : 54. Acts 1 : 8.

Other Conditions or Limitations to favorable response.

1. Requests must be in harmony with His gracious will and contributory to His glory.

1 John 5 : 14. If we ask anything according to His will, He heareth us. John 14 : 13. That the Father may be glorified.

2. Must come from a loyal and obedient, forgiving and loving, and an unselfish, heart and life.

John 15 : 7. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Matt. 6 : 15. If ye forgive not men their trespasses, your heavenly Father will not forgive you. James 4 : 3. Ye receive not because ye ask amiss, that ye may spend in your

pleasures. 1 Pet. 3 : 7. That your prayers be not hindered.

3. Answers withheld for lack of asking.

James 4 : 2. Ye have not because ye ask not. Mal. 3 : 10. Prove Me now herewith if I will not pour you out a blessing. IX. 643, 644. Ezek. 36 : 37. I will be inquired of to do it. IX. 158-160.

[I know not which is the greater wonder, either that prayer, which is a duty so easy and facile, so ready and adapted to the powers and skill and opportunities of every man, should have so great effects and be productive of such mighty blessings, or that we should be so unwilling to use so easy an instrument of procuring so much good. *Jeremy Taylor.*]

God the Hearer and Answerer of Prayer, including many inspiring and strengthening promises.

Ps. 10 : 17. Heard the desire. IV. 95. Ps. 18 : 6. IV. 138.
 Ps. 37 : 4. He will give thee the requests of thy heart. IV. 274.
 Ps. 65 : 2. Thou that hearest prayer. IV. 436, 252. Ps.
 66 : 19, 20. God hath heard. IV. 446, 447. Ps. 91 : 15. He
 shall call and I will answer. V. 123. Prov. 15 : 29. Heareth
 the prayer of the righteous. VI. 334. Isa. 45 : 19. I said
 not, Seek ye Me in vain. VIII. 238, 9. Isa. 65 : 24. Before
 they call, I will answer ; and while they are yet speaking, I
 will hear. VIII. 380. *Illus.* Dan. 9 : 21. Jer. 29 : 12. Ye
 shall pray and I will hearken. VIII. 528, 9. Matt. 7 : 11.
 Much more shall your Father give good things to them that
 ask Him. X. 166. Luke 11 : 13. X. 328. Eph. 3 : 20. To
 do exceeding abundantly above all we ask or think. XI.
 426. *Illus.* Ex. 2 : 23-25. I. 582. Ps. 40 : 1. IV. 296.
 Ps. 116 : 1, 2. V. 265. The only limitation, 1 John 5 : 14.

His Command and Invitation to Pray, including other great and precious promises.

Jer. 33 : 3. Call and I will answer, and show thee great things.
 VIII. 553. Ps. 81 : 10. Open thy mouth wide, and I will fill
 it. V. 55-57. 1 Kings 3 : 5. Ask what I shall give thee.
 III. 514-518. Matt. 7 : 7, 8. X. 165, 6. James 4 : 8. Draw
 nigh to God, and He will draw nigh to you. XI. 635, 637.
 (See above, under CONSTITUENTS, "(4) Supplication," for
 other texts.)

[The object of prayer is not to inform God ; but it is to train us in habits of personal intercourse with God, of personal sonship toward Him. We are made for sonship—sonship is personal correspondence, personal, intelligent co-operation with God. It is a gradually increasing power of familiarity with God ; of intercourse with Him, of approach toward Him as person to person. Thus, prayer is made necessary for us simply in order that by this necessity for praying, for asking, we may be, as it were, constrained again and again to come before God and, by asking, familiarize ourselves with Him ; and as we ask, and as we receive, grow into correspondence, intelligent personal correspondence with God our Father. Who that has prayed diligently, and experienced an answer, does not know that that one experience has done more for the life of religion in his or her soul than a great deal of reading or thinking? That consciousness of our relation to God is a thing which will develop through all eternity ; but it has its beginning here, and the reason why God makes things depend upon our asking for them is that we may be thus educated into such personal intercourse with Him that that truth of sonship may never be merged and lost as it is merged and lost in all that direction of life which, unconsecrated by prayer, moved away from God. *C. Gore.*]

Subjects of prayer, suggested directly and indirectly.

Moses' Great Petition. Ex. 33 : 19. II. 261–266. *Wisdom and Knowledge.* 2 Chron. 1 : 10. III. 517, 8. *Blessing of God* (Jacob). Gen. 32 : 26–28. I. 468. IX. 370–372. *For the Church : Its Peace.* Ps. 122 : 6. V. 370. *Its increase.* Isa. 62 : 7. VIII. 360. Ezek. 36 : 37. IX. 158–160. *Its reviving.* Heb. 3 : 2. IX. 516. *Increase of its ministers.* Matt. 9 : 38. Pray ye the Lord of the harvest that He would send laborers. (Only specific subject referred to by Christ.) *For all men, kings, etc.* 1 Tim. 2 : 1. XI. 510. *For persecutors.* Matt. 5 : 44. *Against temptation.* Matt. 26 : 41. *For wisdom in the life.* Job 34 : 32. VI. 181. James 1 : 6. XI. 620. *One for another.* James 5 : 16. XI. 639, 642. *For the preacher and the Word.* 2 Thes. 3 : 1. *For correction.* Jer. 10 : 24. O Lord, correct me, but with judgment. VIII. 447. *Indirectly.* Ps. 102 : 17. He hath regarded the prayer of the destitute. V. 176. James 5 : 15. The prayer of faith shall save him that is sick. XI. 641. Many more subjects and suggested teachings found in the

Prayers Recorded in the Bible.

Prayers of the Old Testament. Abraham for Sodom. Gen. 18 : 23-33. I. 356, 7. Jacob's confession and prayer at Mahanaim. Gen. 32 : 9-12. I. 464-467. Jacob wrestling at Peniel. Gen. 32 : 24-32. I. 468-472. Hosea 12 : 3, 4. IX. 371, 2. Job 42 : 4-7. In Ezek. 14 : 14, associated with Noah and Daniel, as men of prayer. Moses : At Rephidim. Ex. 17. II. 91, 94. Intercession after the Golden Calf. Ex. 32 : 11-14. II. 248-250. Second Intercession. Ex. 32 : 31, 32. II. 245. Third Intercession. Ex. 33 : 11-18. II. 258, 9. Fourth Intercession. Ex. 34 : 9. II. 267. His Great Petition, "Show me Thy glory," and its Answer. Ex. 33 : 19 ; 34 : 5-9. II. 261-266. Displeased at Taberah. Num. 11 : 11-23. II. 541. Intercession at Paran. Num. 14 : 11-25. II. 551, 2. Samuel, as a man of prayer, linked with Moses. Ps. 99 : 6. V. 164. Jer. 15 : 1. VIII. 466. David's Gratitude and Praise. 2 Sam. 7 : 25-29. III. 391. Solomon's request for wisdom. III. 517. Dedication of Temple. III. 552, 558, 570. Answered. III. 574. Elijah. VII. 100, 115-117. Elisha. VII. 201-203, 205, 164. Asa. VII. 280-282. Jehoshaphat. VII. 294. Hezekiah and Isaiah. VII. 365-367, 367-369. Jeremiah. VII. 444, 445. Dan. 9 : 3-19. IX. 295-298. Ezra. VII. 521. Nehemiah. VII. 533. Amos 7 : 1-6. Intercession answered. IX. 425, 6.

Prayers of New Testament. Of Christ. See CHRIST ON EARTH. Publican. Luke 18 : 12, 13. X. 384. First recorded prayer of the Church. Acts 4 : 24-31. XI. 33. Stephen. Acts 7 : 59, 60. XI. 54. Saul. Acts 9 : 6. XI. 63. Paul in Epistles (to be carefully studied). Eph. 1 : 15-23. XI. 417. Eph. 3 : 13-19. XI. 425. Phil. 1 : 9-11. XI. 447. Col. 1 : 9-13. XI. 469. 2 Thes. 1 : 3-12. 499. See the LORD'S PRAYER.

God desires our Habitual and Unceasing Communion with Him.

1 Thes. 5 : 17. Pray without ceasing. XI. 496. Eph. 6 : 18. Praying at all seasons. XI. 444. Col. 4 : 2. Continue steadfastly in prayer. XI. 483. Rom. 12 : 12. Continuing steadfastly in prayer. XI. 261. Luke 18 : 1. Men ought always to pray. X. 383. Christ's example. X. 122-245. See also Dan. 6 : 10. IX. 265. Communion with God should touch every changing experience. As in genuine human fellowship, thought and feeling elicited by recurring events spring to natural expression,

so should it be with our fellowship with God, only freer and fuller, as God is nearer, more sympathetic and responsive. Hence, the Psalmist's fervent conclusion (Ps. 73 : 28): "It is good for one to draw near to God." IV. 14 : 16. Also see Ps. 55 : 17. IV. 389. Ejaculatory prayer. Neh. 2 : 4. I prayed to the God of heaven. VII. 535.

Importunate boldness and impassioned energy commended by word and example.

Ps. 50 : 15. Call and I will deliver. IV. 360. Ps. 55 : 22. Cast thy burden upon the Lord. IV. 391. Heb. 4 : 16. Come boldly unto the throne of grace. James 5 : 16. The energetic (working) prayer of a righteous man availeth much. XI. 642. Matt. 7 : 7. Ask, seek, knock. X. 165, 328. Luke 18 : 1-8. X. 383, 4. Ps. 5 : 1, 2. IV. 64. (Also last notes of Ps. VI.) Ps. 18 : 6. I cried. IV. 138. Hos. 12 : 3, 4. IX. 371. Dan. 2 : 17, 18. IX. 230. Luke 11 : 5.

[Whatsoever it is that presses thee, tell thy Father ; put over the matter into His hand, and so thou shalt be freed from that dividing, perplexing care that the world is full of. When thou art either to do or suffer anything, when thou art about any purpose or business, tell God of it and acquaint Him with it ; yea, burden Him with it, and thou hast done for matter of caring ; no more care, but quiet, sweet diligence in thy duty, and dependence on Him for the carriage of thy matters. Roll thy cares, and thyself with them, as one burden, all on thy God. *Leighton*.
Communion with God was never more needful than now. Feverish activity rules in all spheres of life. Christian effort is multiplied and systematized beyond all precedent ; and all these things make calm fellowship with God hard to compass. We are so busy thinking, discussing, defending, inquiring, or preaching, and teaching and working, that we have no time and no leisure of heart for quiet contemplation, without which the exercise of the intellect upon Christ's truth will not feed, and busy activity in Christ's cause may starve the soul. *Alexander McLaren*.]

Prayer and Watching. Neh. 4 : 9. We made our prayer and set a watch. VII. 539, 541, 2. Ps. 5 : 3. Will order my prayer and keep watch. IV. 64, 5. Luke 21 : 36. Matt. 26 : 41. Watch and pray. Eph. 6 : 18. Praying and watching thereunto in all perseverance. 1 Pet. 4 : 7. Watch unto prayer. XI. 662. Col. 4 : 2. Watch in the same. XI. 483. Ps. 119 : 37. Quicken me. V. 303.

Prayer and Thanksgiving. Phil. 4 : 6. With thanksgiving. Eph. 5 : 20. Giving thanks always for all things. Col. 2 : 7. Abounding in thanksgiving. Col. 4 : 2. With thanksgiving. XI. 483. 1 Thes. 5 : 16. In everything give thanks. 1 Tim. 2 : 1. Prayers and giving of thanks.

Prayer and Forgiveness. Mark 11 : 25. When ye pray, forgive. X. 416. Matt. 6 : 12, 14, 15. Forgive as we forgive. For if ye forgive your Father will forgive. X. 158.

Prayer and Peace. Phil. 4 : 6, 7. In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus. XI. 462, 463.

Prayer and Faith. See *Faith and Prayer*, p. 123.

United Prayer. Matt. 18 : 19, 20. I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them. The first meeting for united prayer. Acts 1 : 14. These all with one accord continued stedfastly in prayer. XI. 14.

Public Prayer. Isa. 56 : 7. I will make them joyful in My house of prayer, for Mine house shall be called a house of prayer. VIII. 317. First recorded Public Prayer, Solomon at the Dedication of the Temple. III. 555-559. Afterward : Jehoshaphat. 2 Chron. 20 : 5-13. VII. 294. Neh. 9 : 4-38, 565-567. Heb. 10 : 25. Not forsaking the assembling of yourselves together. *N. T. Illustrations* : Acts 4 : 24-31. Acts 12 : 5. Acts 16 : 13-16.

[The best prayers are those which express, in simplest language, the simplest needs, trusts, and fidelities of the Christian soul. In all highest acts, thought must go along with feeling, and head with heart ; yet it is communion of affection and desire in the worshiper, and not identity of opinion, that is the bond of worship. The church is chiefly and primarily a temple and an altar, not a school and platform ; all its associations and services ought to appeal to the devotional nature. It is the atmosphere of prayer we ought to seek and find in the church ; the vision and peace which come from communion with God ; influences which draw out every devout affection and holy emotion, and quicken and nourish the eternal life in the soul. *J. Hunter.*]

Prayer a Rational Exercise. [Prayer is *reasonable* and a rational exercise of the soul. If we have a Father in heaven it is reasonable that we should come into touch with Him. To be perpetually in His presence and yet preserve a stolid silence would be a profoundly irrational procedure. Not to go to God, your Father, in your need, not to ask His help, not to cultivate His friendship, not to keep the soul in fellowship with Him, not to pray, is to act irrationally to the last degree. A prayerless life is indefensible from any standpoint. A prayerless man is a monstrosity, a fit subject for our profoundest pity and commiseration. A poor soul who thus goes into self-imposed exile, consenting to the severance of all the ties which bind a soul to God, it goes without saying, is a spiritually impoverished soul; without God he is in the world. *S. G. Howe.*]

Prayer and Natural Law. [Everywhere God works by law, by order, by method. But our Lord taught us that prayer is not the attempt to drag down the divine operations to the level of our folly; prayer is a method by which we lift up our will into correspondence with the methods of God. There are stores of blessings which God intends for us, but which He will not give unless we energetically correspond with His law, with His method, by prayer. Prayer is as fruitful a correspondence with the method of God as work—as fruitful and as necessary. Some things you can obtain by work without prayer; some things you can obtain by prayer without other work; some things by the combination of working and praying; but no things at all without your co-operation; and co-operation by prayer has no kind of rational difficulty attendant upon it which does not attend equally upon co-operation by the method of work. You have no kind of right to put the reign of law as an obstacle to prayer unless you are prepared to make the reign of law an obstacle to your doing anything to get your own living. . . . It is true that the man of prayer who approaches the Father in the name of the Son, in intelligent correspondence with the divine kingdom and divine purpose, draws out of the largeness of the love of God infinite stores of good things which God wills to give to him, and through him to his family, his church, his nation, humanity—stores of good things which are there in the providence of God waiting to comfort him, but will not be given him except he prays. *C. Gore.*]

PREACHER AND PREACHING.

I. PREACHER, PROPHET, EVANGELIST, AMBASSADOR :

One charged with Proclamation of the Word.

PASTOR, BISHOP, ELDER, MINISTER :

A Preacher charged with Pastoral Care.

Preacher.

Gr. Proclaimer, Crier, Herald. Rom. 10 : 14. 1 Tim. 2 : 7.

Prophet.

Heb. Nabi. Primarily an inspired Preacher. See VIII. 7-11. Jer. 35 : 15. Sent My servants the prophets. VII. 414. Dan. 9 : 6. Prophets who spake in Thy name.—*Gr. Prophetes*, Public expounder. 1 Cor. 12 : 28. XI. 322. Eph. 4 : 11. XI. 429.

Evangelist.

Gr. Announcer of good tidings. Acts 21 : 8. Philip the evangelist. XI. 56, 59. Eph. 4 : 11. XI. 429. 2 Tim. 4 : 5. Do the work of an evangelist. XI. 541.

Ambassador.

2 Cor. 5 : 20. We are ambassadors for Christ, as though God did beseech you by us. XI. 366.

Pastor.

Heb. and Gr. Shepherd, Feeder. Jer. 3 : 15. I will give you pastors (shepherds). VIII. 411-413. Eph. 4 : 11. Pastors and teachers. Read close of note. XI. 429.

Bishop.

Gr. Overseer. Acts 20 : 28. XI. 147, 8. 1 Tim. 3 : 1. XI. 513.

Elder.

Gr. Presbuteros. 1 Tim. 5 : 17. Elders who labor in the word and doctrine. XI. 521. See above (Pastor, Bishop). XI. 147, 8, 429. Titus 1 : 5. XI. 545. 1 Pet. 5 : 1. XI. 666. Acts 14 : 23. Appointed elders in every church. XI. 103. First record of appointment.

Minister.

1 Cor. 3 : 5. Ministers by whom ye believed. XI. 288. 1 Cor. 4 : 1. Account of us as ministers of Christ and stewards. XI. 292. 2 Cor. 3 : 6. Ministers of a new covenant. XI. 354. 2 Cor. 6 : 4. Approving ourselves as ministers of God. XI. 368.

Called and Sent of God.

Personal consciousness of call and sense of constraint. Isa. 6 : 8, 9. Who will go ? Here am I ; send me ! Go, and tell. VIII. 44. Isa. 62 : 6. I have set watchman on thy walls. VIII. 360. Ezek. 33 : 7, 8. Jer. 3 : 15. I will give you pastors after Mine heart, who shall feed you with knowledge and understanding. VIII. 411-413. Acts 20 : 28. The Holy Ghost hath made you overseers. Matt. 28 : 19. Go ye and teach. Acts 5 : 20. Go ; stand and speak to the people all the words. XI. 40. Sense of constraint expressed : Jer. 20 : 9. VIII. 496, 7. 1 Cor. 9 : 16. Woe is unto me, if I preach not the Gospel. XI. 306. 2 Cor. 4 : 13. XI. 358, 9. *Illus.* Paul. XI. 170, 1. Rom. 1 : 14. Paul a debtor to the world. XI. 198. Gal. 1 : 15, 16.

Fitness and sufficiency of God.

2 Cor. 2 : 16. Who is sufficient ? XI. 351. 2 Cor. 3 : 5. Not sufficient of ourselves ; our sufficiency is of God. XI. 353. 2 Cor. 4 : 7-10. Treasure in earthen vessels. XI. 358.

Qualifications :

Of character. Isa. 52 : 11. Be ye clean, that bear the vessels of the Lord. VIII. 274. 1 Tim. 3 : 2-6. Blame-

less, etc. XI. 513. 1 Tim. 6 : 11. XI. 526. 2 Tim. 2 : 22. Follow righteousness, faith, love, peace, a pure heart. Vs. 24. Not strive, but be gentle, patient, in meekness instructing those that oppose. XI. 535. Titus 1 : 7-9.

Of training. 2 Tim. 2 : 2, 24, 15. Able to teach others. Apt to teach. A workman not to be ashamed. XI. 533, 4. 2 Tim. 3 : 17. Furnished completely unto every good work. Titus 1 : 9. Able to exhort in sound doctrine, and to convince. XI. 545. 2 Tim. 2 : 15. Handling aright the word of truth. XI. 534.

Under the assured guidance of the Holy Spirit. Mark 13 : 11. Acts 2 : 4. 1 Cor. 1 : 5. 1 Cor. 2 : 14. Eph. 6 : 19.

Duties.

2 Tim. 4 : 2. Preach the word ; be instant in season and out of season ; rebuke, exhort, with all longsuffering and teaching. XI. 540, 1. Vs. 5. Endure hardship, fulfill thy ministry. Titus 2 : 1, 7. Speak sound doctrine. In all things, an ensample of good works. XI. 547. 1 Tim. 4 : 12. An ensample in word, in manner of life, in love, in faith, in purity. XI. 518. Vs. 15, 16. Meditate, give thyself wholly. Take heed to thyself, and to thy teaching. XI. 515, 518, 19. Titus 3 : 9. Shun foolish questionings. 1 Pet. 5 : 2, 3. Tend the flock of God, not for lucre nor as lording it, but making yourselves ensamples to the flock. XI. 666, 7. Jer. 23 : 28. Speak My Word faithfully. VIII. 512. Ezek. 2 : 7. IX. 27. Acts 20 : 27. Gal. 1 : 10. XI. 393. 1 Tim. 4 : 6. 2 Tim. 2 : 14. Put the brethren in mind. 2 Pet. 1 : 12, 13, 15. Put in remembrance, though ye know. 2 Pet. 3 : 1. Jude 5. 2 Cor. 4 : 2. By manifestation of the truth commending ourselves to every man's conscience. XI. 356, 7. The ideal minister : Mal. 2 : 6, 7. The law of truth in his mouth, walked with God, in peace and uprightness, turned many from iniquity. IX. 631, 2. Other duties involved in his

Responsibility.

The ministry a trust. 1 Thes. 2 : 3. In trust with the Gospel. XI. 487. 1 Cor. 4 : 1, 2. Required that a man be found faithful. XI. 292. See MYSTERY. Acts 20 : 27.

Declare the whole counsel of God. XI. 147. Col. 1 : 28. Admonishing, teaching every man. 1 Cor. 2 : 4. Not with enticing words of man's wisdom. XI. 285. 2 Cor. 4 : 2. Nor handling the Word of God deceitfully. 1 Cor. 3 : 10. Let each take heed how he buildeth. XI. 289. Isa. 30 : 10. Not right things, speak smooth things, deceits. VIII. 150. Jer. 13 : 20. Where the flock given thee? VIII. 458. Ezek. 3 : 16-21. IX. 28-30, 142.

[It is easy to preach smooth things. The multitudes demand them, but we must turn not aside. Cry aloud, spare not, lift up thy voice like a trumpet, and show the people their sin—sin and death following after. Not sin in the abstract, not sin floating in the air like the breath of a pestilence, but sin abiding in human hearts and making itself manifest in human lives. To preach this as it ought to be preached is of necessity to touch men at the very core of their being. *D. J. Burrell.*]

Returns to the faithful minister.

A rightful claim to maintenance. 1 Cor. 9 : 13, 14. They who proclaim the Gospel shall live of the Gospel. 1 Tim. 5 : 18. Laborer is worthy of his hire. XI. 522. 1 Thes. 5 : 12, 13. Many special promises. Jer. 15 : 19. VIII. 470. Dan. 12 : 3. Turn many to righteousness shine as the stars. IX. 323. Isa. 52 : 7. VIII. 272.

Summaries of Above Points, with others: Acts 20 : 17-35. XI. 145-148. 2 Tim. 4 : 6-8. XI. 541. Read 542, 3.

II. PREACHING, *Heb. and Gr., Proclamation, Cry.* **PROPHECY,** *Gr., Public Exposition.* **PREACH,** *Heb., To tell good tidings ; Gr., To call, proclaim.* **PROPHECY,** *Gr., To expound in public.*

Subject-Matter of Preaching or Prophecy. Read VIII. 429. *H. B. Smith.*

Comprehensively, the Word of God.

Jer. 23 : 28. Speak My Word faithfully. VIII. 512-514. John 3 : 2. The preaching that I bid thee. IX. 454, 5. 2 Tim. 4 : 2. Preach the Word. XI. 540, 542. Acts 13 : 5. Word of God.

Rom. 10 : 8, 9. Word of faith. XI. 249. 2 Cor. 5 : 18-20. Word of reconciliation. Be ye reconciled to God. XI. 363, 365, 6. Acts 5 : 20. All the words of life. XI. 40.

Specifically. Jesus Christ, God Incarnate, Crucified, Dead, Buried, Risen and Glorified, as the only Source of Salvation and Eternal Life.

Acts 8 : 35. Preached Jesus (as the subject of Isa. 53). XI. 59. Acts 17 : 3, 18. Christ dead, risen. XI. 119, 125. Luke 24 : 26, 27, 44-47. In all the Scriptures the things concerning Himself. X. 568, 569, 582. 1 Pet. 1 : 10, 11. Christ and salvation the theme of the Prophets. XI. 648. Acts 5 : 42. XI. 39. 2 Cor. 4 : 5. XI. 357. 1 Cor. 2 : 2. Nothing save Jesus Christ and Him crucified. XI. 284, 5. 1 Cor. 15 : 3, 4. Christ died, buried, rose again. XI. 331. Col. 1 : 28. Whom we preach. XI. 471. Eph. 3 : 8. The unsearchable riches of Christ. XI. 424. This defines the Gospel. 1 Cor. 1 : 17, 18, 23, 24. Gospel, Word of the Cross, Christ crucified. XI. 280-282. Acts 20 : 24. Gospel of the grace of God. Rom. 1 : 16. Gospel of Christ. Eph. 1 : 13. Gospel of your salvation. Luke 24 : 47. Repentance and remission of sins should be preached in His name.

Design and Effect of Preaching Christ.

Acts 11 : 14. Speak unto thee words whereby thou shalt be saved. 1 Cor. 1 : 18-25. To us who are being saved it is the power of God. By preaching to save them that believe. XI. 280. Rom. 1 : 16. It is the power of God unto salvation to every one that believeth. Col. 1 : 28. Admonishing and teaching every man that we may present every man perfect in Christ Jesus. XI. 471. Acts 20 : 21. Teaching publicly and from house to house repentance toward God and faith toward our Lord Jesus Christ. XI. 146. *Illus.* Acts 2 : 37. XI. 23, 24. 1 Cor. 14 : 3, 4. He that prophesieth (preacheth) speaketh to edification (building up), to comfort and consolation. Edifieth the Church. XI. 329. Eph. 4 : 11, 12. XI. 429. Promise and warning. Ezek. 3. IX. 32. 2 Cor. 5 : 11. XI. 364. Isa. 28 : 13. VIII. 139. 2 Cor. 2 : 16. A savor from death to death, etc. XI. 351.

New Testament Preachers and Preaching.

Discourses of Christ. To be chiefly studied for fullness of subject-matter and for methods in the presentation of

truth. Note His plainness and directness of speech. See pp. 54-57.

Substance of Apostolic Sermons.

Peter : Acts 2 : 38, 40. Acts 3 : 19, 26. Acts 4 : 10, 12.
 Acts 5 : 29. Acts 10 : 36-43. *Stephen* : Acts 7 : 38, 51,
 56. *Philip* : Acts 8 : 35. *Paul* : Acts 13 : 27-39. Acts
 14 : 15. Acts 16 : 31. Acts 17 : 27-31. Acts 20 : 21,
 24. Acts 22 : 16. Acts 24 : 16. Acts 26 : 16-20.

[Herein, six times is the call given to repent—turn, seek God. Once, the exhortation is, Be converted ; thrice, Believe in Christ ; twice, Be baptized in the name of Jesus Christ : and in each instance the promise of the remission of sins is given. Salvation by Jesus Christ, and justification through belief in Him, are proclaimed ; and the blessed assurance that He is at the right hand of God is given. The example of walking before God and man in holiness of life is set, and the command is left us, Do works worthy of repentance.

This may be all given in a single sentence : Repent and be converted ; be baptized in the name of Jesus Christ, believing in Him, for the remission of sins, for justification, for salvation ; serve God faithfully. That is the Apostles' message to us ; that is also the substance of their preaching ; that is the Gospel itself ; that is the way of life everlasting.

Anon.

One secret of the prevailing power of the early preachers is found in their intense personal conviction of the certainty of the great and vital truths they taught. "I know whom I have believed," said Paul. "We have seen and do testify," said John. And this conviction and assertion of certainty will make irresistible the testimony of every consecrated preacher of Christ. B.]

Reach of Pulpit Themes.

It should be the maxim and rule of ministerial work that nothing that affects man in his work, in his recreation and amusement, in his struggles, in his temptations, in his relations to his fellows, in his ideals of beauty, of purity, of love, in his destiny in time as well as eternity, can ever be out of place in the pulpit. Everything that helps to develop in man a higher manhood is the special work of the true teacher and minister. *P. S. Hulbert.*

There are many social reforms that ought to be advocated from the pulpit and have their proper place in the activities of the Church. But they must never be permitted to crowd

Jesus Christ from His throne, or His cross from its central place in the whole scheme of man's reformation and man's redemption. A clean house saves no man who has not a clean heart. Sin lies at the bottom of human suffering and wretchedness; the blood of Jesus Christ alone cleanseth from all sin. *T. L. Cuyler.*

Doctrine the Essential Foundation.

A religious movement with power to lift up souls into a true spiritual life must have its inception and progress in a clear and earnest presentation of the vital doctrines of religion. The order of facts in every such movement in the history of Christianity has been, first, a reformation of doctrine, and then, through the truer doctrine, a higher and better moral and spiritual life. . . . Such has ever been and must forever be the chronological order of these facts, because it is the logical order. When souls move up from a sinful life or a dead formalism into a true spiritual life they must have the necessary reasons and motives for such action. . . . If we be consecrated to God in a life of holy obedience and love, it must be for reasons of duty and motives of spiritual well-being which are complete only in the distinctive doctrines of Christianity. These doctrines are not mere intellectual principles or dry abstractions, but living truths which embody all the practical forces of Christianity. The spiritual life takes a higher form under evangelical Christianity than is possible under any other form, whether ritualistic or rationalistic, because therein the great doctrines of Christianity are apprehended in a living faith and act with their transcendent practical force upon all that enters into this life. *J. Miley.*

It cannot be a matter of indifference, therefore, what doctrines we preach or whether we preach any doctrines at all. We cannot preach at all without preaching doctrine; and the type of religious life which grows up under our preaching will be determined by the nature of the doctrines which we preach. . . . When the systematic study of Divine truth is undertaken as the means of acquiring a thorough and precise knowledge of those truths which are fitted to "make wise unto salvation," it will assuredly bear its fruit in the preacher's own heart in a fine skill in rightly dividing the word of truth, and in the lives of the hearers as a power within them working a right attitude before God and building them up into the fullness of the stature of symmetrical manhood in Christ. *B. B. Warfield.*

Biblical Method of Presenting Doctrine the Best.

In my earlier years I preached systematic theology perhaps more eagerly than the simpler gospel of divine teaching and promise. I believe to-day every one of the doctrines which I then felt it duty and privilege to present. The evangelical scheme of truth, with its profound and majestic premises of the immaculate purity of God, of the perverse and rebellious will in man, of the Bible as God's unique authoritative book for the world, with its matchless discoveries of atonement for sin, of regeneration by the Divine Spirit, of repentance and faith as essential conditions of the life everlasting; of the relation of this life to the immortal experience to come, and of the assize beyond the grave, at which personal character shall finally appear, and personal destinies be determined—I hold this still, with a faith that is not weakened by years, and that does not waver before any assault. Observation and experience, with the study of Christian history, have only confirmed the faith in which it began. But my conviction is strong, it strengthens as the years go on, that for the great Christian mind the Biblical way is the best way of presenting these truths and the others associated with them. *R. S. Storrs, 1896.*

The Preaching of Paul. *By A. J. F. Behrends, D.D.*

Paul tells us that in his preaching he endeavored to commend the truth to every man's conscience in the sight of God. He acted upon the assumption that the Gospel had an ally in every man's moral nature; or, as we should say, that every man is Christocentric in his essential constitution. The soul is naturally the captive of Jesus Christ; in Him, and in Him alone, its needs are met. This conviction pervades the ancient Christian literature. It is recognized, and made basic, in the Alexandrian doctrine of the Logos as the immanent reason in the cosmos. The fiery Tertullian gives expression to it when he describes the soul as naturally Christian. Augustine affirms it when in his Confessions he exclaims: "Thou hast made us for Thyself, and our heart is restless till it rests in Thee." There is no flattery of human nature in this. The African theologians taught the moral corruption of the natural man in phrases too rude and sweeping for our modern acceptance. They did not discount the bitter enmity of the unregenerate heart. The will was described as completely enslaved. The depravity was total. None the less did they insist that what was natural to man was also unnatural to him, and that he was conscious of this

eternal schism in himself. In the Pauline phrase, the law of God is written upon every man's heart, and from its recognized authority there is no release. It pursues the most flagrant and persistent transgressor. His thoughts perpetually accuse and condemn him. He is self-judged, and from that self-judgment he cannot escape.

Therein lies the guilt of man ; he is consciously without excuse. And therein also lies the hope of man's recovery ; he can be saved, for whether condemned or saved, the divine movement must secure self-movement. Conviction must be self-conviction ; repentance must be voluntary and spontaneous ; captivity to Jesus Christ must be the captivity of free self-surrender. Deliberately did Paul refrain from the arts of enticing speech. He did not seek to please, but to convince. He did not appeal to the ear, but to the conscience, to the moral reason in every hearer, which cannot be bribed. He knew, in bitter and prolonged personal experience, how unavailing was such an attempt. His rage had only driven the iron deeper into his soul. Peace had come to him only by faith in Jesus Christ ; and he had the rational audacity to assume that all souls were alike ; that the conscience in every man was responsive to Law and Gospel, as the vibrating needle is to the pole. Every preacher of the Gospel, at home or abroad, must assume that ; taking it for granted that in every human heart abides the witness of God, that every soul is made for Christ, and Christ for every soul.

But the apostle does not stop with this responsiveness of the moral nature to the Gospel. He speaks of his preaching and its results as a demonstration or proof of the Spirit and power of God, of the moral omnipotence of the Holy Ghost. The moral nature is not regarded as autonomous and self-centered, but as moved upon by the divine Spirit. The Gospel had an ally in every human heart, but it had also an ally in the Holy Ghost, whom the creeds honor as the "Lord and Giver of Life." The Gospel carries a message which is as true for heaven as it is for earth, for God as it is for man. In it the righteousness of God is exhibited, as well as man's salvation proclaimed ; in fact, man's salvation is secured only by the exhibition and communication of the righteousness of God. The Gospel is congruous to man's nature, and it is congruous to God's nature. For neither is it a makeshift, an arbitrary and artificial scheme. It proclaims the eternal verities. It incarnates the wisdom of God ; and because it does this, it is the power of God. I have heard ministers speak of "Holy Ghost preaching." I do not take very kindly to the phrase, but the truth in it should master us all. The biblical doctrine of the Spirit is the most deli-

cate and difficult of all, and a crude formulation of it has led into many vagaries and excesses. The Holy Spirit is the Spirit of truth, of holiness, of reverence, of sobriety and soundness of mind, of self-control, of patience, of forbearance and good will, of humility and charity. It is easy to run into extravagance on such themes as the baptism of the Spirit, the enduement with power by the Spirit, the anointing with the Holy Ghost, as a specific gift to be sought and secured. But we cannot emphasize too much the necessity of honoring the Holy Spirit in the world's regeneration, and cultivating a lively confidence in His universal and almighty alliance with us in securing the triumph of the Gospel.

If we inquire how the apostle secured for his preaching the exhibition of the power of the Holy Ghost, we shall find it in his statement, that when he came to Corinth he had determined to know nothing save Jesus Christ and Him crucified. It is plain that, under the guidance of the Holy Spirit the one thing to which Paul addressed himself was the preaching of Christ and Him crucified. He had done this in Galatia, before he came to Corinth; he had done this in Damascus, before he went into Galatia; and he continued to do this to the last. The Holy Spirit is honored when Christ is preached; He is dishonored when anything else is preached. Jesus declared that the office of the Spirit was to bring to remembrance and make plain the things concerning Himself, to reveal the place occupied by Him in the eternal purpose of redemption. And when He defines the Spirit's vocation as convicting men of sin, righteousness, and judgment, He associates these several ministries with His own person—"of sin, because they believe not *on Me*; of righteousness, because *I go* to My Father, and ye see me no more; of judgment, because the prince of this world is judged."

We are in the habit of speaking of the illuminating, the quickening, the inspiring, the comforting influences of the Holy Spirit. All this is based upon the frequent comparison, in Scripture, of His agency to that of light and fire. But light is not the immediate object of sight; it is the medium in vision. And here I can do no better than to quote the felicitous words of the late Archibald Alexander Hodge, from the sixth of his "Popular Lectures on Theological Themes": "The rays of light radiated or reflected from any surface to another never reveal themselves; they only make manifest or reproduce by reflection the surface from which they come. Thus every one sees by means of the rays radiated or reflected the very image of the sun and moon in the water and all the features of the landscape in the mirror. So it is always in the work of the Holy Ghost. He never speaks of Himself, but He always receives of Christ and communicates to

us the Christ and His redemptive grace. The rays of light never picture themselves, but the stars from which they come. So the Holy Ghost never excites in our consciousness thoughts and emotions relating to Himself, but always those which relate to the Godhead and to the incarnate Christ. Therefore it is, that although the Holy Ghost inspired the Scriptures, and although He is the immediately present and constantly active person of the Godhead in our hearts and lives, yet there is comparatively little conspicuity given in Scripture and in Christian thought to the personality of the Holy Ghost. He is ever speaking, yet not of Himself but of Christ."

That is well said. I do not see how it could be better said. Holy Ghost living is Christ living in us. Holy Ghost preaching is the preaching of Christ. To be filled with the Spirit is to be full of Christ. To be endued with the Spirit is to be clothed with Christ. To be guided by the Spirit is to be guided by Christ. Looking steadfastly at the face of Christ, we are changed from glory to glory by the Spirit of the Lord. His beauty upon us and in us ripens into the graces of the Spirit. We must cleave to Christ because the Spirit cleaves to Him, dwells in Him in infinite measure, and incessantly proceeds from Him. And the preaching of the Gospel, which is to be honored by the demonstration or evidence of the Spirit's presence and power, must be the preaching of the incarnate Son of God, dying for the sins of men, and rising again for their justification. That is the Gospel, and where that is left out the Spirit is hindered and dishonored. There may be much that is true and beautiful, there may be a good deal of sound theology, there may be a very beautiful and attractive body of precepts, but the fair body has no soul when Jesus Christ is not the beating heart. There is no power of God unto salvation, except in that Gospel whose sole and supreme message is the divine Christ as the Almighty Saviour of sinners. That message the Holy Ghost always honors, even when men reject it; and He honors no other message, though the world applaud. It is the living Christ, risen and regnant, whom we are to preach, as did Paul. *A. J. F. Behrends.*

See *HEARERS AND HEARING*, p. 190.

Read "*Christ's Trumpet Call to the Ministry*," by *D. S. Gregory, D.D.*

Biblical Preaching should be Historical.

To make biblical exposition exclusively doctrinal and ethical is bad homiletics. It must also be in the truest sense of the word

historical, if it is to be either faithful or duly effective. It is mainly this historical aspect of revelation which is illustrated by Oriental discoveries.

The Bible, especially the Old Testament, is full of history ; that is, of objective facts of wide and enduring significance. The Old Testament revelation, indeed, is cast in a framework of narrative, of more than mere personal or local interest ; and what is not directly descriptive or commemorative is full of historical allusion. We may therefore assume antecedently that much of what is of a practical hortatory or ethical nature can only be fully appreciated in the light of the events and the circumstances which were the outward occasions of the revelation ; that even God Himself divests Himself of His garments of thick darkness in conditions of time and place ; and as we apprehend Him only through His ways to men, so we must needs pay very earnest heed to those times and places in which He, that is, His truth, has been revealed. The gist of the matter is, in a word, to be a good biblical preacher one must be an exegete ; to be a good exegete, one must be a historian.

Inductive proof of the validity of this position in the region of Oriental research abounds on every side. A single concrete illustration may suffice to clear the way. It shall be taken from the most instructive and spacious field of prophecy. A prophecy is an historical event, and has to be timed, placed, and circumstanced before it can be understood or utilized. But every prophecy is a disclosure of God's will concerning man. If it is a statement of what men should do, it is a moral and religious truth. If it is an announcement of what they will do or of what is to be done on their account, it is what we call from the human side history, and from the divine side Providence. Now in any given case these elements are found to be inseparably linked together. We read, for example, in Isa. 10 : 5 : "Ho Assyrian, the rod of mine anger ! in whose hand as a staff is my indignation." The rest of the chapter unfolds the wide historical and providential perspective of which this text is the open gateway. Two nationalities are here involved, in each of which the supreme Ruler of the nations has deep concern. One of them is the great Assyrian power. It is now supreme in the civilized world. Its supremacy has been gained by force, skillfully organized and steadily exerted as never before in the earth's history. The smaller kingdoms, east and west, go down before it singly or allied, with or without resistance. Israel, one of the lesser Western States, is becoming surely its prey. Upon Israel Assyria is to work its will, almost to complete destruction (ver. 6). With dramatic vividness the great king, Sennacherib, is made to set forth the policy and might of his empire. He claims invincible and unlimited power. And it would seem as if he does so of right. For who could stay the force of his onset ? Or what god

could deliver Jerusalem out of his hand? So any common-sense observer of the time would have said. But the situation was grasped by one man who was something more than a common-sense observer. He belonged to the weak and prostrate nation. And yet, as a statesman and patriot, he declared that its fate was a well-deserved punishment, which divine justice was meting out by the hand of the Assyrian oppressor. Singular also was his judgment of Assyria itself. That puissant monarchy was now at the summit of its power. Palestine was fairly within its grasp. Jerusalem, the last great stronghold of the West-land, was apparently about to fall before his triumphantly advancing troops (ver. 28 *f.*). Egypt alone remained unsubdued. But any one of ordinary political sagacity must see that its time also was near at hand—as in fact it did yield to Assyria in the succeeding reign, under Sennacherib's greater son. Still, the Prophet calmly pronounced Assyria's doom. While "a remnant" of Israel was to be saved in perpetuity, the boastful, remorseless, resistless Assyrian power was to come to an utter end, as soon as its pure pose had been subverted. The most astounding thing of all is that the prophet was right. It is evident that he was accustomed to walk with Jehovah his God on commanding heights of observation and prevision.

Such a prophecy as this presents two broad aspects, either of which looks straight and clear upon the region of Oriental discovery. One of them has to do with God's providence; the other with His moral revelation. On the one hand we are impressed by the conception held by the prophet himself as to the political movements of his time. He seems to assert that the most powerful empire yet known to men flourished and maintained itself at an enormous cost of human life and effort, mainly in the interests of one of the feeblest of its subject states, which, moreover, it was at that time intending to put summarily out of existence. If this view is correct, it would seem worth while to inquire whether Oriental history generally did not turn upon the same apparently insignificant issue. We are then induced to seek and inquire further, and that with added interest. We observe that the Old Testament abounds with references not only to Assyria, but to that other country whose widespread dominions antedated that of Assyria by a score of centuries, and outlived it by seventy memorable years. So we look up next the records of Babylonia, and find that they run back to the beginnings of the race, and forward to the close of the ancient Semitic domination and the new era under Cyrus the Persian. In reading Old Testament history and prophecy anew in the light of all the knowledge gained by this inquiry, we see the same relations maintained and the same lesson taught. We discover, in brief, that the whole environment of ancient Israel, which determined so largely its political and social history, ministered to its providential destiny;

that, indeed, according to Isaiah's bold conception, the peoples of Western Asia with which the Bible is concerned lived, and moved, and had their being largely for the sake of little Israel. To learn this lesson, the great lesson of all ancient history, secular or sacred, we must have a knowledge of the facts both in themselves and in their genetic development. Such knowledge is only obtainable through the disclosures of recent Oriental science.

But we are still more interested in Isaiah's theodicy, on the practical ground that it is a mode of revelation of the moral and spiritual truth of the God of Israel. What, after all, was Isaiah's great business in life? He was a preacher of righteousness. Look at the text again, and notice that it is one of a series of discourses whose central theme is the need of moral and religious reform, in accordance with the character of Jehovah Himself. And the "teaching" with which He was commissioned is not given in the guise of abstract propositions, but in the form of positive precepts. It was wickedness that was destroying the nation: directly from within by its own inherent curse; indirectly from without as a primitive judgment. This chastisement was coming from Him who was not, as the transgressors supposed, a securely retained patron, as the God of His own people, but the impartial Sovereign at once of Israel, of the nations at large, and of the universe. The "remnant" could and would be saved only on condition of righteousness. This very judgment here announced, which was coming in like a flood, was "final and decisive, overflowing with righteousness" (ver. 22). *J. F. McCurdy.*

See IX. 8.

Study of the Apocrypha by the Preacher.

The value of this study will be found first *in its historical bearings*. It is urged on high authority that "the history neither of the Old Testament nor the New can be fully understood without some acquaintance with the period between the two." The period of Jewish history traversed by the Apocrypha covers much of the interval between the Old Testament and New. It is a body of uninspired literature which links the two together in direct historical connection. The Maccabean books give us an insight into the second heroic period of the Jewish people. They draw the pictures of Palestine under Grecian rule. Attention has been fixed on the Roman domination to a far greater degree than on the Grecian. And yet it is at least open to question whether the Judaism of this interval was not more directly affected by its Grecian than by its Roman conquests. The preacher should understand both these subjects. It is his duty to know the story

of Antiochus Epiphanes as well as that of Herod Antipas. Milman closes Book IX. of his "History of the Jews," in allusion to Antiochus and his purpose, with these words: "So near was the Jewish nation, so near the worship of Jehovah, to total extermination." The story of this attempt is told in 1 and 2 Maccabees. It is the story of lofty patriotism, adventurous valor, daring and sagacious soldier-ship, generous self-devotion, and inextinguishable zeal of heroic men in the cause of their country and their God. We have only to ask ourselves the question, "What if Antiochus had succeeded in rooting out the Jewish faith?" to see the nature of this crisis in the history of redemption. The story of this momentous struggle must be read in the simple narration of the Apocryphal books to feel its power.

The importance of the Apocrypha also appears in *its relation to the history of doctrine*. Here I quote from *The London Quarterly*, April, 1896: "The Apocryphal books show how the Jews, under the influence of Greek language, culture, and general habits of life, were in process of preparation for the great end for which Providence designed them—the formation of a seed-plot for the nature and development of a universal religion, of Christ and Christianity. . . : The history of doctrine, if we take the whole Divine Revelation from the Patriarchs to the Apostles as one, can hardly be rightly understood, if the important links furnished by the apocryphal books be omitted." This holds especially of the doctrine of God, of the Messiah, of Angelology, and of later Jewish beliefs concerning "the nature of man, sin, death, and personal immortality." The writer of the article just quoted from does not hesitate to say that "once set upon the track of the subject, no student who really desires to get all the light he can upon the history of the Divine Revelation which culminates in the advent of the Lord Jesus Christ, will be likely to stop short till he has made himself fairly familiar with the period immediately preceding that advent, and the literature which illustrates and makes it known."

The value of the Apocrypha to the minister is further seen by considering *its literary interest*. As literature, like that of the Old Testament, it has a rich variety of literary form. Unlike the former, the Apocryphal books show plainly the "modifying influence of Hellenic thought and culture." This, as well as the influence of inspiration, differentiates the inspired from the uninspired form of Jewish literature. But the general mold is the same. In both, we have poetry, history, gnomic literature or that of proverbial sayings. The literature of the Apocrypha has an intrinsic worth, and the comparison it invites with that of the Old Testament is most instructive. Certainly the narrative parts of the Apoc-

rypha, whether they be found in the veritable history, as in the Book of Maccabees, or in the legendary, as in the story of Bel and the Dragon, or in the charming story of Tobit, which has been described as a "Jewish domestic novel," will have a value for any man who delights in the more primitive literary forms. The pictures they give of Jewish life and manners in the age just before Christ will commend themselves to all who want to know what conditions of life prevailed in Jewry before the Advent. The simplicity and directness of the story have the unfailing charm which belongs to so much of the Old Testament narratives.

So, too, the poetical strains in the Apocrypha must have interest for any one who delights in religious poetry. Take, for example, the "Song of the Three Holy Children." Of course it invites and suggests comparison with the Psalm 146, of which it is an expansion. But any one who reads it will feel the glow, the uplifting power, the rich devotion of its verse. Or take, as another specimen, the description of wisdom (Wisdom of Solomon, 7 : 22-8 : 1), of which Dr. Westcott has said : "The magnificent description of wisdom must rank among the noblest passages of human eloquence, and it would be perhaps impossible to point out any piece of equal length in the remains of classical antiquity more pregnant with noble thought, or more rich in expressive phraseology. It may be placed beside the Hymn of Cleanthes or the Visions of Plato, and it will not lose its power to charm and move." The distinctive feature of the Apocryphal books, as literature, if not also in religious thought, will be found in the gnomic books, the Wisdom of Solomon and Ecclesiasticus. In this the Hebrew literature is specially rich. The language lends itself readily to the structure. It has been well said that the special genius as well as the grammatical structure of the Hebrew enables "pithy sentences to be concentrated into a few pregnant words." Nothing should be done which seems to put the Apocrypha on the same level with the canonical books. But there is a private and personal perusal of such books as the Wisdom of Solomon and Ecclesiasticus which every minister should make. He will find there many a passage which is vital with a noble faith in righteousness and hatred of all iniquity. He will find there multitudes of short, sharp, decisive sentences, which, like the Proverbs they often imitate, vindicate true from false life. He will find there that insight into the workings of the human heart, which he will find nowhere else save in Holy Scripture itself. He will find there passages which he can quote in his sermons to great effect. Let me close with a practical suggestion : An interesting and a profitable course of lectures might be given on the

Apocryphal books. Such a course would treat of "the history of the books themselves;" of "the history of the Jewish nation between Old and New Testaments;" of "the essential difference they show between inspired and uninspired writing," etc. *J. O. Murray.*

See VII. 615-634.

PRIDE.

Proud ; Loftiness ; Haughtiness ; Arrogancy.

Whence it springs. Not from the Father. 1 John 2 : 16. XI. 687. But "out of the heart." Mark 7 : 21. X. 260. Ps. 10 : 4. IV. 92. Jer. 48 : 29. IX. 569. Obad. 3. IX. 438.

Hated by God and all that fear Him. Prov. 8 : 13. Pride, arrogancy, evil way, froward mouth do I hate. VI. 287. Prov. 16 : 5. An abomination to the Lord.

Present Returns. Prov. 11 : 2. Shame. VI. 302. Prov. 13 : 10. Contention. VI. 314. Prov. 16 : 18. Fall and destruction. VI. 341. Prov. 18 : 12. VI. 352. Prov. 29 : 23. VI. 418. Hardening of heart. Dan. 5 : 20. IX. 258. Ps. 119 : 21. V. 297.

How God deals with the proud. Jer. 48 : 29. VIII. 569. James 4 : 6. 1 Pet. 5 : 5. God resisteth the proud. XI. 636, 667. *Illus.* Isa. 10 : 33. VIII. 75. Isa. 2 : 11-17. VIII. 28.

Therefore,

Jer. 13 : 15, 16, 17. Hear ye, be not proud ; for the Lord hath spoken. Give glory, etc. VIII. 457.

PROMISE AND PROMISES, OF GOD.

Promises as related to revealed truths.

Promise is a vital element of all essential truth. Every Divine commandment or precept is a commandment or precept "with

promise." Every truth touching God's relations with, and His doings toward men discloses His love, and all disclosures of His love involve and express large, rich, sweet promises.

An Appropriating Faith the Condition that brings fulfillment to Promise.

Promises are vitalized and made effectual through a faith that grasps and pleads them without hesitation or faltering. Heb. 6 : 12, 15. That ye be not sluggish, but imitators of them who through faith and patience inherit the promises. XI. 576. James 1 : 6. Ask in faith, nothing wavering. XI. 620. Matt. 21 : 22. X. 416. Gal. 3 : 14. We receive the promise of the Spirit through faith. XI. 399. *A Faith that purifies.* 2 Cor. 7 : 1. Having these promises, let us cleanse ourselves. XI. 369.

Effects of Promises accepted, trusted in, and pleaded, in obedient spirit.

Hope, with its effective results of encouragement, inspiration and stimulus to faithful endeavor. Rom. 15 : 4. That through comfort of the Scriptures we might have hope. 1 Pet. 3 : 15. Give a reason concerning the hope that is in you. Ps. 119 : 49, 74, 81, 114, 147.

Promise a Means and Instrument of increasing Sanctification. 2 Pet. 1 : 4. He hath granted unto us His precious and exceeding great promises, that through these ye may become partakers of the Divine Nature. XI. 671.

Definite Subjects of Promise.

Two Covenants of promise. Eph. 2 : 12. Gal. 3 : 14, 16, 22, 29. Both based upon the Covenant of Grace made with Abraham and afterward expanded.

1. The National Covenant

made at Sinai, of which Moses was the mediator.

2. The "New and Better Covenant"

established upon better promises," of which Christ is Mediator. Heb. 8 : 6-13, XI. 582-585. Jer. 31 : 31-34, VIII.

546-550. Ezek. 36 : 26, 27. IX. 155-157. Acts 2 : 39.
See COVENANTS.

Promise of the Holy Spirit. Luke 24 : 49. Acts 1 : 4.
Acts 2 : 33. The promise of the Father. XI. 9, 22.

Other Specific Promises : James 1 : 12. The crown of life.
XI. 621. James 2 : 5. The kingdom. XI. 627. 1 John 2 : 25.
Eternal life. XI. 688. 1 Tim. 4 : 8. 2 Tim. 1 : 1. Promise of
life.

Divine Promises surely Fulfilled.

Heb. 10 : 23. He is faithful that promised. XI. 593. Tit. 1 : 2.
God, who cannot lie, promised before times eternal. XI. 545.
2 Cor. 1 : 20. How many soever be the promises of God, in Him
(Christ) is the Yea, also through Him is the Amen. XI. 349.
Illustrative Testimony. Josh. 23 : 14. Not one thing hath failed.
III. 151. 1 Kings 8 : 56. Not failed one word of all His good
promise. III. 561. Acts 7 : 17. XI. 50. Acts 13 : 23, 32. XI.
96, 7. Ps. 105 : 142. He remembered His holy promise.

Some Signal Promises, broad, deep, most needful and helpful.

Set down here as suggestion and stimulus to further research,
especially in the Old Testament.

Deut. 33 : 25. As thy days, thy strength shall be. II. 735.

Rom. 8 : 28. To them that love God all things work together for
good.

Josh. 1 : 5. I will not fail thee, nor forsake thee. III. 37.

Ps. 40 : 17. The Lord thinketh upon me. IV. 304.

Isa. 41 : 9, 10. Fear not, for I am with thee. I will strengthen
thee. VIII. 214, 215.

Isa. 43 : 1, 2. I have redeemed thee ; I have called thee by thy
name ; thou art Mine. When thou passest through the waters,
they shall not overflow thee ; when thou walkest through the
fire, thou shalt not be burned. VIII. 225. Ps. 46 : 1. God is
a very present help in time of trouble. See AFFLICTION, p. 12.

Isa. 54 : 7, 8, 10. With everlasting kindness will I have mercy
upon thee. My kindness shall not depart from thee, neither
shall my covenant of peace be removed. VIII. 294-296. John
14 : 27. Peace I leave with you ; My peace I give unto you.
XI. 483. Isa. 58 : 11.

Jer. 29 : 13. Ye shall find Me, when ye search with all your heart.
VIII. 529.

Ezek. 11 : 16. I will be to them a sanctuary. IX. 55.

For the varied and abounding Promises of God, we refer to almost every theme treated in these pages, for, as stated above, promise is interwoven with every truth that touches God's gracious relation with man.

PROPHECY; PROPHET.

Primarily and essentially Prophecy means Proclamation or Preaching ; Prophet, an Announcer or forth-speaker, a Preacher. For the full meaning of Prophetism, the Place and Function of the writing Prophets, and their Chief Theme, read vol. VIII. 7-11.

Intent and Significance of Prophecy, with a reference to "Critical" disparagement of its value. By Simeon Gilbert, D.D.

It is to be remembered that the Bible, the Bible in its divinely inspired completeness, is a book meant for a perpetual and world-wide use, and that it takes the two component parts of it, Old Testament and New Testament, to constitute the unity of God's revelation for the salvation of men. No doubt the utterances of the prophets had an immediate timeliness, and a keen pertinence to then existing conditions and needs, and yet the value of the prophecy did not end with the primary occasion. Nor was its use divinely intended for that first occasion only.

Whose intent? It is said that it is the purpose of a scientific historic exegesis to interpret each passage according to its intent and not according to the understanding of a later age. As to this assertion, it makes all the difference in the world whose intent it is that is meant—the human intent or the divine intention. Just how clearly or how dimly the inspired prophet understood his own message, none but an inspired "critic" could say.

It cannot be a wisely proportioned exegesis that lays more stress upon the circumstances which served as the occasion for an inspired prophecy than upon the total significance of the prophecy itself. Biblical scholars nowadays—"modern critics" they seem to be fond of calling themselves—are of

course right in their tireless effort to get at and to set forth the circumstances and needs of the times which gave these prophecies birth. This more careful search and research as to the occasions for the divine kindling, re-kindling and reinforcement of the great "hope of Israel," alike by prefigurement and prediction, thus making ever more clear and more impressive the things concerning the Saviour who was to come, cannot be too strongly commended. All the lights of modern study and archæological discovery are eagerly welcomed. And yet it is worth while for the critics to remember, that when the disciples of Christ declared: "Did not our hearts burn within us as He opened to us the Scriptures?" it is not at all likely that the so strangely enkindled interest was made to burn within them by some merely critical expatiation about the circumstances and temporary occasions. It is, therefore, a mistake to disparage the value of prophecy for all time, as, for instance, is done by such assertions as that, while "preaching was the great work of the Old Testament prophets" "foretelling future events was merely subsidiary." Isaiah, as in chapter 53, was foretelling future events, the Event of all time; but no sufficiently thoughtful evangelical interpretation would like to speak of this as "merely subsidiary" to the prophet's preachment to that particular generation—an inspired prophetic utterance the value and religious use of which infinitely out-reached the immediate occasion of it. The disposition to disparage the permanent value of the properly prophetic element in Scripture betrays a mistaken conception of the far-reaching *use* which the preserved record of such prophetic predictions and prefigurements was intended to serve.

Nor is it the question of the chief importance concerning any particular installment in the ancient unfolding of the world's great hope, the gospel of the Kingdom in the Person of the Christ, just how much or how little the favored prophet himself was, at the time, given to distinctly understand. Dogmatism at this point would be an obvious impertinence. But for the inspiration of the Holy Spirit that was upon him, the prophet could not have had any sort of expectations about Him. That class of critics, of whatever school or nationality, who, holding to evolution only, deny the supernatural as having had anything to do with the Bible, are at least consistent in denying that any of the so-called prophets could have had any real expectations about Christ, or of any other far-off divine event. But Christ Himself, speaking of Abraham, declared: "He saw My day, and was glad." It may be critical enough, it is not reverent scholarship, or in any true sense of the term scientific exegesis, that would claim in the matter of Messianic prophecy

to be wiser than the Christ Himself. Yet it is claimed by some that in New Testament times "the interpretation of disconnected verses was the only sort of exegesis known ;" that even "the New Testament writers knew nothing about scientific exegesis ;" an assumption of modern-view superiority which rather curiously illuminates the modesty of our time. Imagine one of these so-styled higher critics standing up before a Paul or a John, a Peter or the author of the Epistle to the Hebrews, and saying : "You were an excellent witness for Christian truth, in some ways, for your time, but you knew nothing about the true principles of Biblical exegesis !" Comment would the text confound.

There is, as I believe, a more reverent scholarship ; a larger and nobler thought ; a more convincing mode of exegesis ; a more consistent position for the evangelical critic to take. And it is a strikingly just and fruitful remark made by Professor Curtiss, to the effect that "God is in the entire Old Testament preparing the way for the coming of His Son." What, then, could be more natural, or more rationally credible, or, if one please, more scientific, than that *one* of the ways not only of preparing for the great advent, but, in the event and forever thereafter, confirming for all time and for all the world its glorious reality, than the long series, less and more specific, of Messianic foreshowings ?

Let historic and scientific studies do their utmost to explain the circumstances and primary occasions of such prophecies ; but that should be no excuse for attempts to explain them away or to write them down as "merely subsidiary."

Non-Writing Prophets of Earlier Times.

These occupied a peculiar position and performed a specially needed work. First, Moses, the mouthpiece of God to the forming nation, Israel. His prophecies or teachings are summed up in the full, rich, radically instructive and deeply spiritual and impressive Addresses and Final Message and Prophecy contained in Deuteronomy. Next, Samuel, and the Schools for Teachers founded by him. But few addresses of Samuel are recorded in the Books that bear his name, but the spirit of his teachings is identical with that of his great predecessor. Elijah and Elisha had a special mission, purely personal, as Prophets or Teachers, but the reach of their influence extended over Israel and Syria. They also were specially gifted, at occasional junctions, with a fore-vision of particular events, and authorized to announce them.

Writing Prophets.

Of these, the number is sixteen, one of whom, Jeremiah, is the Writer of two Books. Many personal incidents are included in the Books of Written Prophecy, and the History finds fuller statement and illustration in these personal records.

Element of Prediction in the Old Testament Prophets.

This is separable from their primary and main office of Preaching, and is readily discriminated in their Writings.

Unconditional Predictions, Fulfilled.

Concerning Israel. II. 597, 602-604. Concerning Jerusalem and Jews. II. 691-695, 700. Concerning Babylon. Isa. chaps. 13, 14, 21. Jer. 50, 51. Concerning Egypt. Isa. chaps. 18-20. Jer. 46. Ezek. 29-32. Concerning Edom, Arabia and Jerusalem. Isa. 21, 22, and 29. Jer. 49. Ezek. 25, 35. Obadiah. Concerning Elam. Jer. 49. Concerning Philistia, Moab, Ammon, Damascus. Isa. 14-17. Jer. 47-49. Ezek. 25. Concerning Samaria and the Northern Kingdom, and Judah. Isa. 28. Concerning Nineveh. Nahum. Concerning Tyre and Zidon. Isa. 23.

Conditional Predictions, also Fulfilled, concerning Israel.

These are found in various passages, mainly brief, in Deuteronomy and in the Written Prophecies of widest scope and minutest detail.

BOOKS OF WRITTEN PROPHECY.

An Outline, by D. S. Gregory, D.D., extending to p. 424.

Note. For full treatment of these points, see "*School of Bible Study*," in *Homiletic Review*, 1896. Also see Dr. Gregory's "*Outline of Old Testament*," pp. 352-355.

The Written Prophecies record the struggle of Divine Grace—through the Prophets—in connection with chastisements and judgments of Jehovah, administered through the successive great World-Monarchies, Assyria, Babylon, Greece and Rome—to save a remnant of the Chosen People through faith in a coming Messiah and His Spiritual Kingdom, and to prepare them for that coming and Kingdom.

Two things are requisite by way of preparation for the study of the Written Prophecies : (1) a knowledge of the position and function of the Prophet ; (2) an understanding of the proper relation of the prophetic writings to the history of the Chosen People and the great World-Monarchies.

In the later period of Israel's downward career Prophets with special prophetic gifts were raised up to meet the peculiar exigencies in the history and experience, and a little more than eight hundred years before the Advent—in the time of Amaziah in Judah and Jeroboam II. in Israel—their messages began to be recorded in the Written Prophecies now in our possession.

The mission of these later prophets embraced :

- (1) In general, the new and more comprehensive task of striving to save the Chosen People from utter annihilation by the great World-Empires by which they were surrounded, and to bring out of the wreck the elect remnant with which to begin a new and more spiritual development looking to the times of Messiah.
- (2) In connection with this, the task of vindicating the character of Jehovah, especially His holiness, omnipotence, and omniscience, against all the heathen gods and monarchs, and of exhibiting His fidelity to His covenant even with an unfaithful Covenant People.
- (3) Beyond these, the more permanent work of preparing the Written Prophecies to furnish light and guidance for the Chosen People in the later centuries of their experience.

A knowledge of the history of Judah, of Israel, and of the contemporary World-Monarchies, and of the setting of the prophetic writings in this history, is also absolutely essential to the understanding of the Written Prophecies.

The Prophetic Books are to be arranged and studied in connection with the Advancing Purpose of God in Redemption. This gives :

- 1st. The Prophets of the Assyrian Period—from about B.C. 840 to 700, or almost a century and a half—whose aim was to save Israel and Judah from destruction by Assyria.
- 2d. The Prophets of the Babylonian Period—from about 640 to 606—whose aim was to save Judah from destruction by Babylon.
- 3d. The Prophets of the Exile—from B.C. 606 to 536—whose aim was to prepare a remnant for restoration and for the new and more spiritual development.
- 4th. The Prophets of the Restoration—from B.C. 536 to 433—whose mission was to co-operate with Ezra and Nehemiah in their work. These facts may be roughly presented in tabular form, on following page.

Prophets of Assyrian Period.

The Prophets of this period strove to stem the tide of idolatry and corruption in the two Kingdoms, and to prevent the apostasy and destruction of the Covenant People by their enemies.

The first grand enemy of both Judah and Israel was Assyria—Syria and Egypt being of secondary importance—and from B.C. 820 (according to the Common Chronology) until the downfall of Israel, 721 B.C., the aim of the Prophets was to save both Israel and Judah from Assyria. For 21 years thereafter the same Prophets of Judah continued their work for Judah in Hezekiah's time, until after the deliverance of that kingdom from Sennacherib.

Some of the Prophets were sent mainly to the Ten Tribes, or Israel proper; others had messages mainly for Judah. Hence the Two Groups of Prophets in this period, that need to be considered successively.

The Prophets for Israel.

The Prophets whose work was chiefly for Israel, or the Ten Tribes, sought during the Assyrian period to save Israel from apostasy and destruction, and failed. The worship of the golden calves led to other forms of idolatry, and Israel was swept away by the divine judgment, B.C. 721.

Hosea, Amos, Jonah, and Micah present phases in the struggle with idolatry, and their prophecies record Jehovah's gracious work in behalf of a degenerate people. A chosen few rejected the idolatrous worship, adhered to the Covenant with Jehovah, and became identified with the Kingdom of Judah; but the masses perished. (*Read p. 414.*)

I.

ASSYRIAN PERIOD.

[Struggle to save Israel and Judah.]

Hosea,
Amos,
Jonah,
Micah,

FOR ISRAEL.
(B.C. 825-721).

Jeroboam II.
and successors. } RULERS.

[ISRAEL FALLS, B.C. 721.]

Joel,
Isaiah,
Obadiah,
Micah.

FOR JUDAH
(B.C. 825-700).

Amaziah, Uzziah,
Jotham, Ahaz, } RULERS.
Hezekiah.

[Last 20 years—to B.C. 700—deliverance from
Sennacherib.]

Syria, Egypt,

ASSYRIA.

[Contending for Empire.]

FOREIGN
POWERS.

III.

PERIOD OF EXILE.

[Struggle to save Remnant.]

Ezekiel,
Daniel.

PROPHETS OF THE CAPTIVITY
(B.C. 606-536).

[DECREE OF CYRUS, B.C. 536.]

Nebuchadnezzar,
Evil-Merodach, } RULERS.
Cyrus.

BABYLON.

[The World-Empire.]

II.

BABYLONIAN PERIOD.

[Struggle to save Judah.]

Nahum,
Habakkuk,
Zephaniah,
Jeremiah.

PROPHETS FOR JUDAH
(B.C. 640-606).

Josiah,
Jehoahaz,
Jehoiachim,
Jeconiah.

RULERS.

[JERUSALEM FALLS,
B.C. 606.]

Egypt,

BABYLON.

[Contending for World-Empire.]

IV.

PERIOD OF THE RESTORATION.

[Preparation for the Future till the Advent.]

Zechariah,
Haggai,
(B.C. 520-460).

Malachi,
(B.C. 433-1).
[Co-operating in
Nehemiah's Sec-
ond Mission.]

PROPHETS OF THE RESTORATION
(B.C. 520-433).

[Temple Rebuilt, Civil Condition Restored,
Prophecy Closed.]

Cyrus,
Xerxes, } RULERS.
Artaxerxes.

MEDO-PERSIA.

[The World-Empire.]

[Silence of Prophecy from B.C. 700-640, during
Broken Covenant, under the wicked kings,
Manasseh and Amon.]

These Prophets for Israel,

so far as they wrought to save the Northern Kingdom of the Theocratic Monarchy from destruction, failed to accomplish their task. The people's cup of iniquity overflowed at last, and the Assyrians under Shalmaneser destroyed Samaria and scattered and practically annihilated the Ten Tribes, B.C. 721. The Prophets succeeded, however, in helping to sift out a remnant of faithful ones who adhered to Jehovah and the Covenant with Him; and by their Messianic utterances they cheered and encouraged the faithful and turned their thoughts and faiths and hopes toward the true and spiritual Theocracy to be established by the Messiah at His coming.

The Prophets for Judah.

The *Prophets for Judah* wrought side by side with those for Israel during this period to save Judah from a similar fate; and they continued their work after the fall of Samaria in 721 B.C., for 20 years and more—until about 700 B.C.—under Hezekiah, in thwarting the purposes of Sennacherib and beating back the Assyrians, and in comforting and sustaining the Chosen People during the time of the judgments upon Israel. The *surrounding nations*, especially Syria and Egypt, enter largely into the history, since Assyria had not yet entirely subjugated them.

The *moral, religious, and political conditions* of the Chosen People set the task for the Prophets. The times were eventful in Judah. Under Uzziah and Jotham there was apparent prosperity, but luxury and sensual indulgence were rapidly increasing among the people, the religious ceremonies were fast becoming a mere mockery, and real piety and loyalty to Jehovah and the Covenant were manifestly dying out. As always in such times of declension, false teachers and false prophets began to abound. Under the wicked Ahaz the worship of Baal and of the high places was set up and idolatry became well-nigh universal.

When Pekah, king of Israel, and Rezin, king of Syria, besieged Jerusalem, Ahaz, in spite of the warning of the Prophets, purchased the aid of Tiglath-pileser, of Assyria, instead of relying upon Jehovah, and thus brought successive invasions and partial conquests of Judah and the destruction of Israel. Under the powerful heathen influences thus made dominant, Ahaz formally dedicated the Temple of Jehovah as a temple of idols.

Hezekiah, the pious son of Ahaz, wrought a great reformation, and caused the Passover to be observed with special

solemnities, in the celebration of which he formally invited the Northern Kingdom to join. But later, by purchasing immunity from invasion by the Assyrians, and yet later by his boastful showing his treasures to the King of Babylon, he brought about the foreign complications that long threatened, and finally resulted in, the destruction of Judah.

The Prophets for Judah, in the struggle of the two kingdoms with Assyria and the other nations, were *Joel*, *Isaiah*, *Obadiah*, and *Micah*. The last of those had, as already seen, a mission for Israel as well, although prophesying from Jerusalem as a center. They succeeded in *saving Judah* from sharing a similar fate when Shalmaneser destroyed Samaria and scattered and practically annihilated the Ten Tribes.

The *special aim* of the Prophets of Judah was to prevent the violation by the people of their covenant relation to Jehovah as the head of the Theocratic Monarchy, by turning them from their *conspicuous sin of idolatry*. This sin was constantly leading them to make alliances of various kinds with foreign and heathen nations, and to trust in the armies of such nations—Syria, Egypt, etc.—rather than in the covenant promises and the power of Jehovah. Hence the struggle of these Prophets became a *Struggle with the Whole Circle of Nations*. The prophetic vision of the Prophets of this period accordingly takes in, and their prophecies necessarily have to do with, all the surrounding and contemporary races that held a prominent place in the history of the times.

Taken all together, the Prophets for Israel and Judah in the Assyrian period, those for Judah in the Babylonian period, and those for the Exile and the Restoration, give not only an inspired picture of their age, but also a prophetic picture of the subsequent ages, bringing out with peculiar clearness the *Glory of the Coming Messiah* who is to establish the *Spiritual Theocracy* of the future. During the earlier period, *Assyria*, which was then contending for empire with Syria and Egypt, and which was made the *special agent of Jehovah* in chastising and correcting His People, was, of course, the most prominent feature of prophecy; but in the later period *Babylon*, which was then striving for world-empire, gradually assumed prominence.

The work of the Prophets for Judah during the Assyrian period—Joel, Isaiah, Obadiah, Micah—carried Judah and the Theocratic Monarchy through the crisis that swept away the Kingdom of Israel in the destruction of Samaria by Shalmaneser, 721 B.C. The work of Isaiah and Micah was probably continued down to about 700

B.C., carrying Judah through the crisis that came with the invasion of Sennacherib, and preparing for the greater crisis and judgments of the Babylonian period.

Sixty Years of Prophetic Silence. The *reformation under Hezekiah* seems to have been superficial. Manasseh succeeded his father, Hezekiah, when but twelve years old, and reigned fifty-five years (698–643 B.C.). His reign was a period of *fatal reaction*, which has been compared to that of bloody Queen Mary in England. This is described in eighteen verses in 2 Kings 31: 1–18, and in 2 Chron. 33: 1–20. Amon, who followed in the footsteps of his father, was slain by conspirators.

This *great apostasy* was a period of dreadful idolatry, of the fiercest persecution (described by Josephus, Ant. x. 3, § 1), of wholesale destruction of the prophets (ii. 30), of whom a rabbinical tradition makes Isaiah the first victim.

The only break in this long reign of evil and terror was when the severity of his imprisonment by Esar-haddon in Babylon brought Manasseh to partial repentance, and God heard his prayer and restored him to his throne, where he again reigned for thirty years or more with some show of outward reformation.

The prophets ceased till the age of Josiah.

[For discussions of the *unity of Isaiah and of his Book*, see Keil, "Introduction to the Old Testament;" "Commentary on the Book of Isaiah," by Professor T. H. Birks of Cambridge University; "Isaiah One and His Book One," by Professor George C. M. Douglas, D.D., of the Free Church College, Glasgow. For the new historical light upon the Prophets from recent archaeological discoveries, see "History, Prophecy, and the Monuments," by Professor J. F. McCurdy, University College, Toronto.]

Prophets of the Babylonian Period.

In the closing years of the independent existence of the Kingdom of Judah—from 640 to 606 B.C.—the Prophets *Nahum*, *Habakkuk*, *Zephaniah*, and *Jeremiah* wrought *for such ends as*:

- (1) To save the Kingdom of Judah, if possible, from impending destruction by the Chaldean or Babylonian Empire.
- (2) To prepare the Chosen People for the seventy years of Captivity and Exile with their processes of chastisement, correction, and sifting.

- (3) To give direction in the transfer of the sphere of the Chosen People to the wider limits of the Oriental World, to make their religion universal.

The *Written Prophecies* of this period—and especially those of Jeremiah—cannot be understood without a comprehensive knowledge of *the condition and history of the Jews* and of *their relation to the Gentile races*, especially involved in the great providential movements of the age. It is possible here barely to suggest *some of the important features* as a guide to investigation and a help to interpretation.

- A. *The Moral Condition of the Chosen People.* This period in the history of Judah followed immediately upon the dark and bloody age of Manasseh and Amon. It therefore opened with the people sunk in corruption and degradation so awful as to be almost beyond our conception, and which were only intensified by the accession of the child-king, Josiah. This moral condition naturally raised the problem of Theodicy which Habakkuk solved, and darkened all the prophetic pictures of the age.

Reckoned from the beginning of the reign of Josiah, 640 B.C., to the first deportation of captives by Nebuchadnezzar, 606 B.C., from which the seventy years of the Captivity are usually reckoned—the period embraces *thirty-six years only*. The prophetic activity of the period properly extends, however, to the final destruction of Jerusalem by Nebuchadnezzar, 587 B.C., making in all *fifty-three years*. Jeremiah, who stayed behind in Judea with a remnant of the poorer people, under the government of Gedaliah, was carried away by them to Egypt after the murder of Gedaliah, where he probably continued his prophetic work until about 585 B.C.

- B. *Foreign Environment of the People.* In this period Assyria passes away (625 B.C.) ; Media and Babylon came into prominence ; Egypt with a strong dynasty measures military strength with Babylon ; Babylon, under Nebuchadnezzar, her greatest ruler, becomes the overshadowing empire of the Oriental World.

In the time of Josiah the foreign relations of Judah were favorable to reform. He had the friendship of Egypt without any entangling alliance. Assyria was tottering to its fall, Nineveh having been destroyed by the allied forces of Media and Babylon in the very middle of the Great Reformation (625 B.C.), the prophecies of Isaiah, Nahum, and Zephaniah being thus fulfilled.

In the period of destruction, under Jehoiachim and Zedekiah, the foreign relations were equally fitted for the work of judgment, the war of Egypt upon Babylon bringing down upon Judah the destroying power of Nebuchadnezzar.

- C. *The Historical Events of the Period.* These may be grouped as follows :

- I. *The Last Great Reform Struggle*—its success and its failure,

covering the reign of Josiah, 640 to 606 B.C. See 2 Kings 22 ; 23 ; 2 Chron. 34-35 : 6.

The reign of Josiah included (1) *the work of active reform*, closing with the eighteenth year of his reign, 622 B.C. ; (2) *the hopeless struggle* for 13 years (622-609 B.C.) against the corruption of the people and the tide of reaction, closing with the merciful removal of Josiah by death in the battle at Megiddo, in fulfillment of prophecy (2 Kings 22 : 20), from the evils to come. The history of this period needs to be studied thoroughly.

II. *The Final Destruction and Scattering of Judah* (609-582 B.C.), covering the reigns of *Jehoahaz*, the last king chosen by the people (3 months) ; of *Jehoiachim*, set up by Egypt (11 years) ; of *Jehoiachin* (3 months) ; of *Zedekiah*, made king by Babylon (11 years). See 2 Kings 24 ; 25 : 21 ; 2 Chron. 36 ; Jeremiah 39 and 52. The principal events of the period were :

(I.) *The First Capture of Jerusalem*, 606 B.C.

Nebuchadnezzar, king of Babylon, having defeated Pharaoh-Necho at Carchemish, took Jerusalem, brought Jehoiachim into subjection, seized and carried away various vessels of the Temple, and conducted several noble youths as captives, among whom was *Daniel*, to Babylon.

N. B. This *First Deportation* was the beginning of the Captivity of seventy years, already predicted by Jeremiah (ch. 35 : 11, 12 ; 29 : 10).

(II.) *The Second Capture of Jerusalem* by Nebuchadnezzar, 598 B.C.

Jehoiachim defiantly burned the warning prophecies of Jeremiah (Jer. 36 : 9), and later, encouraged by Egypt, rebelled against Babylon, which led to the *second capture* of Jerusalem by Nebuchadnezzar, the making of Jehoiachim captive, and the setting up of Jehoiachin in his stead.

In the *Second Deportation* Nebuchadnezzar carried away to Babylon the king and the principal men and skilled artisans, leaving only the poorer class behind. All the treasures of the Temple were likewise taken. Among the captives were *Ezekiel*, not yet commissioned as a prophet, and *Shimei*, the grandfather of *Mordecai*. Ezekiel with many of the better class was carried to Chebar, in Mesopotamia, where they were probably employed in excavating the *Nahr Malcha*, or Royal Canal of Nebuchadnezzar.

N. B. That the King of Babylon *dealt so leniently with the Jews*, was doubtless due to the fact that he had already received the first of the divine revelations recorded in the Book of Daniel.

(III.) *The Third Capture of Jerusalem* by Nebuchadnezzar, and its *Destruction*, 587 B.C.

Zedekiah, relying on a covenant with Pharaoh-Hophra, in spite of the warnings of Jeremiah, rebelled in the ninth year of his reign (590 B.C.), when Nebuchadnezzar again besieged Jerusalem, and after a siege of more than two years took and utterly destroyed the city, removing the last of the sacred vessels to Babylon.

N. B. Nebuchadnezzar left a few of the rural population behind to till the land. Over these he made Gedaliah governor, with his residence and a small garrison of Chaldee soldiers at Mizpah. Gedaliah was a good ruler and friendly to Jeremiah, and many fugitives doubtless gathered in the colony. He was, however, assassinated by Ishmael, a Jewish fanatic of the royal family, when he had held his office only two months, and the people, fearing the vengeance of the Chaldees, fled into Egypt, taking Jeremiah with them. See 2 Kings 25 : 22-26 ; Jer. 40-44.

D. *Preparation for the Future World-Religion.* The dispersion of the Chosen People is thus seen to be an essential part in transforming the Jewish religion from its narrow form as the religion of a particular nation to its universal form as the religion for the world. The centers of the dispersion were to be centers for leavening the world with the truths of the Divine Religion.

1. *Babylon*, the capital and center of trade, learning, and culture, was the center for influencing the Oriental World by the Jews, through its great monarchs, Nebuchadnezzar, Cyrus, Xerxes, Artaxerxes, etc.; by such Jews as Daniel, Ezra, Nehemiah, Mordecai, Esther, etc.
2. Chebar, in upper Mesopotamia, as a center for skilled artisans and the common people, was a fit place for reaching and influencing these classes in the Oriental races, and for Ezekiel to train a remnant to return for the work needed in restoring the Temple and Jerusalem.
3. The colony in *Egypt* prepared the way for leavening the Greek and Roman World with the truths of the Divine Religion, when Alexandria became, later in history, the center of Greek learning and philosophy and the scene of the Septuagint translation of the Old Testament Scriptures.

The *Prophets of the Babylonian Period*—*Nahum*, *Habakkuk*, *Zephaniah*, *Jeremiah*—represent the struggle of Divine Grace to save Judah from destruction by Babylon, which was then coming forward to take the place of Assyria as a great Oriental World-Monarchy. The prophetic vision is directed especially to these great monarchies in their relations to the Divine Judgments upon Judah, while at the same time taking in glimpses of restoration and future theocratic glory.

These Prophets were thus peculiarly *Prophets of Judgment*. *Nahum* foretells the destruction of Nineveh, or the Assyrian Empire ; *Zephaniah*, of Babylon, or the Chaldean Empire ; *Habakkuk*, of Babylon ; *Jeremiah*, of all the surrounding Gentile nations.

Jeremiah, son of Hilkiah, a priest of Anathoth, was the last and greatest prophet of the Babylonian period, as Isaiah had been of the Assyrian period. He was called to the prophetic office when still very young (ch. 1 : 6), in the thirteenth year of Josiah (627 B.C.), two years before the fall of Nineveh, and about seventy years after the death of Isaiah (ch. 1 : 2 ; 25 : 3), at the close of the period of prophetic silence.

He was the contemporary of Habakkuk and Zephaniah, and of

Ezekiel and Daniel in the earlier years of their prophetic ministry. He prophesied under the kings Josiah, Jehoiachin, Jehoiachin, and Zedekiah, and after the destruction of Jerusalem, among the few left behind by Nebuchadnezzar in Judah, and later in Egypt to his countrymen who, contrary to the command of Jehovah, had fled thither—so that his prophetic activity extended through almost fifty years. But his *written prophecies* closed with the captivity of Judah, in the eleventh year of Zedekiah, which is mentioned (ch. 1 : 3) as the closing point of his ministry.

His prophecies, therefore, covered the period of the *Death-Struggle of the Kingdom of Judah*, in which that Kingdom was hurrying irresistibly to its final ruin. His name, Jeremiah, signifies “Jehovah throws” (see Ex. 15 : 1). That he bore the name as an indication of the character of his mission appears from ch. 1 : 10, in which the Lord sets his task :

“See, I set thee to-day over the nations and over the kingdoms, to root out and to pull down, to destroy and to *throw* down, to build and to plant.”

The *judging and destructive activity* to be exercised by the prophet as an instrument of God is here placed at the beginning and four appellations devoted to it, while only two are given to his constructive activity. His destructive activity took in not only the Covenant People, but also “all the inhabitants of the earth” (ch. 1 : 14). He was peculiarly the herald of the destructive judgment by the Chaldeans upon the whole World.

His mission led him to keep constantly before the People the dark picture of *the Babylonish Conquest*, illumined by a few Messianic touches only, and gave him the name of *The Weeping Prophet*. Apparently mild and easily moved, and yet with an unswerving purpose and a rock-ribbed strength underlying all, he has been called *The John of the Old Testament*. As a preacher of repentance and judgment among a perverse and covenant-breaking generation, who had forsaken Jehovah to serve idols, and who were always ready to seek help from the heathen powers rather than from Jehovah, Jeremiah was constantly subjected to cruel persecutions, to murderous assaults, and to imprisonment, from the corrupt priesthood, the false prophets, the apostate kings, Jehoiachin and Zedekiah, through all which nothing but the promised divine protection (ch. 1 : 18) with which he entered upon his mission, could have carried him in safety.

The *Prophecies of Jeremiah* are thus seen to have been eminently fitted to warn the unbelieving Jews—rulers and people—against the fate impending because of their sins, and to open the future to the faithful remnant who needed encouragement and guidance. The fixing of the duration of the Captivity at seventy years, while showing the judgment to be proportionate to their

sin in robbing God of the Sabbatic year, gave definite direction and aim to their hopes of deliverance and restoration. They appropriately complete the messages of the *Prophets of the Babylonian Period* in their work of starting the faithful few in their course of trial and preparation for a better and more spiritual work in the future, when Jehovah's time for restoration should come.

The *Struggles of Divine Grace* through the Prophets had thus proved unavailing for both the Kingdoms of Israel and Judah. The *separated Monarchy* in Israel had apostatized from the religion of Jehovah and had been destroyed by the *Assyrian Monarchy*. The *Theocratic Monarchy* in Judah had broken covenant with Jehovah both by abandoning His worship for that of the heathen idols, thereby becoming steeped in all heathen corruption, and also by turning to the great heathen monarchies rather than to Jehovah for help and deliverance. It had been given over in judgment to the *Chaldean Monarchy*. The *discipline of the Captivity* was needed, in addition to the efforts of the long line of Prophets, in order to *save even a remnant* of faithful ones and prepare the way for a new and spiritual development looking toward the *Advent of Messiah*.

The Prophets of the Exile.

The Jewish Exile and subsequent Restoration were essential parts in the preparation especially for two things :

- (1) The *establishment of a Religious Center* at Jerusalem, held by a Remnant of the Chosen People trained and disciplined to thorough loyalty to Jehovah, and waiting for the Advent of the Messiah.
- (2) The *Leavening of the World* with the fundamental principles of the Divine Religion, thereby bringing the Gentile races also to wait in an attitude of expectancy for the Messiah.

Two sets of Prophets—the Prophets of the Exile, and the Prophets of the Restoration—co-operated with Divine Providence in the movement that resulted in the inauguration of this *Twofold Preparation* of Jew and Gentile for the coming of the Messiah and the setting up of the spiritual Kingdom of God.

The Prophets of the Exile were Ezekiel and Daniel ; the *Prophets of the Restoration*, Haggai, Zechariah, and Malachi.

The Prophets of the Exile or Captivity—Ezekiel and Daniel—played a most important part in the direction of the Jews under the divine discipline ; in the permanent settlement of the masses of them in the Babylonian Empire, with great centers at Chebar and Babylon ; in sifting out and training a Remnant for return to Jerusalem when the seventy years of exile should expire ; and

in shaping, with the aid of the prophets that preceded and those that followed them, the future development of both classes.

A *twofold work* needed to be done in correcting the false expectations, sustaining the Messianic hopes, and completing the preparation of a choice Remnant for their return to Jerusalem—one among the exiles on the river Chebar, and the other among the exiles in Babylon. *Ezekiel* was commissioned for the work among the former class; *Daniel* for the work among the latter.

A *twofold work* needed to be done in outlining the future history for the guidance of the Chosen People in their return to Jerusalem and in their waiting for the advent of Messiah—one having reference to the *more immediate future*, the other embracing the *more remote future*.

The *former task* was committed to *Ezekiel*, who sketches the judgments upon their enemies, and their own restoration, presents prophetically the restoration of the Theocracy, and symbolically pictures the New Temple and the New Regulations for the People and the Land.

The *other task* was entrusted to *Daniel*, who spreads before them in broad panorama the history of the great coming races till the Advent, and that of the Kingdom of God stretching out beyond.

A *still greater work*—involving remarkable revelations of supernatural power to the Heathen World, and bringing the successive great monarchies to acknowledge Jehovah as the true God—was entrusted to *Daniel*, and resulted in favor and protection to the Chosen People scattered over these Empires.

Their *combined work* was that of cutting loose the Chosen People from the old traditional ideas and institutions, and of setting clearly before them the coming spiritual Kingdom of Messiah.

The Prophets of the Restoration.

The Written Prophecies of the Old Testament came to a close with the *Prophets of the Restoration*—*Haggai*, *Zechariah*, *Malachi*—who appeared after Cyrus had overthrown the Chaldean Monarchy and established the Persian or Medo-Persian Empire in its place. Their mission covers a period of about a century. It was the *Restoration of Jerusalem as a Religious Center* for the Jews and for the World, until Christ should come, and the Re-establishment of its Religious Condition, with that end in view.

The way had already been prepared for the *restoration* by the missions of *Ezekiel* and *Daniel*. The return to Jerusalem of a remnant of the Babylonian Exiles came by the *Decree of Cyrus*, the Persian king (2 Chron. 36 : 22, 23)—whom Isaiah two centuries

before had called the shepherd and the anointed of the Lord (Isa. 44:28; 45:1), and whom the Spirit of Jehovah had appointed to the task—B.C. 536, in the first year of his reign at Babylon, granting permission for their return.

Comparatively few—a *faithful Remnant*—were willing to exchange the worldly wealth and comforts they had found in heathendom for the inconveniences and privations that must necessarily attend their return to their motherland. *Successive Companies*, however, returned at intervals to Jerusalem—in 536 B.C., under Zerubbabel; in 458 B.C., under Ezra; in 445 B.C., under Nehemiah.

The *First Company* went up from Babylon, 536 B.C., when the *seventy years of exile were completed*, led by *Prince Zerubbabel*, a grandson of Jehoiachin (1 Chron. 3:17-19) and the High Priest Jeshua or Joshua. It consisted of nearly 50,000 Jews, bearing 5400 vessels of the Temple. Their mission was, in accordance with the decree and commission of Cyrus, the *Rebuilding of the Temple* and the *Restoration of the Religious Position* of the Chosen People at Jerusalem as a center, preparatory to their long waiting for the coming of Messiah.

The Samaritans, their aid in building having been declined, succeeded in *stopping the work*, by means of calumnies and false reports that reached the ear of the king. The rebuilding was interrupted in the reign of Cambyses, and the rebuilding of the city walls strictly prohibited by pseudo-Smerdis Darius Hystaspis, sixteen years after the work of rebuilding had been begun, gave the Jews permission to proceed, and, animated and encouraged by the prophets Haggai and Zechariah, they completed and consecrated the Temple in 516 B.C. It remained without the Art of the Covenant which had been lost, and with the Holy of Holies vacant.

The *Second Company* went up 78 years after the first in the reign of Artaxerxes (probably Longimanus), the son of Queen Esther in 458 B.C., led by *Ezra*, a scribe in the law of Moses and a descendant of Seraiah the High Priest. The *special mission of Ezra* was the *Restoration of the Law*, or rather of the Divine Religion of Salvation in its fuller development and more complete form. In the prosecution of this mission several important things are to be noted:

1. *The Completion of the Canon* of Old Testament Scriptures, by gathering into it and editing all the Sacred Books.
 2. The outward *Reformation of the People*, by calling them to repent, and to put away their heathen wives and all their evil practices.
 3. The thorough *Instruction and Training of the People* in the Divine Religion as embodied in the Canon, in order to start aright the new and more spiritual development in faith, life, and worship.
- The *Third Company* went up, 13 years later, in 445 B.C., or 91 years after the first, and was led by *Nehemiah*, the cup-bearer of the same Artaxerxes. The mission of Nehemiah was the *Restoration of the Civil Condition* of the Jews preparatory to their waiting for the Advent.

Tidings of the unhappy condition of the People reached Nehemiah and led him to make successful application to the King, who invested him with the necessary authority. He went up to Je-

rusalem, *Rebuilt the Walls* with the cooperation of Ezra, in spite of the Samaritans, and after 12 years devoted to this work returned to Persia. Later, during the reign of Darius Nothus, he was a second time governor of Jerusalem, when with the cooperation of Malachi he set vigorously to work to *Reform the Abuses* that had sprung up during his absence.

Those who went up in these successive companies completed the *Religious and Civil Preparations of the Jews* for their waiting for Messiah.

The Prophets of the Restoration cooperated with Zerubbabel, Ezra, and Nehemiah, in starting the Chosen People in their new religious development in Judea which was to continue, after the close of prophecy, for five centuries the *Religious Center of the World*, but, until the Advent, without supernatural manifestation.

Malachi finished the task that fell to the three Prophets of the Restoration, leaving the eyes of the Chosen People intently fixed on the future Christ and His Kingdom. At the same time he completed the task of all the Prophets who uttered our written Prophecies.

It has been seen in the course of these Studies, how the writings of the Prophets fell in with and supplemented the History; how the Poetry, didactic and lyric, laid the foundation for a rich and complete religious life; how the Books of Moses, with their revelation of the Divine Religion and the record of its historical introduction into the world, lay back of all, furnishing the sure foundation of all; and we have seen History, Poetry, and Prophecy all joining to turn the thought of the Ancient World toward the true God and His Christ as the only hope of mankind, since all earthly institutions had proved inadequate for the world's salvation.

We have thus completed our survey of this wonderful Book, made up of many books. We have these many writers—living and writing at irregular intervals through a whole millennium of heathenish darkness; of every conceivable temperament and temper; writing in every style of composition, in history and chronicle and romantic story and idyl, in poetry, didactic, lyric and epic, in satire and denunciation of the present, and forecast of future wo and blessing; scattered across the great Oriental Empires, and in the most diverse circumstances favorable and unfavorable; unknown to one another and unacquainted with each other's works—producing ONE BOOK of marvelous unity. Is it not God's Book? *Daniel S. Gregory, D.D.*

PROSPERITY.

Its self-trusting, God-forgetting Effect.

Ps. 30 : 6. I said in my prosperity, I shall never be moved. IV. 226.
 Ps. 55 : 19. Who have no changes fear not God. IV. 390. Ps.
 73 : 3-9. V. 7, 8. Jer. 22 : 21. I spake in thy prosperity, but
 thou saidst, I will not hear. VIII. 503. Jer. 48 : 11. At ease
 and settled. VIII. 567. Hos. 13 : 6. Filled and exalted, there-
 fore have forgotten Me. IX. 375.

Other hurtful results.

Eccl. 5 : 12. The fullness of the rich will not suffer him to
 sleep. VI. 473. Ps. 73 : 3. I was envious when I saw
 the prosperity of the wicked

How Prosperity is to be received.

Eccl. 7 : 14. "Literally, *In the day of good, be in good, i.e.,* use it as
 it should be used." VI. 485, 486.

Secret of True Prosperity.

1 Kings 2 : 2, 3. Be thou strong, and keep the charge of the Lord
 thy God, to walk in His ways, to keep His statutes, and His
 commandments, and His testimonies, according to that which is
 written, that thou mayest prosper in all thou doest, and whither-
 soever thou turnest thyself. III. 481. Job 36 : 11. If they
 hearken and serve Him, they shall spend their days in prosperity.
 VI. 187. Prov. 3 : 13-18. Length of days is in her right hand ;
 in her left hand are riches and honor. Her ways are ways of
 pleasantness, and all her paths are peace. VI. 255-257.

Divine Caution and Counsel.

Deut. 6 : 10-12. When thou shalt eat and be full, then beware lest
 thou forget the Lord thy God. II. 643.
 Deut. 32 : 46, 47. Set your heart unto all the words which I testify
 unto you ; which ye shall command your children to observe to
 do all the words of this law. For it is no vain thing for you, be-
 cause it is your life ; and through this thing ye shall prolong
 your days. II. 707, 708.

PROVIDENCE.

One of the Two Elements included in the comprehensive term Grace (See GRACE.)

The Scriptural Word for Providence is Goodness, which expresses the kindly and beneficent treatment of God, toward all His creatures, rational and irrational, in upholding and disposing of them, and controlling all events which affect their condition and destiny.

Scripture texts and passages intimate Three Distinctions in the Method of God's Providential Dealing: 1. With reference to the Irrational Animal Creation. 2. With reference to all men, irrespective of moral character. 3. With reference to individual believers, and the believing body, the Church.

I. The Providence of God toward Irrational Creatures

is limited to Provision adapted to each class, or species, and bestowed in accordance with the instinct imparted to each. Job 38 : 41. Provideth for the raven. VI. 210. Ps. 36 : 6. Preservest man and beast. IV. 265. Ps. 104 : 14, 28. Grass for cattle, herb for man. V. 200. Ps. 145 : 15. V. 475, 6. Ps. 147 : 9. Giveth to the beast his food. V. 488.

II. Providence toward Men, the evil and the good.

Above texts : Ps. 36 : 6 and 104 : 28 ; 145 : 15. Ps. 21 : 3. Thou comest to meet him with blessings of goodness. IV. 167. Ps. 65 : 9-11. Providest corn, etc. IV. 438-441. Ps. 107 : 4-31. Series of deliverances from peril. Followed, vs. 33-41, by instances of God's goodness. Concluded with Call to observe His hand in all events, vs. 43. Matt. 5 : 45. He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. X. 154. All confirming the original pledges to Noah of the perpetuity of day and night, of the seasons and a fruitful earth, and the charters of food to Adam and Noah. Paul intimates God's purpose in His Providential dealings. Rom. 2 : 4. The goodness of God leadeth thee to repentance, or change of mind and life.

III. Special Providence of God to the Believer, His child; and to the believing Body, His Church.

This is affirmed in manifold texts and extended passages, especially in many Psalms, and is largely illustrated in the Historical Records of both Testaments.

To the Believer, as the Child of God. Ps. 97 : 10. He preserveth, delivereth His saints. V. 157. Deut. 33 : 25. As thy day, thy strength. II. 735. Ps. 121 : 3-8. The Lord is thy Keeper. V. 363-368. Ps. 127 : 1, 2. Except the Lord build—keep. He giveth sleep to His beloved. V. 386-388. Ps. 3 : 5. Slept—awaked, the Lord sustained me. IV. 56. Ps. 4 : 8. Thou, Lord, makest me dwell in safety. IV. 62. Ps. 139 : 10. V. 445. Ps. 31 : 15, 19. My times in Thy hand. Goodness laid up for them that fear and trust Thee. IV. 231-233. Ps. 34 : 10. That seek the Lord shall not want any good. IV. 254. Rom. 8 : 28. All things work together for good to them that love God. XI. 240. Ps. 73 : 23, 24. Thou hast holden me. Shalt guide me. V. 10, 11. Ps. 37 : 23, 24. Steps of a good man are ordered by the Lord. IV. 280. Job 23 : 10. He knoweth the way that I take. VI. 134. Job 31 : 4. See my ways and number all my steps. VI. 162. Ps. 48 : 14. God our guide even unto death. IV. 345, 6. Ps. 37 : 5. Commit thy way unto the Lord, etc. IV. 274, 5. Prov. 16 : 3. Commit thy works unto Jehovah. VI. 337. Ps. 32 : 8-10. IV. 243-245. Ps. 68 : 19. He daily beareth our burdens. IV. 464. Matt. 6 : 25-34. Seek first the Kingdom, and all these things (that ye need) shall be added. X. 160, 162, 3, 197, 8. Ps. 23. Absolute confidence in God's Providence and Mercy. IV. 179-187. Ps. 103 : 2-5. Grateful review of Providential goodness. V. 180, 181. Ps. 91. Assured Deliverance from all perils. V. 118-124.

Providence of God to His Church, or the Body of Believers in all ages, disclosed in every particular of Human History from the Calling of Abraham until now. 1. To His chosen People, for the establishment, training, increase and perpetuity among them of the (O. T.) Church. To this end He ordered the marked events in the career of Abraham, of Jacob

and his sons. Ps. 105 : 13-24. His Providential care of the "Church in the Wilderness" (Acts 7 : 38) under Moses is intimated by many gracious declarations. Ps. 77 : 20. Thou leddest Thy people by the hand of Moses. V. 38. Ex. 19 : 4. What I did to the Egyptians and how I bare you on eagle's wings. II. 123. Deut. 32 : 11, 12. II. 726. Isa. 45 : 1-6. VIII. 236. Isa. 63 : 9. He bare them and carried them all the days of old. VIII. 366. Ps. 105 : 26-45. Ps. 106 : 7-33. V. 212. Ps. 68 : 7-9. IV. 457, 8. Deut. 8 : 2. II. 648. Thence onward through the periods of the Judges and the Kings, oft-repeated assertions of Psalmists and Prophets assure us of His directing overruling Providence in the interest of the faithful few. The scope of their testimony includes not only manifold individual experiences, but all the history of the many nations whose careers were involved with Israel's life. Only a few personal incidents and summarized statements can be here referred to. Ruth 2 : 2, 3. Her hap was to light on the field of Boaz. III. 199. 2 Kings 7 : 3-20. VII. 211, 212. Esther 2 : 7. VII. 593. 6 : 2. VII. 600, 601, 614. Ps. 93 : 1 ; 97 : 1. V. 132, 155. Ps. 106 : 41-46. V. 214. 2 Kings 17 : 7-23. VII. 256, 7. 2 Chron. 36 : 15-17. VII. 452-455. Isa. 60 : 22. VIII. 351, 2. VII. 19, 495. New Testament Records and all Subsequent History only continue and increase the testimony.

Creation adjusted to the ends of Providence.

Ps. 104 : 1-32. V. 190-201.

Providence Ordering and Determining National Prosperity and Existence.

Ps. 147 : 14. Maketh peace in thy borders, and filleth thee with finest of wheat. V. 489. Ps. 22 : 28. Governor among nations. IV. 177. Ps. 33 : 12. Blessed the nation whose God is the Lord. IV. 249. Ps. 147 : 20. Not dealt so with any nation. V. 490. Isa. 2 : 4. Shall judge between the nations. VIII. 28. Isa. 26 : 15. Thou hast increased the nation. Isa. 60 : 12. Nation that will not serve Thee shall perish. VIII. 348. Jer. 12 : 7-17. VIII. 454. Jer. 18 : 7-10. VIII. 489-491. See NATION.

Providence Shaping and Determining Human Life and Destiny.

Dan. 4 : 35. Doeth His will among the inhabitants of earth. IX. 253. Ps. 75 : 7. Putteth down one and lifteth up another. V. 27. Prov. 16 : 33. Disposing (of lot) is of the Lord. VI. 344. Jer. 18 : 1-6. Potter and clay. VIII. 488, 9. Jer. 10 : 23. Not in man to direct his steps. VIII. 446. III. 435. God's sovereign working and man's unconstrained working. VII. 154, last note. Ps. 31 : 15. My times in Thy hand. IV. 231. *Illus.* Gen. 45 : 5. I. 525. Gen. 50 : 20. I. 557.

Providence and Mystery.

Ps. 77 : 19. Thy way in the sea. V. 37, 38. Ps. 97 : 2. Clouds and darkness about Him. V. 155, 6. Isa. 45 : 15. Thou . . . hidest Thyself. VIII. 237.

[If we accept the sweet and comforting doctrine that our whole lives from the beginning to the ending are under God's sovereign control, that, while we are free to choose, still for reasons infinitely kind and far-reaching as eternity the love that outlasts time and sense permits our errors, we shall escape the danger of complaint or weak chagrin. True, we did on some occasions act on impulse and with childish precipitancy, and again on another we suffered meretricious reasoning to mislead us, but all the while we were God's dear children and He had not let us go, and there was some need in our nature which even He could not have supplied unless the discipline of life had made us aware of it. There are characters which cannot be developed except by contact with pain and disappointment. There are strong and noble souls which arrive at their full estate only by wrestling against wind and tide. There are exceptional temperaments which would never find God unless driven to His arms by stress of sorrow and desolation of defeat. *N. Smythe.*]

Moral Difficulties with Providence.

Jer. 12 : 1-4. VIII. 452. Lam. 3 : 38. VIII. 613. See AFFLICTION, p. 8.

Rule of Providential Distribution, Day by Day.

Ex. 16 : 4, 16-19. Gather a day's portion every day. They gathered every man according to his eating. II. 69, 73, 74. Ps. 104 : 28. That thou givest them they gather. Matt. 6 : 11, 25-34. Give us this day our daily bread. Be not anxious for the morrow. X. 158, 160, 162, 163.

NOTE.—No distinction of *Special* Providence, as between one recipient of bounty and another, for God is never partial or arbitrary in His giving, in Providence or in Grace. All His Providential bestowments are general, and all are special. God has no favorites save those that obey and love and serve Him ; and all these share His favor alike, with results that accord with the degree and fruit of their obedience and service.

[Success may seem at times to lie far beyond the reach of loyalty, but in due time God supplies the missing link in some undreamed-of way. When man is faithful providence is opportune ; and not as independent but as co-operant factors "the sword of the Lord and of Gideon" win every notable fight for truth and righteousness. Our hours of discouragement come from looking only at one element of our success. The wisdom of the wise and the strength of the strong may both appear to be embattled against the Word of God, as in the days of Luther, but presently even the long Euroclydon, during which neither sun nor star has shone, is altogether past ; and he who stayed by the ship comes safe to land. *W. C. Gray.*]

Providential Opportunities, also, Day by Day.

As needed supplies for body and soul are *received* one by one, day by day, so proffered *opportunities for using the good received*, with profit to ourselves and advantage to others, are possessed and exhausted one by one, with the passing hour and moment. This, too, is a vital suggestion, of immense practical concern, belonging to this wide-reaching theme, the Providence of God.

Divinely Established Limitations to Divine Working in Providence.

God's Working in Providence must always be in harmony with His Methods of Working in Nature, i.e., in accordance with His Established Natural Laws.

God will not interfere to protect or deliver any one from the hurtful effect of the infraction of Natural Law,

though it be done ignorantly and without wrong purpose. Such interposition could only be through the temporary setting aside of the infringed Law, *i.e.*, by miracle. Yet it is at this point that so many sufferers or their friends question or deny the goodness of God in reference to particular Providential events. The simplest consideration shows the baselessness of this unjust implication and charge. The taking of disease by exposure to its germs, or by heedless disregard of the laws of health, or the careless unwitting encounter with any of a thousand sources of bodily peril must lead to sickness, hurt and even death. But in the prevention of these and kindred results it is plain that God cannot intervene, save by miraculous energy. And this involves an utter overturning of the established order.

[Undoubtedly the Lord can cure disease as readily now as when He was upon the earth ; and one may feel aggrieved that He does not interpose on behalf of a suffering friend or near relative. But He is impartial and all-loving. He must consider the welfare of all His children and of the whole race, and that welfare requires that the laws of organic nature shall prevail. He cannot reverse or repeal those laws without bringing disaster, compared with which present ills are as nothing, upon the race. We have no right to ask Him to make us exceptions to the common lot, no right to ask for special exemptions which it would be impossible to grant to all. It is ours to bear the discipline of the present order of our existence, and be strengthened in our immortal being by it. These light afflictions have a purpose—they work out for us an exceeding and an eternal weight of glory. *Interior.*]

God's Providence finds further Limitation in the Divinely ordered Independence of Man's own will.

By God's directly appointed and authorized free-will, the responsibility is placed upon man for all forms and results of his acting, alike in his dealings with outward affairs and with his moral obligations. He cannot, therefore, rightly charge the effects of his own improvidence to the Providence of God, nor can he attribute the consequences of his wilful wrongdoing to either the Providence or the original purpose of God.

Apart from these Divinely established limitations, through God's own creation and appointment of second causes in nature and in man's independent will, His Provi-

dence absolutely directs and controls all particular events to the production of all actual issues of smaller or greater moment, alike affecting individuals and nations. Thus, and thus alone, History, personal and national, is and ever has been wrought upon the earth.

Providence and Prayer. See IV. 447, 448.

The considerations on previous page (431) equally apply to Providential answers to prayer.

PSALMS; PSALTER.

Introductory.

Title ; Five Books ; Formation of Psalter. IV. 5, 6.
 Inscriptions ; Authorship ; Varieties of Composition. IV. 7.
 Inspired Origin of the Psalms. IV. 8.
 David the Originator of Psalmody. IV. 9, 10.
 Themes, or Subject Matter of the Psalter. IV. 11-15.
 Psalms as Related to the Law of Moses. IV. 16.
 As Related to Old Testament History and Prophecy. IV. 17.
 As Related to Messianic Promise and Prophecy. IV. 18-20.
 Hope of Eternal Life in the Psalter. IV. 21.
 Imprecatory Character of Portions of Psalms. IV. 22-29.
 Hebrew Poetry. IV. 30-32.
 Exposition of the Psalms : Historical. IV. 33.
 English Versions of the Psalter. IV. 34.
 Estimates and Testimonies of Devout and Learned Men. IV. 35-40.

Partial Classification, by Special Themes or Characteristics.

Alphabetical. Ps. 25, 37, 111, 112, 119, 145. Ascension.
 24 : 7-10. 47 : 5-8.
 Brotherly Unity. Ps. 133. Covenant. Ps. 89. Creation,
 Nature. Ps. 8. 19 : 1-6. 29. 33 : 6-9. 104.
 Deliverance from Peril. Ps. 116. Divine Majesty and Sta-
 bility. Ps. 93, 97.
 Evening. Ps. 4. Morning. Ps. 3, 5, 67.

- Family and Household. Ps. 127, 128. Magistrate and Head of Household. Ps. 101.
- Imprecatory. 69, 96, 109. See IV. 22-29; V. 230.
- Life Psalms. 23, 90, 91, 103. Life Problems. Ps. 37, 49, 73, 92.
- Messianic. Ps. 2, 22, 45, 69, 72, 87, 110.
- Missionary. Ps. 48, 67, 72, 87, 96. See MISSIONS, p. 317.
- National and Historical; Harvest. Ps. 9, 20, 44, 46, 60, 65, 66, 68, 78, 80, 81, 85, 105, 106, 136, 144.
- Penitential. Ps. 6, 32, 38, 51, 102, 130, 143.
- Providence, Personal and National. Ps. 34, 37, 91, 103, 104, 107, 121, 139. Old Age. Ps. 71.
- Righteous Man. Ps. 1, 15, 16, 17. 24: 1-6. 27, 112. Revelation. Ps. 19: 7-14. Ps. 119.
- Sanctuary in Zion. Ps. 84, 96, 100, 122.
- Trust in Despondency. Ps. 42, 43, 46, 57, 61, 70, 86, 130.
- Trust and Rest. Ps. 23, 131.

Thoughtful Summary of Great Thoughts in the Psalms.

The Psalms reveal to us the believer's faith in God and His word. They show us how, under the Old Testament, pious men felt toward God and lived to God; what they learned from the word of God and by experience of life to Him. They are the prayers and hymns of hearts that confess to God their sins, their fears, their sorrows, their joys, their needs—all the phases of the life of God in the soul: the deep distress, the thirst after righteousness, the calmness of assurance and peace, the exultant gladness of gratitude and love.

In the Psalms God is the only God, the only Creator. "He is to be feared above all gods, for all the gods of the peoples are things of naught; but Jehovah made the heavens." There is no other God; "Thou art God alone." Together with this absolute monotheism there is conjoined the conception of God as holy—that is, He is unique in perfection, far separate from every thought that could stain the chastity of His moral being or spot His glorious majesty.

This utter holiness of God is a frequent plea in the mouth of those who cry from the depths. His spirit is holy, His arm is holy, His name is holy; He speaks in holiness; His heavens, His habitation, are holy; His throne is holy; He is the Holy One of Israel; His earthly habitation, Zion, is holy, *i.e.*, consecrated to Him, and His palace there is holy.

All who worship Him acceptably must be holy. Holiness becomes His house forever.

This holiness of God is the sum of all perfections and includes perfect truth as a part of that sum ; but the Psalmists never tire of singing the truth of Jehovah. He is the God of truth, who keeps truth forever ; all His decisions, His teachings, His commandments, His works are truth. The sum of His word is truth. He is plenteous in grace and truth. His truth is a shield and buckler to all who trust it. He desires truth in the inward parts of man. He destroys those who speak lies, and abhors the deceitful man. The false tongue, the false heart—deception—are marks of the enemies of God, but those who get understanding through the precepts of Jehovah hate every false way ; they love those precepts and hate and abhor falsehood. These also know their own hearts, and pray : “ Establish me according to Thy word. Remove from me the way of falsehood. Teach me, O God, and know my heart ; try me and know my thoughts and see if there be any way of wickedness in me, and lead me in the way everlasting.”

To God so conceived the Psalmists come with the confession of their sin, without excuse, and cast themselves just as they are upon the grace and tender mercy of their pardoning God. “ For Thou art good and ready to forgive, and abundant in grace to all who call upon Thee.” They pray for pardon because their guilt is great—for pardon from all their sins. They are sure that Jehovah does pardon and expiate all the sins and apostasies and guilt of His people when they seek Him in truth and confess their sins. His pardon leads not to loose living, but to true love and reverential awe of God, and to taking heed to one’s self so as not to sin. “ There is forgiveness with Thee, that Thou mayest be feared.” “ Thy word have I laid up in my heart, that I might not sin against Thee.”

The Psalmists, then, believed God—Jehovah—to be the only God, omnipotent, holy, the God of truth, good, slow to anger, ready to forgive, abundant in grace, tenderly merciful. “ As a father is tenderly merciful to his children, so Jehovah is tenderly merciful to those who lovingly fear Him.” There is everywhere in the Psalms a bedrock of unshaken, immovable confidence, to which they constantly appeal in times of darkness and distress, from which spring their quietness and assurance forever, and for which they lift up their hearts in gratitude to God : “ I give thanks unto Thy name for Thy grace and truth, for Thou hast magnified Thy word above all Thy name.” This word is the word of God’s mouth, from which they have learned of life to God, and they pray for life according to that word. By this word

God has given them hope, has caused their soul to return to Him, has given light to their eyes, and filled them with joy. This word they love ; it is sweeter than honey to their taste, and they delight in it more than in gold, and much fine gold. This word is God's teaching—revelation. It is absolutely pure, as silver refined seven times. The whole totality—sum—of this word is, as they believe, truth ; and every part of it, its teaching, commandments, precepts, testimonies, are truth. This word they declare is the supreme manifestation of God to man. It is beyond all else that the eye beholds in the heavens or on earth ; beyond all else that the ear of man has heard. These teachings of Jehovah are not to the Psalmists a mere collection of precepts, but they are found in a history that illustrates and spreads the genial colors of life over all and through all its lessons. For themselves and for others they appeal to that history to prove God's truth and grace, His infinite condescension and tender mercy ; that He abhors all sin, whether in His people or in others, but graciously pardons the sinner that seeks Him in truth. To that history of God's dealing with men, of God's promises to their forefathers, of God's fulfillment of His promises or threatenings, of God's covenant with His chosen, they appeal to God as His bond with them that He will deal with them as with their forefathers. Take but one instance, the voice filled with strong crying and tears, appealing to God from fathomless depths of present agony, and this is the argument with God : "But Thou art holy, O Thou enthroned on the praises of Israel. Our fathers trusted in Thee ; they trusted and Thou didst deliver them. They cried in anguish unto Thee and escaped ; they trusted in Thee and were not put to shame." *Howard Osgood, D.D.*

Psalms prove the Old Testament History.

For twenty-five hundred years the most holy souls on earth have found the Psalms the very food of God to their souls. The long line of God's martyrs, for more than two thousand years, has passed on to the fire, the sword, the rack, the gibbet, singing these Psalms as the highest earthly expression of God's life in their souls. But if these Psalms were founded on utterly unhistorical, *i.e.*, untrue narratives ; if their conception of God was drawn from false history ; if all their confidence in God was built on the baseless fabric of a vision—then, without doubt, there is no such thing as revelation, and there never has been real life from God and life to God in the world.

And moreover, if these Psalms are built on the muddy waters of religious deceit; if these pure characters of the many authors of the Psalms, these most intelligent writers, masters of their own language and of poetry that has borne the purest souls up to God; if these, who for two thousand years have been held to be experts in life from God and to God, are now found to be deceived and deceivers, however honest in intention—then, without doubt, there is no human testimony of the slightest value on history or religion, and no critic's word is worth the breath it cost. For there never can be better testimony by character, intelligence, and intimacy with the facts than that of the Psalmists to the Pentateuch. And still further, Jesus Christ and the New Testament writers believed and taught that the Psalms were true as to God, as to man, as to preceding history, and as to the God-given prophecies in them; for they taught that God Himself was the author of the Psalms in the hearts of the Psalmists. But if, as many teach, the Psalms were the baseless fabric of a vision of untruth, then Christ and His teachings, all life to God in the soul of man, and the validity of any testimony pass into nothingness with the baseless fabric. *H. Osgood.*

REDEMPTION; REDEEMER; REDEEM. *Heb., Gaal, Padah, to free or become freed, by avenging or repaying. Gr., Lutroo, to loose by a price, deliver. Agorazo, to buy.*

Also **RANSOM.** *Heb., Padah, to free. Kopher, a covering.*

Redemption or Deliverance, and the Redeemer or Deliverer, include the scope and substance of the Old and New Testament Religion. Redemption or Deliverance from bondage first applied to the deliverance of Israel from Egypt as a basis of claim for obedience. Ex. 20 : 2. II. 27, 28, 157, 158. Afterward to subsequent deliverances from other nations upon condition of obedience. The external deliverance always prefigured and pointed forward to a spiritual deliverance and obedience. Ps. 19 : 14. IV. 158. Ps. 49 : 8, 15. IV. 350, 352. Ps. 77 : 15. V. 37. Ps. 111 : 9. V. 244. Ps. 130 : 7, 8. V. 403, 404. Isa. 43 : 1. Isa. 47 : 4. VIII. 246. Isa. 49 : 26. VIII. 261. Isa. 63 : 9, 16. VIII. 366-368. Jer. 50 : 34. VIII. 580.

Redemption Comprehensively Regarded.

A term that includes all the processes and results of human salvation. On the causal side, it comprises the Sacrificial and Intercessory Office-Work of Christ, and the Regenerating and Sanctifying Work of the Holy Spirit. On the side of effects it includes the results wrought *for* the soul in its pardon, justification and adoption, and *within* the soul in its new creation, purification and increasing likeness to God. And these effects are finally made complete by "the redemption of the body," *i.e.*, its resurrection in the likeness of Christ's glorified body unto an immortal life.

Specifically and Mainly.

In the New Testament the word Redemption refers to the entire work of Christ in our deliverance from the guilt, the penalty, the power, and all the hurtful consequences of sin. The chief passage is 1 Cor. 1 : 30. Its points are these : Christ is our *Wisdom* because as a Prophet He reveals the love of God in the device of a gracious salvation from sin and condemnation. Christ is our *Righteousness*, because as a High Priestly Offerer and Offering to God in our behalf, He restores us to right relations with God and His Law of holiness and love, and thus secures our restoration to favor and childship with God. Christ is our *Sanctification*, because as a subduing and inruling King He guides and prompts us to, and works within us, a new obedience and consecration to the will and service of God. And as the final and consummate result of these three Offices, achieving for us complete and abiding deliverance from sin and all its evil, "Christ is made unto us *Redemption*." Heb. 9 : 12. Obtained eternal redemption for us. This redemption applies even to our bodies. Rom. 8 : 23. Waiting for the redemption of our body. Hos. 13 : 14. I will ransom from the grave. IX. 376, 377. 1 Cor. 15 : 52. Phil. 3 : 12. Who shall fashion anew the body of our humiliation.

New Testament Texts.

Luke 1 : 6. Wrought redemption for His people. Matt. 20 : 26. To give His life a ransom for many. 1 Cor. 6 : 20. Ye are bought with a price. Gal. 3 : 13. Christ hath redeemed us. Gal. 4 : 5. To redeem them that were under the law. Eph. 1 : 7. In whom we have redemption through His blood. Titus 2 : 14. To redeem

us from all iniquity. 1 Pet. 1 : 18. Redeemed with the precious blood of Christ. 2 Pet. 2 : 1. Denying the Lord that bought them. Rev. 5 : 9. Hast redeemed us to God by Thy blood. Rev. 14 : 3. Redeemed from the earth.

Character and Future of the Redeemed.

The redeemed of the Lord a holy people. Isa. 62 : 12. VIII. 361, 362. Isa. 35 : 9, 10 and 51 : 11. The redeemed shall walk there ; and the ransomed of the Lord shall return, etc. VIII. 176, 177 269.

Redemption the Vital Element of Christianity and its Gospel.

Christianity is distinctively a religion of Redemption—a great Divine economy for the recovery of men from the guilt and power of sin—from a state of estrangement and hostility to God—to a state of holiness and blessedness in the favour of God, and of fitness for the attainment of their true destination. The Christian view starts from the conception that everything in its original nature and in the intent of its Creator is good and that the evil of the world is the result of wrong and perverted development ; holds, therefore, that Redemption from it is possible by the use of appropriate means. And Redemption here includes, not merely deliverance from existing evils, but restoration of the Divine likeness which has been lost by man, and the ultimate blessedness of the life everlasting.

All theories of Redemption within Christian limits agree in taking for granted three things as included under this term : 1. There is the removal of guilt, or of the consciousness of guilt which causes with it the sense of the Divine forgiveness. 2. There is the breaking down of the actual enmity of the heart and will to God, and the turning of the sinner from dead works to serve the living and true God. 3. There is the taking up of the believer into the positive fellowship of eternal life with Christ, and into the consciousness of a Divine Sonship. These are the immediate effects, from which others follow in a changed relation to the world, gradual progress in holiness, and deliverance at death and in eternity from all natural and spiritual evils. *Prof. Orr.*

The Gospel is a proclamation of redemption under the law of Christ. Faith is trust and surrender, issuing in obedience ; in which surrender and obedience man secures his plenary and

eternal spiritual emancipation. That secures to him deliverance from the guilt, the pollution, the power, and the consequences of sin. Set right with God, through the knowledge of Him in Jesus Christ, He is for the first time set free, and His powers begin to work in their divinely appointed way. The new birth, under the law of Christ, makes all things new. It is a veritable resurrection in the depths of his being, carrying in it the energy of a world-wide transfiguration. *Behrends.*

A Redemption of the Whole Man, Body and Soul.

The aim of God as regards believers is summed up in the simple phrase—conformity to the image of His Son. We know that our destiny is to be made like Him ; the assimilation begun on earth shall be perfected above. And this conformity to Christ includes not only moral and spiritual likeness to Christ, but likeness to Him also in His glorious body ; that is, the Redemption of the body, life in a glorified corporeity. The Bible knows nothing of an abstract immortality of the soul, as the schools speak of it ; nor is its Redemption a Redemption of the soul only, but of the body as well. It is a Redemption of man in his whole complex personality—body and soul together. It was in the body that Christ rose from the dead ; in the body that He ascended into heaven ; in the body that He lives and reigns there forevermore. It is His promise that, “if He lives, we shall live also ;” and this promise includes a pledge of the resurrection of the body. *Prof. Orr.*

Redemption a Conserving Force in the Moral Universe.

The incarnation of the Deity, and the mystery, measureless in its height and depth, of the Divine Sacrifice, were not exclusively expended upon a single atom of the Universe and its few inhabitants ; the Divine effort that shook the earth, that shook the heavens, that bereaved the throne of God and sacrificed the Eternal Son, was according to an eternal purpose that included the entire of the moral universe in the scope of its benefactions ; peace for the earth through the blood of His cross ; and, for all moral creatures not of the brotherhood of man, a strengthening and conserving of the ties that bind them to holiness and to God through the revelation of God in Christ by means of the church. *Anon.*

REGENERATION.

Palingenesia, Re-creation, Tit. 3 : 5.

Born Again, Born from Above, Born Anew.

Gennethe, anothén, John 3 : 3, 7.

Begotten Again,

Anagennao, 1 Pet. 1 : 3, 23.

Created, Creature,

Ktizo, Ktisis, Make, Produce, Eph. 2 : 10. 2 Cor. 5 : 17. Gal. 6 : 15.

Transformed,

metamorphoo, Rom. 12 : 2. All these are terms of equivalent or of kindred meaning. Their significance is a New Birth or Creation of the human spirit by the Divine Spirit, a spiritual quickening from death to life, a radical transformation of spiritual character by Divine renewal, a restoration to the lost image and likeness of God.

[Man is only then *man* when he is ruled by God, when his life is rooted in glad and habitual fellowship with the author and the archetype of his being, when he is born from above, moved by celestial impulses and inspirations. Using the word in this scriptural sense, regeneration is the prime and universal necessity. Only as a man is born from above can he be a citizen of the kingdom of God. The self-directed man is the man without a crown, the man in moral collapse. His character is fatally deficient. *Behrends.*]

The Spirit of God, the New Creator, the Sole Regenerating Agent.

John 1 : 12, 13. To them gave He the right to become the children of God : which were born not of the will of man, but of God. John 3 : 6. That which is born of the Spirit is spirit. X. 88. (See John 7 : 38, 39. X. 307, and Ezek. 36 : 22-27 ; 37 : 1-14. IX. 164.) Titus 3 : 5. Saved us through the washing of regeneration and renewing of the Holy Ghost. Eph. 2 : 10.

His workmanship, created . . . unto good works. Eph. 4 : 24. The new man, created in righteousness and holiness of truth. 2 Thes. 2 : 13. Chosen unto salvation through sanctification of the Spirit. Rom. 8 : 10, 11. The Spirit is life. XI. 235. Eph. 2 : 1, 5. You hath He quickened who were dead. Quickened us together with Christ. 1 Pet. 3 : 18. Quickened by the Spirit. Ezek. 11 : 19. IX. 56. Ezek. 36 : 26, 27. A new heart will I give you, and a new spirit will I put within you, etc. IX. 155-157.

The New Creation is “in Christ Jesus.”

Eph. 2 : 10. Created in Christ Jesus. 2 Cor. 5 : 17. If any man is in Christ he is a new creature. Gal. 6 : 15. In Christ Jesus, a new creature. XI. 413. Rom. 8 : 2. The law of the Spirit of life in Christ Jesus made me free from the law of sin and death. John 10 : 10. I came that they may have life. Col. 3 : 4. Christ our life. Christ as Prophet reveals the love of God, as Priest exhibits and impresses it in His humiliation and death, and as King subdues and wins the heart to responsive trust and love. John 16 : 13, 14. The Spirit shall not speak of Himself. He shall glorify me.

The Word employed by the Spirit as an Instrument or Means in Regeneration.

The Word brings assured Divine testimony and evidence to inform the reason and impress the judgment. It presents supremely desirable objects to interest and engage the affections. And it presses fitting and adequate motives to act effectively upon the will. All of these, the judgments, the affections, with the aims and purposes, are radically changed in Regeneration. Ps. 119 : 50. Thy Word hath quickened me. V. 310. Vs. 93. With Thy precepts hast thou quickened me. James 1 : 18. He brought us forth by the Word of truth. Vs. 21. The implanted Word which is able to save your souls. 1 Pet. 1 : 23. Begotten again through the Word of God, which liveth and abideth. 2 Cor. 3 : 18. We, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

Designed Effects of Regeneration, which are also Evidences of its Actual Experience.

New Creature, a new Song. Ps. 40 : 3. IV. 297. Eph. 2 : 10. Created unto good works. 1 John 2 : 29. Every one that

doeth righteousness is begotten of Him. 1 John 3 : 9, 14. Whosoever is begotten of God doeth no sin. We know that we have passed out of death into life because we love the brethren. 1 John 4 : 7. Every one that loveth is begotten of God. 1 John 5 : 1, 4, 18. Whosoever believeth that Jesus is the Christ is begotten of God. Whosoever is begotten of God overcometh the world. Whosoever is begotten of God sinneth not, and the evil one toucheth him not.

Regeneration and Sanctification.

- One the beginning, the other the continuance, progress and development of spiritual life. The same Divine Agent, employing the same Instrument, the Truth of God as Revealed.
- 2 Cor. 4 : 16. Our inward man is renewed day by day. Eph. 4 : 23. Renewed in the spirit of your mind, and put on the new man.
- 2 Pet. 1 : 4. Through these (His precious and exceeding great promises) ye may become partakers of the Divine nature.
- 2 Cor. 3 : 18. (Above) Transformed from glory to glory. Rom. 12 : 2. Transformed by the renewing of your mind.

Regeneration as Related to Repentance, or Metanoia, and Conversion.

As we have often seen, in treating these great and vital truths, there is connected with every phase of the Divine acting touching human salvation, an essential condition of demanded responsive human action. So is it in the process of Regeneration or Spiritual Transformation. Thus far we have regarded it from the Divine side. But the process has a human side. It calls for responsive action of the human subject while it ensures the result of such action to every willing soul. Repentance, or better, Metanoia (read here the next following topic, p. 443) and Conversion, *Gr. Epistrophe*, as human acts must always be responsive to the Divine Regeneration, *Palingenesia*, if an actual spiritual change of new creation is to issue. The Divine agency is not irrespective of the freedom of the human subject, but is exercised in combination and harmony with the laws of his rational and moral constitution. The man himself must go back upon his previous life-controlling views, desires, purposes and pursuits. He must change his standpoint and goal, and reverse his course. This is the plain, oft-repeated demand of God : Repent, change your mind ; Be

converted, Turn yourselves ; Put away the old man, put on the new ; Be renewed ; Be ye transformed by the renewing of your mind. This demand, like every other demand of God, carries with it the pledge of Divine and gracious strength for its own fulfillment. But it must be *accepted*, and its obedience, willingly, gratefully, gladly *attempted*, and the result of Divine Regeneration will be assured.

For full treatment, see CHRISTIAN EXPERIENCE, pp. 73-76.

REPENTANCE.

Two original words of the New Testament, widely diverse in their meaning, are translated by the English word Repent or Repentance.

I. One word, used only seven times and in verbal form, is *Metamelomai*. It signifies "after care," *i.e.*, painful sorrow or remorseful regret. As nearly as possible it is the exact equivalent of the word Repent or Repentance. Thus Matt. 27 : 3. Judas (*metameletheis*) repenting himself, *i.e.*, remorsefully regretting his act of betrayal. Repentance is simply re-penitence. Penitence, from *pœna* (pain with conscious liability to punishment), carries the idea of grief over a regretted and punishable act. Re-penitence, looking again (or back) with sorrow for that which has been wrong. *Metamelomai*, says Dr. Alex. Roberts, means simply to rue or regret a course that has been followed.

II. But the common N. T. word, used more than fifty times, is *METANOIA* or *METANEO*. This is one of the most significant and vital words of Inspiration ; one of immense breadth in its meaning and in its relations. In its true significance there is absolutely no trace of sorrow or regret, no single element contained in the word Repentance. Hence its translation by that word has been, from the first until now, an utter *mistranslation*. For the perpetuation of this grave error the sole excuse of the Revisers is that no other single word can fully or rightly interpret *Metanoia*. *Literally, the word signifies Change of Mind*, a change in the trend and action of the whole inner nature, intellectual, affectional and moral, of the man, a reversal of his controlling estimates and judgments, desires and affections, choices and pursuits, involving a radical revolution in his supreme life aims, purposes and objects. *Trench* says : "*Metanoia* expresses that mighty change in mind, heart and life wrought by the Spirit of God." *De Quincey* : "*Metanoia* concealed a most profound meaning of prodigious compass, which bore no allusion to any ideas whatever of repentance. . . . It expresses a revolution of thought, a great intellectual change in the accepting a new center for all moral

truth from Christ." *Bp. Westcott*: "The word describes characteristically, in the language of the New Testament, a general change of mind, which becomes in its fullest development an intellectual and moral regeneration." *Chalmers*: "It describes that deep and radical change whereby a sinner turns from the idols of sin and self unto God, and devotes every movement of the inner and outer man to the captivity of His obedience." The distinctive meaning of the two words illustrated, 2 Cor. 7 : 8-10. Vs. 8. I do not regret (*metamelomai*). Vs. 9. Ye were made sorry unto *Metanoia*. Vs. 10. Sorrow toward God (*i.e.*, genuine repentance) worketh or produceth *Metanoia* unto salvation, not to be repented of or regretted (*ametameleton*). XI. 372.

This *Metanoia*, or radical reversal of life-controlling thoughts, affections, choices and pursuits, the **great theme of New Testament preaching**, the high call and imperative demand of God. (Note that this demand, like all others, has behind it God's pledge of help and assurance of success.)

It was the only theme of the Forerunner, John the Baptist. Matt. 3 : 2. John came, saying, Change your whole inner being and life ; for the kingdom of heaven is at hand. X. 60. Mark 1 : 4. John preached the baptism of *Metanoia*. Matt. 3 : 8, 11. Bring forth fruits worthy of *Metanoia*. I baptize with water unto *Metanoia*, but He (Christ) shall baptize you with the Holy Ghost and with fire. (Referring to the "born of water and the Spirit" of John 3 : 5.)

It was the first utterance of Christ, according to Matt. 4 : 17. Jesus began to preach and to say, Take another mind upon you. To this injunction, also at the very outset, Christ added the demand of faith, thus summing up all that God asks of man. Mark 1 : 14, 15. Jesus came preaching the gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand. Take a new mind upon you, and *believe in* the gospel (the glad tidings). X. 115. Matt. 9 : 13. To call sinners to *metanoia*.

Metanoia emphasized by the Twelve and by Christ.

Mark 6 : 12. They went out preaching that men should (repent) change mind and life. Luke 13 : 3, 5. Except ye change heart and life, ye must perish. Luke 15 : 7. Joy in heaven over one sinner that changes heart and life. Acts 2 : 38. Change your mind and be baptized. XI. 23. Acts 17 : 30. God commandeth all everywhere to (repent) change mind and life. XI. 127. 2 Pet. 3 : 9. That all should come to *metanoia*.

Metanoia and Faith the theme of Paul. Acts 20 : 21.

Testifying *metanoia* toward God and faith toward our Lord Jesus Christ. XI. 146. Acts 26 : 20. That they should (repent) and turn to God, doing works worthy of *metanoia*. See X. 115. The

Old Testament Gospel of the Psalmists and Prophets express the same demand of God for Trust or Faith, and Turning back or change of heart and life. This suggests the close relation of

Metanoia and Conversion.

The words Convert and Conversion in the Old Version, *Gr.*, *epistrepho*, carry the simple meaning, Turning about or back, or Returning unto. They plainly express the *effect* of the metanoia or change of mind, the actual turning back to God. The two are linked. Acts 3 : 19. Change your mind and turn again, that your sins may be blotted out. XI. 146. Also, Acts 26 : 20. Should change your mind and turn to God, doing works worthy of the changed mind. The Old Testament is in harmony with the New as to the *meaning* of both metanoia and epistrephe. Ezek. 18 : 30-32. Make you a new heart and a new spirit. Turn yourselves and live. IX. 85-89. Ezek. 14 : 6. Return ye, and turn yourselves from your idols. IX. 65, 86, 7. (Read !) Isa. 55 : 7. Let the unrighteous forsake his thoughts, and return unto the Lord, and He will have mercy. VIII. 304, 5. Deut. 30 : 1, 6, 15-20. II. 711-715.

Metanoia and the Holy Spirit,

the human and Divine agency. The always responsive act or work of the Holy Spirit, imparting needful efficacy to man's desire and purpose in change of mind. Jer. 31 : 18, 19. Turn Thou me, and I shall be turned. After I was turned, I repented. VIII. 544, 5. Ezek. 11 : 19, 20. I will put a new spirit within you. IX. 56. Ezek. 36 : 26, 27. A new heart will I give you. IX. 155-158. Ps. 51 : 10. Create in me a clean heart and renew a right spirit. IV. 372. Rom. 12 : 2. Be ye transformed by the renewing of your mind. Eph. 4 : 23, 24. Be renewed in the spirit of your mind and put on the new man, which, etc. XI. 432, 3. 2 Tim. 2 : 25, 26. If God may give them metanoia unto knowledge of truth. 2 Cor. 4 : 16. The inward man is renewed day by day. XI. 360. In this connection may well be recalled the ancient Christian prayer, Demand what Thou wilt, but give what Thou demandest ! And the corresponding fact that God's call to any action is itself a prophecy and pledge of ability for its performance to be given by Himself.

Metanoia and Godly Sorrow,

or Penitence for sin. (Referred to above.) 2 Cor. 7 : 10. Godly sorrow worketh metanoia unto salvation. XI. 372. Evidently

sorrow for sin, as against God's authority and law, must precede any change in the soul's estimates, feelings and action with reference to God, and, more than any other human cause, lead to the change. *Illus.* Acts 2 : 37. Pricked in their heart, cried, Change your mind. XI. 23 ; IX. 605.

Metanoia and Confession of Sin.

Isa. 6 : 5. VIII. 43, 4. Ps. 32 : 5. IV. 240, 1. Penitent Confession includes renunciation of evil-doing and substitution of good. Hos. 14 : 1-3. IX. 378, 9. Judges 10 : 6-16. III. 229. Jer. 18 : 11. VIII. 491. Isa. 1 : 16, 17. VIII. 22, 3. Jer. 4 : 3, 14. IX. 416, 418. Hos. 10 : 12. IX. 365. Amos 5 : 14, 15. IX. 419. Isa. 55 : 7. VIII. 304, 5. Luke 19 : 8. X. 400. Luke 3 : 8. Acts 26 : 20.

Metanoia and Remission of Sins.

Mark 1 : 4. Preached the baptism of metanoia unto remission of sins. Luke 24 : 47. Metanoia and remission of sins should be preached in His name. Acts 2 : 38. XI. 23, 24. The remission of sins and the gift of the Holy Ghost.

Supreme Motive to Metanoia.

Rom. 2 : 4. The goodness of God leadeth thee to repentance. XI. 204, 5. 2 Cor. 5 : 14. The love of Christ constraineth us. . . . He died for all, that they which live should live unto Him. XI. 364, 5.

Signal Illustrations of Metanoia.

- (1) Adam's fall a metanoia from holiness to sin, involving a calamitous change of life and destiny for himself and his race.
- (2) Manasseh. VII. 377.
- (3) Paul. Acts 9 : 6. XI. 62, 63. Acts 26 : 19, 20. I was not disobedient to the heavenly vision, but declared that they should repent (change, etc.) and turn to God, doing works worthy of repentance. XI. 171.

REST.

Three References and Uses.

I. Recuperative Rest. for Mind and Body.

Mark 6 : 31. Depart, and rest awhile. X. 242.

II. Soul Rest, in God.

Ps. 37 : 7. Rest in the Lord. IV. 276, 7. God's law of rest is as binding upon our life as His law of work, and must be obeyed under penalty for disobedience. Ps. 42 : 1, 2. IV. 311. Ps. 94 : 13. Rest from trouble. V. 137, 8. Ps. 116 : 7. Return to thy rest. V. 266. Ex. 33 : 14. My presence shall go with thee, and I will give you rest. II. 259. Isa. 30 : 15. In returning and rest shall ye be saved. VIII. 150. Isa. 32 : 17, 18. VIII. 159, 160. Isa. 57 : 20, 21. The wicked "cannot rest." VIII. 326, 7. Zeph. 3 : 17. Rest in His love. IX. 534. Jer. 6 : 16. Ye shall find rest to your souls. VIII. 427, 8. Chief passage, Matt. 11 : 28, 29. Come unto Me, and I will give you rest. Take My yoke and learn of Me, and ye shall find rest unto your souls. X. 177, 180, 181. [Rest for the soul implies deliverance from every fear, the supply of every want, and the fulfillment of every desire. Entire surrender to Jesus is the secret of perfect rest. Giving up one's whole life to Him, for Him alone to rule and order it ; taking His yoke and submitting to be led and taught, to learn of Him ; abiding in Him to be, and do only what He wills ; these are the conditions of discipleship, in whose fulfillment alone is found rest for the soul. *A. Murray.*]

III. Abiding Rest, in Heaven.

The rest that remaineth for the people of God. Ps. 95 : 11. V. 144, 5. Heb. 3 : 11, 18 ; 4 : 1, 5, 9, 10, 11. XI. 566-568. Job 3 : 17 VI. 31. 2 Thes. 1 : 7. To troubled, rest with us. Rev. 14 : 13. Blessed who die in the Lord ; they rest from their labors. XI. 759. Micah 2 : 10. IX. 472. This is not your rest.

[Heb. 4 : 3. We which have believed do enter into rest. We who, acknowledging that Jesus Christ is the Son of God and the Saviour of the world, let our hearts go out to Him in trust and our wills bow down before Him in obedience and submission, do thereby enter into rest.

Trust brings rest, for the trust which grasps Jesus Christ, not only intellectually, but with the reliance of the whole nature upon Him to do for me that which my understanding believes that He will do—that trust brings rest because it sweeps away, as the north wind does the banded clouds on the horizon, all the deepest causes of unrest. These are our perverted relation to God, and the alienation of our hearts from Him. There is no rest deep as life which does not flow from rejoicing confidence in Christ's great sacrifice by which the innermost source of conflict and disturbance in our souls has been dealt with. "We which have believed do enter into rest," because our trust brings about the restoration of the true relation to God and the forgiveness of sins.

Trust brings rest, because it casts all our burdens on another. Every act of reliance, though it does not deliver from responsibility, delivers from anxiety.

Trust brings repose, because it effects our submission. When we trust we submit ; and submission is the mother of peace. There is no other consolation worth naming for our sorrows, except the consolation that comes from submission. When we accept them, lie still ; let him strike home and kiss the rod ; we shall be at rest.

Trust brings repose, because it leads to satisfied desires. We are restless because each object that we pursue yields but a partial satisfaction, and because all taken together are inadequate to our needs. There is but one person who can fill the heart, the mind, the will, and satisfy our whole nature. No accumulation of things, be they ever so precious, whether they be the gross material things of earthly possession and sensuous delights, or whether they be the higher and more refined satisfactions of the intellect, no things can ever satisfy the heart. And no endless series of finite persons is sufficient for the wants of any one of the series, who, finite as he is, yet needs an infinite satisfaction. It must be a person that shall fill all the cavities and clefts of our hearts, and, filling them, gives us rest. "My soul thirsteth for God." It is in God, and in God only, that we can find repose.

Faith brings rest. Yes ! But the main characteristic of Christian faith is that it is an active principle, which sets all the wheels of holy life in more vigorous motion, and breathes an intenser as well as calmer and more reposeful

activity into the whole man. The work of faith is quite as important as the rest of faith. It works by love, and the very repose that it brings ought to make us more strenuous in our toil. We are able to cast ourselves, without anxiety about ourselves, and with no distraction of our inner nature, and no weakening of power in consequence of the consciousness of sin, or of unconscious sin—into the tasks which devolve upon us, and so to do them with our might. The river withdrawn from all divided channels is gathered into the one bed that it may flow with power, and scour before it all impurities. So, the man who is delivered from restlessness is quickened for work, and even “in his very motion there is rest.” It is possible to blend together in secret, sweet, indissoluble union, these two partial antitheses, and in the midst of the most strenuous effort to have a central calm, like the eye of the storm, which whirls in its wild circles round a center-point of perfect repose. It is possible, at one and the same time, to be dwelling in the secret place of the Most High, and feeding our souls with that calm that broods there, and to be up to the ears in business, and with our hands full of pressing duties. The same faith which ushers us into the quiet presence of God, in the center of the soul, pushes us into the forefront of the battle to fight, and into the world’s busy workshop to labor.

So rest which is Christian is a rest throbbing with activity ; and, further, the activity which is based on faith will deepen repose, and not interrupt it. Jesus Christ distinguished between the two stages of the tranquillity which is realized by His true disciples, for He said, “Come unto Me . . . and I will give you rest”—the rest which comes by approach to Him in faith from the beginning of the approach, rest resulting from the taking away of what I have called the deepest cause of unrest. There is a second stage of the disciples’ action and consequent peace : “Take My yoke upon you, and ye shall *find* rest”—not “I will *give*” this time—“ye shall *find*”—in the act of taking the yoke upon your necks—“rest to your souls.” The activity that ensues from faith deepens the rest of faith.

And the repose of faith which is experienced here, because the causes of unrest are taken away, and a new ally comes into the field, and our wills submit, and our desires are satisfied, is but the germ of that eternal Sabbath day to which we look forward. I have said that the gift spoken of here is a present thing ; but that present thing bears in all its lineaments a prophecy of its own completion. And the repose of a Christian heart in the midst of life’s work

and worry is the best anticipation and picture, because it is the beginning of the rest of heaven. That future, however it may differ from this present, and how much it differs none know except those who are wrapt in its repose, is, in essence, the same. Yonder, as here, we become partakers of rest through faith. There, as here, it is trust that brings rest. And no change of bodily environment, no change of the relations between body and spirit, no transference of the man into new conditions and a new world, will bring repose, unless there is in him a trust which grasps Jesus Christ. Faith is eternal, and is eternally the minister of rest. Heaven is the perfecting of the highest and purest moments of Christian experience. *A. Maclaren.*]

RESURRECTION OF CHRIST.

Predicted by Christ. Luke 18 : 33. They shall kill Him, and the third day He shall rise again. X. 394.

Testimony of chief priests and Pharisees. Mark 15 : 63. That deceiver said, After three days I will rise again. X. 556.

Asserted by the Angel at the sepulchre. Luke 24 : 6. He is risen, as He said. X. 557.

Witnesses of His subsequent appearances : Mary Magdalen and the other women. John 20 : 11-18. Matt. 18 : 9, 10. X. 562-566. Simon Peter. Luke 24 : 34. Two unnamed disciples. Luke 24 : 13-35. X. 567-569. The Eleven Apostles, twice. Luke 24 : 36-43. John 20 : 26-29. X. 570-574. Seven Apostles at the Sea of Tiberias. John 21 : 1-24. X. 575-579. The Eleven with five hundred brethren in Galilee. 1 Cor. 15 : 6. X. 581. The Eleven in Jerusalem. Acts 1 : 3-8. Luke 24 : 44-49. X. 580-582. Note His own testimony. Luke 24, vs. 44-48. Immediately following, His Ascension at Bethany. X. 584, 5. Add the great declaration : Rev. 1 : 18. I am He that liveth and was dead.

His Resurrection the prominent theme of Apostolic Preaching. Peter's first sermon at Pentecost. Acts 2 : 31, 32. XI. 21, 22. Thence onward, preached by Peter, Philip and Paul. Acts 4 : 3, 10, 33. XI. 36. Acts 5 : 30. XI. 119. Acts 17 : 3, 31. XI. 127. Acts 26 : 22. XI. 171. Resurrection with the death,

the vital theme of the Epistles and Revelation. *See p. 171.* Also read VIII. 289.

Christ's Resurrection Body. Unchanged on the evening of the Resurrection day. Luke 24 : 39. Behold My hands and My feet, that it is I Myself : handle Me and see ; for a spirit hath not flesh and bones as ye see Me have. Also unchanged a week later. John 20 : 27. To Thomas, Reach hither thy finger, and see My hands ; and reach thy hand and put it into My side. No hint is given of change during the forty days from Resurrection to Ascension. Of His Intercourse with disciples, infrequent and brief, read note, X. 558.

Monumental Evidence of the Christian Sabbath.

Change from the Seventh Day to the First, immediately upon the Resurrection. The Observance of Easter Sunday through the Christian Centuries, until it is recognized by all Christian Nations and Churches throughout the world.

Declared the Son of God by His Resurrection. Rom.

1 : 3, 4. His Son, who was born of the seed of David according to the flesh, was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

Resurrection and Justification. Rom. 4 : 25. Who was

delivered up for our trespasses, and was raised for our justification. [In order to secure for us the Divine declaration that we are accepted with God. The apostle thus grounds the attainment of salvation, not only upon the death of Christ, but upon His resurrection so far as to imply in this passage that the resurrection was the complement of His death. The atonement for our sins which was made in His death could not affect the result of our actual appropriation of salvation unless it had been followed by the resurrection from the dead. While therefore no strictly atoning significance is here or elsewhere ascribed to any event except the death of Christ, the resurrection is associated with the completion of salvation in such a way as to be made an essential factor. *Stevens.*] Rom. 5 : 10. If we were reconciled to God through the death of His Son, much more, being reconciled, we shall be saved by His life.

[The Resurrection Sabbath is the most blessed anniversary of the year. It celebrates the most glorious event in the history of the gospel. It was the inexpressibly grand finale to which the song of the announcing angels was but the prelude—and by that much the resurrection was more joyful than the incarnation. It was then that the full glory and the certainty of immortality burst upon man, like the rising sun above the clouds of a long black night. What a wondrous and glorious light it casts upon His life and humiliation and suffering and death ! That bleeding hand rose to

sweep away forever the veil between us and immortality, to bring joy to every dying bed, and blessed hope and sure expectation to every bereaved heart. *W. C. Gray.*

Only in natural sequence to the cross come the culminating glories of resurrection and ascension, with the subsequent manifestation of Himself by the Lord, to Stephen, when dying ; to Paul, the persecutor, when changed to the apostle ; to John, the beloved, when visions of the future were opened to him. These things are not creations of fancy in those who were not expecting their coming. They are not legends, myths, rainbow-dreams of the world's youth. They are the most assured and dominating facts in the history of the world, fullest of meaning, fullest of inspiration. They constitute the concluding, majestic revelation of worlds celestial, not otherwise attained by human vision. It is idle to say, "Resurrection is impossible. No other has died publicly, by savage violence, and has risen from the dead. No cities of the dead supply any example. Ascension through the air, of a living form, is simply beyond the grasp of thought." Granted, if this were an earthly life, closed on the cross ; but if a heavenly life, voluntarily submitted to earthly conditions for a purpose and a time, voluntarily subjected even to death, to open a more than stellar way to higher realms, but not capable of destruction by nail and lance ; reappearing, therefore, in personal identity, and not thereafter confined to the earth, but exhibiting in miracles its superhuman mastery and passing in splendor into and through the welcoming heavens, if this is what the gospels present, as evidently they do, then even this close of the life only completes and crowns what had preceded. It is as the mighty hallelujah chorus, bringing to its finish the majestic oratorio. It is as the sunset, of an unpictured glory, crowning the radiance of the obscured, but conquering day. *R. S. Storrs.*]

The Resurrection of Christ a Fundamental Doctrine.

The conviction of the reality of Christ's bodily resurrection formed the center of the faith of the founders of Christianity. It would certainly be difficult for any candid mind to doubt a fact so broadly spread upon the surface of the New Testament record. Our Lord Himself deliberately staked His whole claim upon His resurrection. When asked for a sign, He repeatedly pointed to this sign as His single and sufficient credential (John 2 : 19 ; Matt. 12 : 40). The earliest proclaimers of the Gospel conceived witnessing to the resurrection of their Master as their primary function (Acts 1 : 22 ; 2 : 32 ; 4 : 33 ; 10 : 41 ; 17 : 18). The lively hope and steadfast faith that sprang up within them they ascribe to its power (1 Pet. 1 : 3 ; 1 : 21 ; 3 : 21). Paul's whole gospel was the gospel of

the risen Saviour ; to His call he ascribes his own apostleship, and to His working all the elements of the Christian faith and life. There are in particular two passages in his epistles which in an almost startling way reveal the supreme place which was then ascribed to the resurrection of Christ. In a context of very special power he declares roundly that "if Christ hath not been raised" the Apostolic preaching and the Christian faith are alike vanity, and those who have believed in Christ lie yet unrelieved of their sins (1 Cor. 15 : 14-17). His meaning is that the resurrection of Christ occupied the center of the Gospel that was preached by him and all the Apostles and that had been received by all Christians ; so that if this resurrection should prove to be not a real occurrence the preachers are convicted of being false witnesses of God, the faith founded on their preaching is proved an empty thing, and the hopes conceived on its basis are rendered void. Here Paul implicates with himself the whole Christian community, teachers and taught alike, as suspending Christianity on the resurrection of Christ as its fundamental fact. In some respects even more striking are the implications of the passage in Phil. 3 : 10. Here the apostle is contrasting all the "gains" of the flesh with the one "gain" of the Spirit, Christ Jesus the Lord. As over against "the excellency of the knowledge of Christ Jesus his Lord," he declares that he esteems "all things" as but refuse, the heap of leavings from the feast that is swept from the table for the dogs, if only he may "gain Christ and be found in Him ;" if only, he repeats, he "may know Him and the power of His resurrection and the fellowship of His sufferings, becoming conformed to His death ; if by any means he may attain unto the resurrection from the dead." The structure of the passage represents the very essence of the saving knowledge of Christ to reside in knowing "the power of His resurrection." That is to say, Paul finds the center of gravity of the Christian life no less than of the Christian faith in the fact of the resurrection of Christ.

In the light of this stupendous miracle, all hesitation as to the supernatural accompaniments of the life that preceded it, or of the succeeding establishment of the religion to which its seal had been set—nay, of the whole preparation for the coming of the Messenger of God who was to live and die and rise again, becomes unreasonable and absurd. The religion of Christ is stamped at once from heaven as divine, and all marks of divinity in its preparation, accompaniments, and sequence become at once congruous and natural. And as the resurrection of Christ is "the most certain fact in the history of the world"—attested as it is by evangelists and apostles, by Paul himself, and the five hundred brethren whom he summons as cowitnesses with him ; by the course of events itself which

otherwise would remain inexplicable, by the monument of the Christian Sabbath persisting as its witness through all ages, by the visible power of God sealing the testimony of His servants through His efficient working in the hearts and before the eyes of many, and by the divine success and progress of the gospel and the resurrection in the first age and through all subsequent ages—so no fact can be conceived of more power to break down opposition to the strange doctrines of Christianity and to vanquish the world before its divine Lord. Christ has risen from the dead! After two thousand years of the most determined assault upon the evidence which demonstrates it, that fact stands. And so long as it stands Christianity, too, must stand as the one supernatural religion.

But the fact of Christ's resurrection holds no more fundamental place in Christian apologetics than it does in the revelation of life and immortality which Christianity brings to a dying world. By it the veil of sense was lifted and men were permitted to experience the reality of that other world to which we are all journeying. They knew that there was life on the other side of death, that the grave was but a sojourning place, that, though their earthly dust-dwelling were dissolved, they had a building of God, a house not made with hands, eternal in the heavens. And those of us who come later may see with their eyes, and handle with their hands, the Word of life. We can no longer speak of a bourne from which no traveler e'er returns. The middle wall of partition has been broken down and the boundary become but an invisible line by the resurrection of Christ. That He who died has been raised again and ever lives in the form of a complete humanity is the fundamental fact in the revelation of the Christian doctrine of immortality.

Equally fundamental is the place which Christ's resurrection occupies relatively to our confidence in His claims, His teachings, and His promises. By it the seal was set to all the instructions which He gave and to all the hopes which He awakened. By it alone, but by it thoroughly, is He manifested as the very Son of God who has come into the world to reconcile the world to Himself.

There is even a deeper truth than this. The resurrection of Christ is fundamental to the Christian's assurance that Christ's work is complete and redemption is accomplished. Our stripes were laid upon Him and He bowed His head and died. And is that all? Is it enough to say that He "was delivered up for our trespasses"? Or must we not be able to add that "He was raised for our justification"? Else what would assure us that He was able to pay the penalty and deliver those who were bound? That He died manifests His love, and His willingness to save. That He rose again manifests His

power, and His ability to save. Had He not emerged from the tomb, all our hopes, all our salvation would be lying dead with Him unto this day. But as we see Him issue from the grave we see ourselves issue with Him in newness of life. Now we know that He is able to save to the uttermost all that come unto God through Him. The resurrection of Christ is thus the indispensable evidence of His completed work, His accomplished redemption. It is just because He rose again that we know that the full penalty was paid, the ransom was sufficient, the work was done, the sacrifice was accepted, and we have been bought with a price and are His purchased possession forever. Because Christ has risen, we no more judge that "if one died for all, then all died," that "the body of sin might be done away," than we know that having died with Him, "we shall also live with Him"—with Him who "being raised from the dead, dieth no more." In one word, the resurrection of Christ is fundamental to the Christian hope and to the Christian confidence. All our assurance of salvation is suspended on this fact. *B. B. Warfield.*

RESURRECTION OF THE BODY.

Old Testament. Isa. 26 : 19. Dead shall live . . . dead bodies shall arise. VIII. 128-130. Hos. 6 : 2. IX. 352. Hos. 13 : 14. I will ransom from the grave, redeem from death. IX. 376, 7. Dan. 12 : 2. Them that sleep shall awake, some to everlasting life, some to shame. IX. 322.

New Testament. Luke 20 : 37, 38. That the dead are raised, even Moses showed. X. 427, 8. John 5 : 29. Come forth, unto the resurrection of life, of condemnation. John 11 : 23-26. Thy brother shall rise again. X. 347-349. John 6 : 39, 40, 45, 54. I will raise him up at the last day. X. 255. 1 Cor. 15 : 12-58. Argument. X. 330-341. Particular statements : Vs. 42-44. Sown—raised—a natural and spiritual body. 338, 9. Vs. 49. Image of Heavenly. 339. Vs. 53, 54, 340, 1. Rom. 8 : 11. Shall quicken your mortal bodies. XI. 235. 2 Cor. 5 : 1-4. Clothed upon with our habitation which is from heaven. XI. 361. Phil. 3 : 21. Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory. XI. 461. 1 Thes. 4 : 14, 16. If Jesus died and rose again, even so them that are fallen asleep in Jesus will God bring with Him. XI. 492, 3. Rev. 14 : 13. Blessed who die in the Lord, they rest, etc. XI.

759. Rev. 20 : 12. The dead stand before God. XI. 771. *Order of Resurrection.* 1 Cor. 15 : 23, 51, 52.

[The resurrection of Christ is fundamental to our expectation of ourselves rising from the dead. That He rose from the dead manifests the salvation which He brings to man as one which works through supernatural power and produces supernatural effects. And we have not exhausted the scriptural view of the power of His resurrection until we perceive that His resurrection carries ours in its train. When He arose men saw the great spectacle of the conquest of death, the reversal of the curse pronounced on man's sin, the presentation to God of the first fruits from the grave. When He arose, it was not merely as an individual who had burst the bonds of death ; as Paul's language suggests, "the resurrection of the dead" had come (Rom. 1 : 4)—it was the beginnings of a great harvest. In Christ's resurrection, therefore, the Christian man sees the earnest and pledge of his own resurrection ; and by it he is enheartened as he lays away the bodies of those dear to him, not sorrowing "as the rest that have no hope," but with hearts swelling with glad anticipations of the day when they shall rise to meet their Lord. "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will he bring with Him."

B. B. Warfield.

According to the Bible, and according to fact, man is a compound being—not, like God and the angels, a pure spirit, but an embodied spirit, a being made up of body and of soul. The soul, it is true, is the highest part of human nature, the seat of personality, and of mental, moral, and spiritual life. Yet it is intended and adapted for life in the body, and body and soul together make the man—the complete human being. It was no part of the Creator's design for man in his ideal constitution that body and soul should ever be separated. The immortality man was to enjoy was an immortality in which the body was to have its share. This is the profound truth in the teaching of the Bible when it says that, as respects man, death is the result of sin. Had sin not entered we must suppose that man—the complete man—would have enjoyed immortality ; even his body, its energies replenished from vital forces from within, being exempt from decay, or at least not decaying till a new and more spiritual tenement for the soul had been prepared. With the entrance of sin, and departure of holiness from the soul, this condition ceased, and the body sank, as part of general nature, under the law of death. The last point, therefore, in the Biblical doctrine is that true immortality is through Redemption, and that this Redemption embraces the resurrection of the body. It is a complete Redemption, a Redemption of man in his whole personality, and not simply of a part of man. It is enough for the present to have shown that the Biblical doctrines of man's nature,

of the connection of sin and death, of Redemption, and of the true immortality, cohere together and form a unity—are of a piece.

1. First of all, this doctrine of the Redemption of the body is needful for the completion of the Christian view. It is not an accident, but an essential and integral part of it. It is essential to a complete Redemption, that not the soul only, but man in his whole complex personality, body and soul together, should be redeemed. In the disembodied state, the believer, indeed, is with Christ, rests in the blessedness of unbroken fellowship with Him, but it is the resurrection which is the perfection of his life.
2. This doctrine of the resurrection of the body is not exposed to some of the objections often made to it. How, it is asked, can the same body be raised, when it is utterly decayed, and the particles of which it was composed are scattered to the winds of heaven, or perhaps taken up into other bodies? But the doctrine of the resurrection does not involve any such belief. The solution lies, I think, in a right conception of what it is which constitutes identity. Wherein, let us ask, does the identity even of our present bodies consist? Not, certainly, in the mere identity of the particles of matter of which our bodies are composed, for this is continually changing, is in constant process of flux. The principle of identity lies rather in that which holds the particles together, which vitally organizes and constructs them, which impresses on them their form and shape, and maintains them in unity with the soul, to serve as its instrument and medium of expression. It lies, if we may so say, in the organic, constructive principle, which in its own nature is spiritual and immaterial, and adheres to the side of the soul. At death the body perishes. It is resolved into its elements; but this vital, immaterial principle endures, prepared, when God wills, to give form to a new and grander, because more spiritual, corporeity. The existence of mystery here I grant; we cannot understand the resurrection from natural causes, but only, as Christ teaches us, from the power of God. It is a miracle, and the crowning act of an economy of miracles. But we need not make the mystery greater than it is by insisting on a material identity between the new body and the old, which is no part of the doctrine of Scripture—indeed, is expressly contradicted by the words of the apostle, touching on this very point. “Thou foolish one,” says Paul, “that which thou thyself sowest is not quickened except it die; and that which thou sowest, *thou sowest not the body which shall be*, but a bare grain, it may chance of wheat, or of some other kind, but God giveth it a body even as it pleaseth Him, and to each seed a body of its own.” In the case supposed, we see very clearly, first, that the identity consists only in a very minute degree, if at all—and then only accidentally—in identity

of material particles ; and, second, that the real bond lies in the active, vital principle which connects the two bodies.

3. A third point is, that the resurrection contemplated is not a resurrection at death, but a future event connected with the consummation of all things. The general representations of Scripture always contemplate the resurrection as future, and regard the believer's state as, till that time, one of being "unclothed." What Scripture does seem to teach is, that meanwhile a preparation for this spiritual body is going on, a spiritual basis for it is being laid, through the possession and working of Christ's spirit.

The doctrine of the Christian's consummation carries with it, further, the idea that, together with the perfecting of the believer, or of the sons of God, there will be a perfecting or glorification even of outward nature. This is implied in the possession of a corporeity of any kind, for that stands in relation to an environment, to a general system of things. A new heavens and earth there must be, if there is to be glorified corporeity. Scripture, accordingly, makes clear that nature also, the creation also, will be delivered from the bondage of vanity and corruption under which it is at present held. It is needless for us to attempt to anticipate what changes this may imply ; how it is to be brought about, or how it stands related to the changes in the material universe predicted by science. The day alone will declare it. *Prof. Orr.*]

REVIVAL TEXTS.

For Renewal of Spiritual Life, of the Individual or Church.

- 2 Chron. 7 : 14. If My people shall humble themselves and pray, and seek My face, and turn from their wicked ways, then will I hear and forgive, and will heal their land. III. 577. Ps. 80 : 3, 7, 18, 19. Turn us again and cause Thy face to shine. Quicken us, and we will call upon Thy name. V. 51-53. Ps. 85 : 6. Wilt thou not revive us again ? V. 75. Ps. 119 : 25. V. 299. Vs. 37, p. 303. Vs. 40, p. 304. Vs. 88, p. 323. Vs. 93, p. 325. Vs. 149, 154, 156, 159, pp. 350, 351. Jer. 4 : 3. Break up your fallow ground. VIII. 416. Hos. 10 : 12. IX. It is time to seek the Lord, till He come and rain righteousness upon you. IX. 365-367. Ezek. 36 : 37. For this will be inquired of ; I will increase them with men like a flock. IX. 158-160. Ezek. 34 : 26. There shall be showers of blessing. IX. 151. Hab. 3 : 2. O Lord, revive Thy

work. IX. 516, 7. Zech. 10 : 1. Ask ye of the Lord rain. IX. 593. Mal. 3 : 10 Bring ye the whole tithe, and prove Me if I will not pour you out a blessing. IX. 643-645. Acts 2 : 4-11. XI. 18, 19. Rev. 2 : 4, 5. Left thy first love. IX. 725, 6. Rev. 3 : 1, 2. Strengthen the things that remain. IX. 732. Vs. 15-19, p. 735, 6.

[If the right kind of praying is a prelude to a genuine revival, the right kind of preaching is of vast moment also. The men who led in seasons of great spiritual quickening were not afraid to preach the exceeding sinfulness of sin and its just retribution, as well as the wondrous love of God in redemption. The thunders of Sinai and the loving invitations of Calvary were both made audible in their trenchant sermons. Such preaching made thorough work. The surfaces of men's hearts and consciences were not merely scratched over with cultured essays about Christianity; the Gospel plow was thrust down deep into the lower strata of human hearts and their nethermost convictions of divine truth; and when souls were converted their eternal hopes were bottomed on the base-rock. Sinners were not only invited to come to Jesus, but were told why they should come and how they should come, and that unless they left their darling sins behind them the Saviour would not accept them. Bear in mind that it was this style of heart-piercing presentation of the Gospel by the apostle Peter which produced the glorious harvest of converts in Jerusalem. That was a typical revival; earnest praying and earnest preaching were attended by a powerful outpouring of the Holy Spirit. Why not now? God's word is our supreme authority. God's glorious Gospel is our weapon. God's promises are our guarantee. Up yonder hangs the waiting cloud of heavenly blessings. Shall we have them now? *T. L. Cuyler.*]

RICHES; MONEY; WEALTH; TREASURE.

I. God's Ownership.

Hag. 2 : 7, 8. Silver is Mine, gold is Mine. IX. 542, 3. 1 Chron. 29 : 14. All things come of Thee, and of Thine own have we given Thee. III. 491. Eccles. 2 : 24. It is from the hand of God. VI. 451.

II. God's Gift for Use and Stewardship.

Deut. 8 : 18. He giveth thee power to get wealth. II. 651, 2. Prov. 10 : 22. Blessing of the Lord maketh rich, etc. VI. 298. Eccles. 5 : 19; 6 : 2. VI. 475, 478.

III. His Gift conditioned upon man's diligent effort.

Prov. 10 : 4. The hand of the diligent maketh rich. VI. 296. Prov. 22 : 29. VI. 382, 3. Rom. 12 : 11. XI. 259, 260.

IV. Wealth, rightly gotten and used for God and good, a Help and Blessing.

Eccles. 10 : 19. Money answereth all things. VI. 505, 6. Eccles. 7 : 12. Money is a defense. VI. 484. Eccles. 2 : 24. VI. 451. Mal. 3 : 7-12. IX. 642-645. Luke 16 : 9. Make friends by means of the unrighteous mammon. X. 374, 5. Acts 10 : 4. Thine alms a memorial before God. XI. 71.

V. Wealth wrongfully gotten and used for self and evil, a Hurt and Curse.

Prov. 10 : 2. Treasures of wickedness profit nothing. VI. 296. Prov. 13 : 11. VI. 314. Prov. 21 : 6. VI. 371. Prov. 22 : 16, 22. VI. 380, 382. Jer. 17 : 11. He that getteth riches, and not by right, shall leave them, and at his end shall be a fool. VIII. 481, 2. Summary of IV. and V. The moral quality of money-making is determined by the motive and methods of the money-maker. If for self, even by honest means, it is not approved of God. If for self, and by dishonest methods, it is accursed of God. If sought by right methods, and employed for uses He indicates and approves, then "the blessing of the Lord maketh rich, and He addeth no sorrow therewith." Hence both the acquisition and use of money or wealth afford a test of character, a disclosure of the man's governing affections and motives. Matt. 6 : 21. Where thy treasure is there will thy heart be. X. 161. [One's money and his piety are blood relations. The religion that has words of sympathy, but no hand of help, is a meaningless religion. Money is oftentimes the only expression that love can give.

Piety and money must live in the same life. *H. L. Wayland.*]

VI. Relation of Wealth to a true or righteous Life.

Luke 12 : 15. A man's life consisteth not in the abundance of the things which he possesses. X. 194-196. Prov. 15 : 16. Better a little with fear of God. VI. 333. Prov. 16 : 8, 16. Better little with righteousness. VI. 339. Ps. 37 : 16. IV. 279. Prov. 22 : 1. A good name rather to be chosen than great riches. VI. 374. Ps. 19 : 10. IV. 154. Ps. 119 : 72. V. 319.

VII. Riches Unsatisfying.

Eccles. 4 : 8. Neither are his eyes satisfied with riches. VI. 468. Eccles. 5 : 10. He that loveth silver shall not be satisfied with silver. VI. 472. Jer. 48 : 12. VIII. 568.

VIII. Riches bring care and trouble.

Prov. 15 : 16, 17. Great treasure and trouble therewith. VI. 333. Prov. 23 : 4, 5. Weary not thyself to be rich . . . riches take wings. VI. 385. Eccles. 5 : 11, 12. The fullness of the rich will not suffer him to sleep. VI. 473. Vs. 13. Riches kept by the owner to his hurt.

IX. Results of the love of money and the determination to be rich.

1 Tim. 6 : 9, 10. They that desire to be rich fall into many foolish and hurtful lusts, such as drown men in destruction. For the love of money is a root of all kinds of evil. XI. 524, 5. Mark 10 : 24. How hard for them that trust in riches to enter the Kingdom of God. X. 389, 390. Prov. 11 : 28. He that trusteth in riches shall fall. Eccles. 5 : 13. Riches kept by the owner to his hurt. VI. 473, 476. Ps. 49 : 6, 11, 14,

17. They that trust in their wealth and boast themselves in their riches, etc. IV. 349-354. Ps. 52 : 7. Lo, this is the man that trusted in the abundance of his riches. IV. 378. Prov. 28 : 11, 20, 22. The rich wise in their own conceit. VI. 413, 415.

X. Wealth left behind at the last.

Ps. 49 : 10. Die and leave to others. Carry nothing away. IV. 350, 1. Ps. 39 : 6. Heapeth up riches and knoweth not who shall gather them. IV. 292. Ps. 73 : 12, 17-20. V. 8-10. Eccles. 5 : 15. He shall take nothing for his labor. VI. 473, 4. Vs. 14, p. 473. Jer. 48 : 36. VIII. 570. Luke 12 : 20. This night thy soul shall be required of thee ; then whose shall those things be which thou hast prepared ? X. 194, 196.

XI. Riches of no avail in the Day of Wrath.

Prov. 11 : 4. Riches profit not in the day of wrath. VI. 302. Ezek. 7 : 19. Their silver and gold not able to deliver in the day of the Lord's wrath. IX. 43. Zeph. 1 : 18. IX. 527. Job 27 : 16-22. VI. 146. Luke 12 : 21. So is he that layeth up treasure for himself. X. 196.

XII. Cautions and Counsels.

Deut. 8 : 14, 17. Beware lest thy heart be lifted up. II. 651. Ps. 62 : 10. If riches increase, set not your heart upon them. IV. 421, 423. Jer. 9 : 23. Let not the rich man glory in his riches. VIII. 441-443. Prov. 8 : 10-11. Receive knowledge rather than choice gold. Matt. 6 : 19-21. Lay not up treasures upon earth. X. 161. Matt. 19 : 21. X. 390. 1 Tim. 6 : 17-19. Charge them that are rich that they be not highminded, nor have their hope set on riches, but on God, who giveth us all things ; that they be rich in good works, laying up in store for themselves a good foundation against the time to come. XI. 526, 7. Heb. 13 : 5. Be ye free from the love of money ; content with such things as ye have. The wise and acceptable Prayer of Agur. Prov. 30 : 8. Give me neither poverty nor riches. VI. 421, 2.

[Bacon said : " I cannot call riches better than the baggage of virtue—the Roman word is better, *impedimenta*—for as the baggage is to an army, so is riches to virtue ; it cannot be spared nor left behind, but it hindereth the march ; yea, and the care of it sometimes loseth the victory."

Money has a vast purchasable power, but there are many things which it cannot buy. " A good name " is not secured through riches, but through noble principle and worthy deed. A clean character is of the highest worth, yet the gold of the millionaire cannot purchase it, while it may belong to the poorest of the land. Sympathy and love are not the product of gain, but of a generous nature and a renewed heart. Content is better than rubies, but is the fruit of divine grace. Holiness of heart and purity of life, though of priceless value, come by the way of the cross, and as the result of the Holy Spirit's transforming and sanctifying influence. Heaven is the grandest of all prizes, yet it is bought without money and without price, and is the inheritance of the grace of God. He is the wise man who bends his greatest exertions to the acquisition of the gifts which money cannot obtain. *Presbyterian.*

The right use of wealth is one of the most difficult problems presented to the conscience of a child of God. And this because his own wishes may pervert his judgment, and because temporary benefits, like temporary stimulants, may derange the healthful play of natural functions. It is never very difficult to persuade ourselves that some extravagance which delights our taste or flatters our pride has a benevolent outcome for which we should be duly credited ; but doubtless even from the feasts of Lucullus some cold victuals were carried out to the tramp in the alley. So gracious are the ways of Providence that it would be difficult to perform an act out of which the Almighty might not wring some benefits to mankind. But despite all casuistry, it is quite clear to the unperturbed conscience that the moral character of an act depends upon its first not its remote intent. Beyond this also we owe it to ourselves to exercise beneficence with understanding. There does not come to the community any permanent betterment by a man's standing up in his carriage and showering dollars upon the crowd. To set all the poor in the city building snow houses might " distribute wealth," but it would not increase the world's stores. That distribution of the world's wealth alone is truly wise which at once distributes and increases it. *Interior.]*

RIGHTEOUSNESS, *Heb. and Gr., Rightness, Justice.* **RIGHT-EOUS,** *Right, Just.*

Natural Significance.

The word in its normal meaning stands for the fundamental quality of moral character, and includes, in its ordinary use, absolute correctness and justness in all estimates, desires, motives, and choices affecting moral conduct—in a word, moral perfection. To man, under the Law of a Divine Creator and Ruler, it is an essential element in securing favor and an acceptable standing. But in this meaning, since the sin of man there has been no righteousness exemplified on the earth. The one testimony of God in His entire Word is, that *there is none righteous.*

Special Scriptural Use and Gracious Meaning.

In place of man's own righteousness, and because of his unrighteousness or sin, the grace of God has provided and proffered a "righteousness which is of faith," "the righteousness of God through faith in Jesus Christ unto all them that believe," Rom. 3 : 20–26. *Read pp.* 120, 121. Also read Romans 4 : 3–8, 22–25. 5 : 15–21. 10 : 4–10. Also XI, 199.

The righteousness requisite for an accepted standing before God and His Law is not therefore righteousness in its normal sense of moral perfection, for this no man has wherewith to offer, but it is a substituted state of gracious acceptance and of treatment as though always righteous on account of the sacrificial self-offering for man's sin of the Incarnate Son of God, into which state the believing and penitent transgressor is admitted. The full and simple explanation we read in the wonderful words of 2 Cor. 5 : 21. Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him. Also 1 Cor. 1 : 30. Christ Jesus was made unto us righteousness. Phil. 3 : 9. That I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith. Matt. 6 : 31. Ps. 24 : 5. Jer. 23 : 6. VIII. 505. Isa. 45 : 24. VIII. 241. Isa. 32 : 17, 18. VIII. 159.

The Righteousness of Faith involves righteousness in daily living.

The Righteousness thus provided by Christ's suffering and death, and reckoned to the account of the believing penitent, is provided and reckoned only to those who desire and aim and, to the utmost, *endeavor to realize a true and complete righteousness in daily living*. Peter says, His own Self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness (1 Pet. 2 : 25). Hence the injunction of the Prophet : Hosea 10 : 12. Sow to yourselves in righteousness. IX. 365-367. Zeph. 2 : 3. Seek righteousness. Prov. 21 : 21. He that followeth after righteousness shall find righteousness. Matt. 5 : 6. Blessed are they that hunger and thirst after righteousness, for they shall be filled.

The Righteous, of Old and New Testaments,

are those who are the justified by faith, *and* who prove their justification and attest their faith by single-hearted, persistent, and prayerful endeavor after righteous and godly living. Concerning these, how manifold, rich and precious the statements and promises !

Prov. 2 : 7. Prov. 3 : 32. Secret with the righteous. Prov. 4 : 18. Path as the light. VI. 266. Prov. 10 : 7. Memory blessed. VI. 296. Prov. 14 : 32. Hope in His death. Prov. 15 : 19. Way made plain. Vs. 29. Heareth the prayer.

Psalms : 11 : 7. Shall behold His face. IV. 99. 12 : 1. IV. 100. 15 and 24 described. 34 : 15, 19. 73 : 23, 24. State in life, death, and after. V. 17, 18. 92 : 12-15. Images of the righteous, cedar, etc. 97 : 11. Light and gladness sown. V. 157, 158. 112 : 4, 6. V. 249, 254.

Isa. 2 : 10. Shall be well, for the fruits of their doings they shall eat. VIII. 30. Isa. 33 : 15, 16. VIII. 164, 165.

Heb. 11 : 4. Abel had witness borne that he was righteous. James 5 : 16. The supplication of a righteous man availeth much in its working. 1 Pet. 3 : 12. The eyes of the Lord are upon the righteous, and His ears unto their supplications.

SACRIFICE, SACRIFICES OF THE OLD TESTAMENT.

General Points :

Probable Institution of Animal Sacrifice immediately after the Fall. Gen. 3 : 21. I. 195-197. Abel. Gen. 4 : 4. I. 206-208. Noah. Gen. 8 : 20, 21. Builded an altar. I. 250, 1. Abraham. Gen. 12 : 7, 8. I. 297. Gen. 15 : 9, 10. Covenant by sacrifice. I. 324, 5. Gen. 22 : 13. I. 393, 4. Under Moses : Ex. 24 : 8. Covenant by Sacrifice. II. 235-237. Ex. 27 : 1-8. Altar of Burnt Offering. II. 312, 3. The Sacrificial System : Necessity and Spiritual Import ; Definition of "Sacrifice ;" Classes ; Order and Significance of Acts in the Blood Sacrifice, etc. II. 358-366. Details respecting Animal Sacrifices ; The Life-Blood the Essential Feature. II. 367-370. The Burnt Offering. II. 373-376. The Altar Structure, its Place and Use. Ex. 20 : 24. II. 229 ; III. 567-569. Meaning and Value of O. T. Sacrifices. IX. 420.

The Main Intent of Animal Sacrifice

was to fix the thought of the Patriarchal and later generations upon the vital truth that "without shedding of blood there is no remission of sins," and to point ever forward to the "Lamb of God," who should "take away the sin of the world." Hence its meaning and worth lay not in the formal act of offering the victim, but in the spiritual apprehension and penitent faith that sought Divine forgiveness and favor through the real Sacrifice shadowed forth in the blood of the animal offering.

Old Testament Testimony to the real Meaning and Design of the Sacrificial Offerings.

1 Sam. 15 : 21, 22. To obey is better than sacrifice. III. 294, 5. Jer. 6 : 20. VIII. 429. Jer. 7 : 22, 23. VIII. 436. Prov. 21 : 3. To do justice and judgment is more acceptable than sacrifice. VI. 370. Micah 6 : 6-8. IX. 483-486. Mal. 1 : 7-10. IX. 627, 8. Prov. 15 : 8. Sacrifice of wicked an

abomination. VI. 332. Isa. 66 : 3. VIII. 383. Amos 4 : 4, 5. IX. 413. Amos 5 : 21, 22, 24. IX. 419, 421. Hosea 6 : 6. I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings. IX. 356, 7. Matt. 9 : 13. X. 223. Matt. 12 : 7. X. 137. Isa. 1 : 11-15. VIII. 20-22. Isa. 58 : 3-7, 9-11. VIII. 330-333. Ps. 40 : 6. Sacrifice and offering Thou hast no delight in. IV. 299. Ps. 50 : 8-14, 23. IV. 358-361. Ps. 51 : 16, 17, 19. Thou delightest not in sacrifice. The sacrifices of God are a broken spirit. Then shalt Thou delight in the sacrifices of righteousness. IV. 374, 5. Ps. 107 : 22 ; 116 : 17. Sacrifices of thanksgiving.

New Testament References to Sacrifice, Confirmatory.

Christ the accepted and efficient Sacrifice : 1 Cor. 5 : 7. Christ our Passover is sacrificed for us. XI. 295. Eph. 5 : 2. Christ gave Himself up for us, an offering and a sacrifice to God. XI. 436. Heb. 9 : 12-14, 26. Once hath He appeared to put away sin by the sacrifice of Himself. XI. 588. Heb. 10 : 10, 12, 14. We are sanctified through the offering of the body of Jesus Christ once for all. XI. 592, 3. John 1 : 29. Behold the Lamb of God, who taketh away the sin of the world ! X. 74. 1 John 1 : 7. The blood of Jesus Christ His Son cleanseth us from all sin. XI. 683. 1 John 2 : 2. He is the propitiation for our sins. XI. 686. Our acceptable sacrifice : Rom. 12 : 1. Present your bodies (your whole selves) a living sacrifice, holy, acceptable to God. XI. 256, 7. Heb. 13 : 15, 16. Let us offer a sacrifice of praise to God continually, the fruit of lips which make confession to His name. To do good and communicate, forget not ; for with such sacrifices God is well pleased. XI. 615, 6. 1 Pet. 2 : 5. Ye are a holy priesthood to offer up spiritual sacrifices, acceptable to God through Jesus Christ. XI. 653. Phil. 4 : 18.

Vicarious Sacrifice is the one principle which finds ample illustration at every step in the advance of Human Civilization. Not only Civil and Religious Liberty, but Knowledge and Science, Literature and Philanthropy, Discovery and all the Arts of Production, have been advanced by the suffering and self-offering of individuals and multitudes. All social elevation and all personal gain have been attained by antagonism and sacrifice.

SALVATION, *Heb., Safety, Deliverance ; Gr., Safety, Soundness.*

Sometimes used to denote temporal deliverance, but its

Chief Scriptural Significance may be variously expressed :

- 1. Deliverance from the Condemnation pronounced by the Law of God** upon the unholy offender, that is, exemption from the punishment and misery consequent on sin. The "no condemnation" of Rom. 8 : 1 suggests in a negative form the meaning of salvation, and carries a very large and blessed meaning as the context shows. It includes the pardon, remission, cleansing, and delivering from sin.
- 2. Restoration to Likeness, to Favor, to Childship, and to Fellowship with God**, adds to the reach and comfort of its meaning. Herein is comprised the Divine process of regeneration, or new creation, and of assimilation to the image of God, and the Divine Adoption, or restored childship, with its high privileges and satisfying experiences of intimate communion.
- 3. Eternal Life begun**, still further expands and completes the significance of the golden word "Salvation."

Salvation the free Gift of God, through Grace.

It is an unearned gift of life to one who is received as a child, while condemnation, or death, is the earned wages of a bond slave to sin. Rom. 6 : 23. The wages of sin is death, but the free gift of God is eternal life. Eph. 2 : 8, 10. By grace have ye been saved ; and that (salvation) not of yourselves ; it is the gift of God. For we are His workmanship. Titus 2 : 11. The grace of God bringeth salvation. O. T. Ps. 3 : 8 ; 27 : 1 ; 35 : 3 ; 37 : 40 ; 62 : 1, 2 ; 68 : 19, 20 ; 85 : 7 ; 98 : 2, 3 ; 119 : 41. Isa. 12 : 2.

The Gift of God in His Son Christ Jesus, the Lord and the Saviour of Men.

Rom. 6 : 23. The free gift of God is eternal life in Christ Jesus our Lord. Eph. 2 : 10. We are His workmanship

created in Christ Jesus for good works. Matt. 1 : 21. Jesus shall save His people from their sins. John 3 : 17. The world through Him might be saved. John 10 : 9. By Me he shall be saved. Matt. 18 : 11. The Son of Man came to save. 1 Tim. 1 : 15. Christ Jesus came into the world to save sinners. Heb. 7 : 25. Able to save to the uttermost. Acts 4 : 12. None other name under heaven, whereby we must be saved. Acts 5 : 31. Him God exalted to be a Prince and a Saviour. See also : Isa. 43 : 11. Isa. 59 : 16. Isa. 60 : 16. Hos. 13 : 4. Zeph. 3 : 17. Zech. 9 : 9. Rom. 5 : 9. Saved from wrath through Him. Heb. 5 : 9. He became unto all them that obey Him the author of eternal salvation. Titus 3 : 5. According to His mercy He saved us through the washing of regeneration and renewing of the Holy Ghost, which He poured upon us richly through Jesus Christ our Saviour. XI. 550, 551. 2 Cor. 5 : 19. God was in Christ reconciling the world unto Himself.

Conditioned upon Faith and Repentance (Meta-noia) attested by good works or obedient and godly living.

Eph. 2 : 5, 8, 10. By grace have ye been saved, through faith. Created in Christ Jesus unto good works. Acts 16 : 31. Believe in the Lord Jesus Christ and thou shalt be saved. Rom. 10 : 9. If thou confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved. Mark 1 : 15. Repent and believe. Luke 13 : 3, 5. Acts 26 : 20. Isa. 30 : 15. In returning shall be saved. Ps. 34 : 18. Saveth such as be of a contrite spirit. Heb. 10 : 39. Believe to the saving of the soul. 1 Pet. 1 : 5. Kept through faith unto salvation. 2 Cor. 7 : 10. Godly sorrow worketh repentance unto salvation. Ps. 50 : 23. To him that ordereth his conversation, or life, aright will I show My salvation. IV. 362. Phil. 2 : 12. Work out your own salvation with fear.

The Gospel God's Instrument in Salvation.

Rom. 1 : 16. The gospel is the power of God unto salvation to every one that believeth. Eph. 1 : 13. The word of truth, the gospel of your salvation. In vs. 12-14 we have steps in the history of a saved soul. Ye heard the word—ye believed—ye were sealed with the Holy Spirit of promise, unto the praise of His glory. 1 Cor. 1 : 18. The word of the cross is unto us

who are being saved the power of God. 2 Tim. 3 : 15. The sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. James 1 : 21. The ingrafted word which is able to save your souls.

[The Gospel—that is, the gracious promise of God, implying faith as the condition of its acceptance and fulfillment—antedated and underlay the Law. All, therefore, who have been saved in Old Testament times, as well as since, have been saved by grace, through faith in the promise, as was Abraham. *Stevens.*]

Salvation the Costly Fruit of Divine Love; its Cost the Passion of the Son of God.

The central and vital fact of all Divine action and disclosure was the shedding of His precious life-blood for the race of sinful and condemned men. His voluntary surrender of life for life we find symbolized in the Old Testament Sacrifice. This was signally emphasized and unfolded in the ritual of Moses, of which we read the key word in Ex. 12 : 13, 21–24. When I see the blood I will pass over. II. 632–635. The death of Christ for sinners is the theme and the end of all New Testament teaching; the chief and ultimate point of thought suggested by the words and deeds of Christ, and by the preaching, the letters, and the lives of His apostles. For full textual exposition, see ATONEMENT, pp. 24–29; GOD, pp. 165–171.

[The gift of Christ for the world's salvation sprang from the Divine love, which is thus the motive of redemption. It is so effected as to completely vindicate the Divine righteousness and disapproval of sin, while providing for its forgiveness. This gracious revelation and redemption God alone originates, carries forward, and completes. Man's part is the acceptance of its benefits. It lay in the heart of God from eternity, and is affected by His sovereign mercy. With no word of boasting may man appear in the Divine presence. Through no obedience or achievement of his, but through Divine grace alone, humbly accepted in faith, does he enter into peace with God. *G. B. Stevens.*]

Salvation begins and is assured at Regeneration and Conversion.

From the moment when the Holy Spirit re-creates, and the sinner, under the Divine wooing, reverses his heart and life

course by returning to God, *he is saved*. Once held by the hand of God, he is "kept by the power of God, through faith, unto salvation," and "none can pluck him away from that Divine loving hand." His life is *now* "hid with Christ in God." "You *hath* He quickened who were dead," "Christ *is* in you, the hope of glory," "Ye *are* the children of God," "He that hath the Son *hath* life," "now *is* the day of salvation"—these and many like declarations *require* the believer humbly yet boldly to affirm with Paul. "I know whom I have believed," and He will keep that which I have committed unto Him. Or he may confidently say with John, "We know the love that God hath to us." With this imbedded conviction of a *present* salvation ever dominant within, the heart and the life of every Christian believer would be steadily and greatly enlarged, enriched and made more fruitful and blessed.

[It is the *present* and *continuous* salvation of the individual—his present and continuous life under the law of Christ—which is to be secured. Whatever efficacy the Gospel has, it is intended to make manifest on earth as well as in heaven. The will of God is to be done here in the mortal life of men. The men and women who were added to the Church in Jerusalem are spoken of in Acts as those who *were being saved*; the present, not the future, participle. Their salvation was real. It was present as well as prospective. Its subjects had laid hold upon the powers of the world to come, and so their terrestrial life became celestial in quality and eternal in endurance. I am summoned to preach the Gospel of Jesus Christ, that men now living in sin may begin and continue to live in righteousness. The salvation which the preaching of the Gospel contemplates is a present and continuous salvation. It is designed to revolutionize and transfigure the mortal life of men. It fails when it does not do that. It succeeds when it does that, however limited the circle of its immediate influence may be. *Behrends.*]

No Future Salvation Disclosed in the Word of God.

"*Now* is the day of salvation," "God commands all men *now* to repent," "How can ye escape if ye neglect so great salvation?" "The harvest is passed, the summer is ended, and we are not saved" (Jer. 8 : 20. VIII. 437), these and many kindred expressions, expanded and confirmed as they are by innumerable entreaties, warnings, and promises, all

limited to the "now," and by many references to a coming future of inquisition and judgment, when "there is no work, nor device, nor knowledge, nor wisdom," when "he that is unrighteous shall do unrighteousness still," when each shall "receive the things done in the body, according to what he hath done, whether it be good or bad."

[In the Scriptures there is not a hint of the possible future salvation of those who die impenitent. The description in Rev. 22 : 11, where the history of the world is carried to its consummation, and the last scenes are introduced, involves the position that in the consummation of the whole order of things there is a final separation between the just and the unjust. The second death is spoken of, an intensive way of describing the penalty. To these positions and statements must be added what is said of the sin against the Holy Ghost. Forgiveness is excluded in the world to come from those who sin against the Holy Ghost. The argument here is most conclusive. It is to be noted, that these strong passages as to eternal perdition are in the New Testament and not in the Old. *Henry B. Smith.*

The common doctrine is that the conscious existence of the soul after the death of the body is unending : that there is no repentance or reformation in the future world, that those who depart this life unreconciled to God, remain forever in this state of alienation, and therefore are forever sinful and miserable. This is the doctrine of the whole Christian Church, of the Greeks, of the Latins, and of all the great historical Protestant bodies. *Charles Hodge.*]

Salvation Provided for, Proffered to, and Pressed upon, All Men.

2 Cor. 5 : 19. God was in Christ, reconciling the world unto Himself. 1 Tim. 2 : 4. Who will have all men to be saved. See CALL OF GOD TO MEN, p. 46.

However weak, ignorant, depraved, every man hath an ear to hear the Divine message, "Come unto Me," and a heart that can appreciate the truth and tenderness of the Son of God. The only inability lies in his own persistent unwillingness. "Ye *will not* come to Me, that ye may have life."

Summing up of this Theme: Salvation is the supremely vital matter of every human life, and the only vital life-question is, "What must I do to be saved?"

SANCTIFICATION.

Gr. Agiazo, Agiasmos, Setting apart, Separation. For God's inhabitation, control, and service. Regeneration is the Divine implanting of a new spiritual life. Sanctification is the Divine continuance, increase, and development of the new life, in face of the persistent resistance of the previously controlling old, self-seeking and self-indulging nature. (See pp. 78, 132.) The former is an *act* of the Divine Spirit; the latter a *process* carried on through life, and perfected thereafter.

Other Scriptural terms, partially equivalent or closely related :

Renewing.

Heb. Chadash, Repair. Ps. 51 : 10. Renew a right spirit within me. *Heb. Chalaph, Change, Pass on.* Isa. 40 : 3. They that wait upon the Lord shall renew their strength. *Gr. Anakainoo, Ananeoomai, Make new again, Renew again.* 2 Cor. 4 : 16. Our inward man is renewed day by day. Eph. 4 : 23. Col. 3 : 10.

Transformation.

Rom. 12 : 2. Transformed by the renewing of your mind.
2 Cor. 3 : 18. Transformed from glory to glory.

Perfecting, Perfection.

Gr. Katartismos, Complete adjustment; Teleiotes, Completeness.
Eph. 4 : 12. For the perfecting of the saints. 1 John 4 : 12. God dwelleth in us and His love is perfected in us. 2 Cor. 13 : 9. This wish, even your perfection. Heb. 6 : 1. Let us go on unto perfection.

Sanctification or Renewal the Will of God and the Work of the Holy Spirit.

1 Thes. 4 : 3, 7. This is the will of God, even your sanctification. God called us in sanctification. Heb. 10 : 10. By (His) will we are sanctified. 2 Thes. 2 : 13, 14. God chose you unto

salvation in sanctification of the Spirit. 1 Pet. 1 : 2. Through sanctification of the Spirit. Rom. 15 : 16. Sanctified by the Holy Ghost. 1 Cor. 6 : 11. Sanctified by the Spirit of God. Eph. 3 : 16. Strengthened through His Spirit in the inner man. 1 Cor. 3 : 18. Changed into the same image, by the Spirit of the Lord. Titus 3 : 5. Renewing of the Holy Ghost. Col. 3 : 5-10. XI. 478. 1 Thes. 5 : 23. The God of peace sanctify you wholly, etc. Jude 1. (*See pages 75, 178, 442.*) *Assured.* 1 Sam. 2 : 9. God will keep the feet of His holy ones.

Sanctification through Christ's Sacrificial Offering.

1 Cor. 1 : 2. Sanctified in Christ Jesus. 1 Cor. 6 : 11. Sanctified in the name of Christ and by the Spirit. 2 Cor. 1 : 30. Christ Jesus made unto us . . . sanctification. Heb. 13 : 12. That He might sanctify the people with His own blood. Heb. 10 : 10, 14. Sanctified through the offering of the body of Jesus Christ once for all. By one offering He hath perfected them that are sanctified. Eph. 5 : 26, 27.

Sanctification through Belief in the Truth.

John 17 : 17. Sanctify them through Thy truth ; Thy Word is truth. 2 Thes. 2 : 14. Through belief of the truth. 1 Pet. 1 : 22. Ye have purified your souls in obeying the truth. 2 Pet. 1 : 4. By these (promises) ye may become partakers of the Divine nature.

The Process of Divine Sanctification from the Human Side.

As we have seen throughout, every form of Divine acting in man's behalf has a side of demanded responsive human action. Here, as everywhere, we read a command of God to *desire*, to *purpose*, and to *endeavor* to do that which God alone can do. And here, too, the desire, purpose, and attempt to fulfill His command is assured of His interposing help to make fulfillment possible and certain. See AGENCY, pp. 16, 17.

The Command of God, in manifold forms of expression.

1 Pet. 3 : 15. Sanctify the Lord God in your hearts.
 Eph. 4 : 23. Be ye renewed in the spirit of your mind
 and put on the new man. Rom. 12 : 2. Be ye
 transformed by the renewing of your mind. Matt.
 5 : 48. Be ye perfect, as your Father in heaven.
 2 Cor. 13 : 11. 1 Thes. 3 : 10. Perfect that which
 is lacking. 2 Cor. 7 : 1. Perfecting holiness in the
 fear of God. 1 Pet. 1 : 16. (Citing the words of
 Moses.) Be ye holy, for I am holy. 1 Tim. 5 : 22.
 Be pure.

The Command Obeyed :

By the exercise of faith in Christ and the unremitting practice of fellowship and communion with God. Acts 26 : 18. Sanctified by faith in Me. More particularly, by the daily habitual offering of an open mind and a consecrated heart and will to the sole guidance and absolute control of the Spirit of God. The unceasing recognition by the ignorant, weak, and tempted believer of the sublime and precious fact of the actual indwelling of the Holy Spirit, together with the glad, restful submission of every thought and feeling, desire and motive, aim and purpose, plan and word and deed, to the Spirit's prompting, ordering and actuating, and this alone, assures the believer's steadfast progress in the Divine process of sanctification. And this vital practical point, above almost every other, demands the believer's thoughtful consideration and responsive action day by day, if he would be "renewed in the inner man day by day" by the Holy Spirit.

Increasing Sanctification the Sole Evidence of Advancing Spiritual Life and the Sole Force of Expanding Fruitfulness in the Christian Life. It alone Realizes the Supreme Assurance of God's Indwelling.

As Sanctification is a progressive Divine process, carrying onward, deepening and expanding the spiritual life, so an increasing measure of holiness is the sole evidence of spiritual

growth, as it is the sole source and energy of enlarging fruitfulness in the Christian life. Yet it should ever be borne in mind, as stated above, that the sanctifying work of the Holy Spirit is always vitally connected with the truth revealed, and conditioned upon the believer's heartfelt reception and obedience to the truth unfolded by the Spirit.

To the spiritually growing and fruitful believer, who habitually welcomes and earnestly searches the Word, and heartily accepts the guidance and teaching of the Spirit, to the steadfast Christian disciple who thus seeks after increasing holiness of heart and purity of life, are uttered the strong, sweet, encouraging, and assuring pledges of the Divine Indwelling. John 14 : 21. He that keepeth My commandments, he it is that loveth Me, and I will manifest Myself unto him. Vs. 23. If a man love Me, he will keep My word ; and My Father will love him, and We will come unto him and make Our abode with him. John 15 : 3, 4. Ye are clean because of the word which I have spoken unto you. Abide in Me and I in you. Rom. 8 : 9. Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. 1 Cor. 3 : 16. Ye are a temple of God, and the Spirit of God dwelleth in you. 2 Tim. 1 : 14. Guard through the Holy Ghost which dwelleth in us. Eph. 3 : 17. Christ dwells in your hearts by faith. Col. 1 : 27. Christ in you, the hope of glory. To realize this Indwelling of God, the Father, the Son, and the Holy Ghost, to rest upon it, and responsively to desire and seek the *Inworking* of the Holy Spirit, day by day and hour by hour, is the simple but assured method of unceasing progress in sanctification, or holy and fruitful living. Through this ever welcomed Divine indwelling, and ever longed-for Divine inworking it is that "our inward man is renewed day by day" (2 Cor. 4 : 16).

Perfection, or Complete Sanctification.

Manifestly this includes : an unfailing regard and obedience to the Divine Law of Love in its utmost detail ; an unintermitting exercise of the graces of the Spirit, and a never-ceasing fruitage from those graces in daily living ; and an attained character of likeness to Christ, that is, a perfect responsiveness and unison of thought, desire, affection and will with Him. Manifestly, too, according to the testimony of Scripture, such perfected union of the believer with Christ has never been realized on earth. "Not that I am already perfect," is the confession of the most intelligent and saintly apostle of the Lord. "But," he adds, "I press on that I may apprehend that for which I am apprehended by Christ Jesus." To make the confession more clear and impres-

sive he repeats it : "Brethren, I count not myself yet to have apprehended ; but, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high (upward) calling of God in Christ Jesus." And then he invites all saints to like experience and godly living : "Let us therefore, as many as (would) be perfect, be thus minded" (Phil. 3 : 12-15). Thus Paul interprets the one command of God in the whole Scripture : "be holy," "be perfect," "be renewed," "be transformed by the renewing of your mind," "go on unto perfection." According to the plain testimony and teaching of Paul, in harmony with that of the wisest and purest examples of saintly character in both Testaments, this great and oft-repeated command is obeyed by the believer's supreme aim and unceasing effort to press onward and upward toward the perfect Life.

So it is that, while we may not say that perfection is *unattainable* in this life, the trend of the entire Scripture teaching produces and strongly emphasizes the positive conviction that it never has been attained. And the Scripture assigns and deals largely with one insuperable reason why it is not attained, namely, the uneradicated power of the remaining "old" nature and its continued conflicts with the "new" so long as the believer abides in the flesh. See FLESH AND SPIRIT, pp. 130-133.

In complete accord with the Scriptural meaning of Perfection as given above, should be interpreted the

Old and New Testament Assertions of Integrity

and blameless living, made by and in behalf of a few individuals.

There is here no claim of sinless character and life, but of a *believer's* true and honest purpose and endeavor to honor the law of God and to meet the demands of duty to man. A reference to the texts and comment makes this clear. Ps. 17 : 3. IV. 126, 127. Ps. 18 : 21-23. IV. 140. Ps. 26 : 1, 11. I have walked, I will walk in my integrity. IV. 200-202. Ps. 32 : 2. IV. 239. Ps. 37 : 37. IV. 283. Ps. 41 : 12. Thou upholdest me in my integrity. Ps. 101 : 2. V. 171. Ps. 119 : 121, 122. V. 338. Prov. 20 : 7. Job 1 : 1-8. VI. 18. Job 2 : 3. VI. 25. Job 10 : 7. VI. 69. Job 23 : 10, 11. VI. 135. Job 27 : 5, 6. VI. 145. Isa. 38 : 3. Gen. 6 : 9. I. 235. Gen. 7 : 1.

Note.—As *life*, in its every form, finds its only definition and evidence by energy and movement, advance and progress, so pre-eminent-ly *spiritual* life is disclosed by its unceasing energy and fruitfulness, by the unremitting exercise of every faculty in its appropriate spiritual work. The normal condition of Christian Being and Living is found in the persistent aim and effort to realize a

higher degree of Christlikeness in spirit and daily doing, by a closer walking with, looking unto and resting upon Christ.

Perfection, or Complete Sanctification is attained in the Presence of Christ.

1 John 3 : 2. We shall be like Him, for we shall see Him even as He is. Jude 24. Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.

SELF.

Under Two Contrasted Aspects : I. Self-Exaltation and Self-Pleasing. II. Self-Surrender and Self-Denial.

I. Self-Exaltation and Self-Pleasing, the State of Man by Nature.

These are concentrated in the term **Selfishness**, or its recent but fit equivalent, **Selfism**, which is the root and essence of **Sin**. In these equivalent terms is described the permanent moral condition of a man whose supreme and ruling estimates, desires, choices, and actions are exercised with sole reference to his own gratification or advantage. It is a state of will and heart wherein the spirit and the life of the man has become exclusively and utterly *self-centered*. Such a man neither recognizes nor regards the supreme obligation of Duty to God, and to his fellow-man. His thoughts and purposes, his ambitions and pursuits, are limited to the interests, occupations, gains, and pleasures of this brief life. Heedless of God and of the future, he makes no provision for the judgment and the life to come. Such are the men oft referred to by the inspired moralists in Job, Ecclesiastes, and the Proverbs, by the Psalmists and Prophets, by Christ in many Parables and warning utterances, and hinted at in the Epistles and the Revelation. In a word, the Bible abounds in the plainest illustrations and pitying denunciations of Selfishness and Selfism, as the source

and ever-flowing fountain of moral evil and of its consequent experience of abiding misery.

We can only note a few texts and points of so broad a theme, in aid of the reader's larger investigation :

Hosea 10 : 12. Read carefully VII. 365-367. James 4 : 4-7. XI. 635, 636.

Touching self-conceit and vainglory. Prov. 26 : 12. VI. 404, 405. Prov. 27. VI. 407, 408. Gal. 5 : 26. Desire of "vain-glory" leads to "provoking and envying one another." XI. 408.

Touching self-pleasing. Rom. 15 : 1-3. We ought not to please ourselves. XI. 271.

Self-seekers are self-losers and self-destroyers, according to Christ's word. Luke 17 : 33. Whosoever shall seek to gain his life shall lose it. Matt. 16 : 26. For what shall a man be profited, if he shall gain the whole world, and lose his own soul? Prominent illustrations : Saul, Absalom, Ahithophel, Haman, Judas, and Ananias.

II. Self-Surrender and Self-Denial, the State of Renewed Man by Grace.

This is a complete reversal of man's normal moral state, and, on the human side, is the sole remedy and relief from the disastrous effects of moral evil. It means a radical change in the supreme center of thought and desire, of aim and action, from self to God.

Self-Surrender is simply Rightful and Reasonable Submission to God.

It is rightful and reasonable, since God is the Author and Sustainer of our being, as our condition of conscious absolute dependence assures us ; since He is the Ruler of our spirits, as the conscience within us unwaveringly affirms ; since He sustains the higher characters and dearer relations of Father, Redeemer by voluntary suffering and self-sacrifice, and Renewer and Sanctifier. And these sublime relations, with their inestimably precious effects, not only make the response of Submission rightful and reasonable, but they exalt and ennoble the gladly self-humbled and submitting spirit. By no other act can man, in his state of nature, more honor and glorify God than in his displacing of Self by the enthronement of God in the

Person of the Kingly Saviour, Christ, in heart and will and life.

Hence the foremost command of God in all His word is, Submission and Obedience. Upon its honest, prompt, and hearty acceptance all hope and all promise of blessing is conditioned and realized. Of this fact, the testimony of Scripture is uniform and abundant. Upon every page of Israel's history, by Moses and Joshua, by Samuel and all the faithful Kings and Prophets, we read this one demand: "Obey My voice!" And the record everywhere reveals blessings following submissive obedience, and afflictions attending willful disobedience. "Be not stiff-necked, as your fathers were, but yield yourselves to the Lord," was the message of Hezekiah, which expresses the substance of God's demand through all the centuries of Old Testament history. 2 Chron. 30 : 8. VII. 340.

James 4 : 4, 7, 10. Submit yourselves unto God. Humble yourselves in the sight of the Lord, and He shall lift you up. XI. 636, 637. 1 Pet. 5 : 5, 6. Humble yourselves under the mighty hand of God, that He may exalt you in due time. XI. 667.

Also read Ps. 119 : 94. V. 325, 326. Ps. 131. V. 406-409.

Self-Denial adds to Surrender the Positive Element of Resistance to Self.

Self-Sacrifice and Self-Crucifixion (Gal. 6 : 14. XI. 409, 413) are only more intense equivalent expressions. The deliberate and principled Denial of Self-demands, even to the measure of sacrifice and suffering, springs from and is actuated solely by a ruling principle of unselfish love and devotion to God and to man. Self-sacrifice is an essential precedent and condition of self-control and of self-consecration. In the present circumstances of man's existence, it is a law of spiritual life and progress. Even in mere human associations, it affords the only impressive evidence of an unselfish spirit. By its costly fruits of cheer and help, it commends itself as beautiful, elevating, and ennobling, even to a selfish soul. Hence it finds such frequent expression among the earnest injunctions of the Master, whose whole life was its perfect illustration. "Sell thy goods, and distribute to the poor, and follow Me," said Jesus to the rich young ruler, whom for his human excellences He loved. In principle He requires a corresponding sacrifice of all. "If any man

would come after Me, let him deny himself, and take up his cross daily and follow Me" (Luke 9 : 23, 24. X. 276, 277). "Self-renunciation is the law of self-preservation."

[We, as Christians, are to live not for ourselves, but for that race which Christ came to redeem ; we are to aim at the enlightenment of the ignorant, the reclamation of the depraved, the restoration of the fallen, the salvation of the lost ; and thus to promote not the mere perfection of the race for time, but throughout the countless ages of eternity, in increasing the number of the redeemed, in filling heaven with glorified inhabitants. Forgetfulness of self is our great duty ; self-sacrifice is the great lesson to be learned from the cross. "He that findeth his life shall lose it ; and he that loseth his life for My sake shall find it," is the maxim of our Lord and King, the announcement of Christianity. If we live for ourselves, we shall die ; if we live for others—in a word, for the race—we shall live. Here is an altruism more exalted than the philosophers of this world ever taught or imagined—an altruism not bounded as theirs by time, but which penetrates into eternity ; which regards men, not as they do, as mortal, but as immortal beings ; and which receives its inspiration from Him who is the world's Lord, and who sacrificed His life for the world's redemption : the perfection of the race—its advancement in the Person of Christ and of Christ's mystical body to the very throne of God. *P. J. Gloag.*]

SELF-EXAMINATION.

Texts for thoughtful study : 2 Cor. 13 : 5. Examine yourselves whether ye be in the faith ; prove your own selves. XI. 388-390. Gal. 6 : 4. Let each man prove (test) his own work. XI. 410. Lam. 3 : 40. Let us search and try our ways. VIII. 612. Ps. 26 : 2. Examine me and prove me. IV. 201. Ps. 77 : 6. I communed with my own heart ; my spirit made diligent search. V. 34. Ps. 139 : 23, 24. Search me and try me, and see if there be any evil way in me. V. 449-452. In these passages it is to be noted that the examination respects not the *feeling*, but the "*faith*," the "*work*," and the "*way*," or the radical convictions of truth and duty, and their effect in the *life*.

The natural order of the mind's action in a genuine religious experience is : 1. Actual and profound consideration by the intellect or reason of the revealed truths and facts which relate to and vitally affect the present and eternal well-being of the soul. 2. *Knowledge* of these truths wakens and excites the appropriate *feeling* in view of their personal bearings and effects. 3. Knowledge thus disclosed and feeling thus awakened act together in stirring the *will* and moving it to corresponding action. In accord with this natural action of the mind, a careful study of the above texts shows that the sphere of right and helpful self-examination does not lie so much in the region of *feeling* as of convictions, choices, and actions. Conduct, not feeling, is to be examined ; grounds, motives, qualities and tendencies of action, not their mere accompanying emotions or frames of feeling. The essential point of self-searching is not so much the reality or measure of love to God and man as the character of the *life-ruling convictions*, as well as affections and the *choices*, as these convictions and choices are realized in the actual ordering of the life, whether these accord with the disclosures and demands of Christ respecting personal salvation and duty. These deeper, more radical matters of knowledge and faith, of heart choice and pursuit, present the true sphere of wise, healthful, and effective self-examination.

Paul nowhere speaks of feeling in connection with questions of spiritual experience. He says, "I *know* whom I have *believed*." XI. 531. "This one thing I *do*, forgetting the things which are behind and stretching forward to the things that are before, I press on." He prays for *heart-enlightenment*, Eph. 1 : 17, 18. "That God may give you a spirit of wisdom and revelation in the knowledge of Christ ; having the eyes of your heart enlightened, that ye may *know* the hope of His calling," etc. And John, the apostle of love, lays the same superior emphasis upon knowledge and faith in his references to spiritual experience. "We *know*," he says, "and have *believed* the love that God hath to us." XI. 697. Again he says, 1 John 3 : 18, 19. "Let us not love in word or tongue, but in *deed* and *truth*." XI. 693. And these words of Paul and John furnish, in their thorough study, a large basis for helpful self-examination.

[A religion divested of earnest and lofty thought has always, down the whole history of the church, tended to become weak and unwholesome, while the intellect, deprived of its proper rights in religion, has sought its satisfaction in a godless rationalism. *J. Orr.*]

SERVING, OR SERVICE.

Gr., diakoneo, diakonoia, to minister, to serve ; douleuo, to serve as a slave.
The chief Scriptural equivalent is, Doing Good.

Serving, or Service, means helpfulness to men,

in every form and measure of help that is reasonable and needful, and that may prove effective. On the plane of mere human association in this life, it includes all the particulars comprehended in the last five Commandments to Israel, not only as stated in their negative form, but as carried to their utmost detail of *positive spiritual* requirement, and as growing out of the varied relations and associations of men with men. More and higher than this, it takes earnest account of God's relations with man for this world and the next, and seeks instrumentally, in all possible ways, to aid in the conversion and the salvation of souls, as well as to lead the saved soul to like helpfulness to others. In a word, it comprises all practicable methods of doing good to men.

True and Acceptable Service, although given directly to men, in its supreme aim and intent is rendered to God.

His pleasure, *His* purpose, *His* work is its ultimate end. Moses rendered an almost immeasurable service to Israel, yet he is always called the "servant of God," and as a servant, commended for his fidelity to God in his long and signal ministry to the chosen people. The Apostles, who preached and wrought and suffered in help of men, called themselves "Servants of Jesus Christ." And this work in behalf of men is the only service which Apostles and believers can render to God. God can help man, but man cannot help God. Though we fulfill all of His demands of service, we are "unprofitable servants" (Luke 17 : 10). And yet God condescends to make and call us *co-laborers* with Him in His ministry of gracious help for man. More than this, He reckons this working together with Him in behalf of men as actual service or help rendered to Him.

Self-Consecration and Self-Sacrifice are further elements of True and Acceptable Service.

Rom. 12 : 1. I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. XI. 256. A large detail of this service is given in the entire chapter. [The force of this word *therefore* transfigures the duty of consecration into an unspeakable privilege. The *mercies* of God! These are the pulse of

His absolute authority. His law is great and majestic ; but His eternal love in the law is greater and more majestic. *Behrends.*]

The Christ-Life furnishes our Model in Serving.

That Life presents the highest ideal of Self-Consecration and Self-Sacrifice, emphasized by its closing events in Gethsemane and the Judgment Hall, and upon Calvary. Hence in the Prophetic picture of these events (Isa. 52 and 53) Christ is characterized as the Servant of Jehovah, fulfilling the Divine purposes of human Redemption as the Suffering Messiah. And Christ Himself affirms that He "came not to be ministered unto, but to minister (serve) and to give His life as a ransom for many" (Matt. 20 : 28). All His words and deeds among men abundantly show that His single, unwavering aim and purpose was to serve and to save, to help and to bless men. "I am among you," He said, "as One that serveth" (Luke 22 : 27). And Peter summed up His earthly career in the words, "He went about doing good" (Acts 10 : 38). See CHRIST ON EARTH, p. 53.

The Love of Christ to us is the Sole Effective Motive-Force of True and Acceptable Service.

The principle is stated by Paul : 2 Cor. 4 : 14, 15. For the love of Christ constraineth us ; because we thus judge, that One died for all, therefore all died ; and He died for all, that they which live should no longer live unto themselves, but unto Him, who for their sakes died and rose again. Christ's love, both in His incarnate life and in His death as a sacrifice for us, once appreciated and felt, cannot but fill the trusting, faithful soul with a responsive, grateful love, which, in its turn, is constrained to find relief in service to Him by helpfulness to those for whom He died.

Natural affection and mere human sympathy may prompt to helpful action toward others in manifold ways, and such outflow of kindness and aid is to be admired as excellent and desirable. But Christ and His Apostles apply a higher test than mere natural excellence in their setting forth of Divinely acceptable service. According to their teachings, nothing but Christ-love shed abroad as a controlling motive-power in the heart, and a supreme purpose to serve Christ in all ministry to men, can constitute the basis of True and Acceptable

Service. "Ye did" or "ye did it not to Me," are the solemn words of judgment, in which the Kingly Judge sets forth this vitally practical fact. And these words find impressive illustration in His interview with the young ruler, whose human excellences were many and exemplary, but who could not stand the high spiritual test applied by the Master. Paul, too, speaks conclusively upon this point in the wonderful 13th chapter of 1st Corinthians. "If I bestow all my goods to feed the poor, but have not love, it profiteth me nothing." Col. 3 : 17. Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus. XI. 480. 1 Cor. 6 : 20. XI. 296, 298. Read note XI. 685. Matt. 5 : 16. X. 147. Phil. 2 : 15, 16. XI. 454. John 15 : 5. He that abideth in Me, and I in him, the same beareth much fruit. X. 490.

Service alone, Helpful Service to all, in Imitation and in the Spirit of the Master, presents the Chief Meaning of this life, as it affords the highest, most ennobling, and most satisfactory methods of action.

Our true, inner life is mainly made up of interested work in behalf of others. Its most desirable returns, especially its unqualified and perpetuated joys, come from "doing good," under the conscious impress of the indwelling Spirit of Christ. And these returns are open to all, whatever be the measure of knowledge or ability. The Divine vocation to true, acceptable service rests upon every believer. [Every man and woman is called to do that which he or she is fitted to do. In this sphere, at least, obligation is determined and measured by ability. What Christians need to learn is that they are the stewards of God and the servants of Jesus Christ. They are sure to find their places and their work when they are simply anxious to serve the Lord Jesus Christ. To do our very best, and do it to please Him who loved us and gave Himself for us, we are all ordained by the laying on of the palms that were pierced for our salvation. *Behrends.*

Every individual Christian is the center of a circle whose hearts he may touch with a benediction of love. He is a custodian of blessing which he is to impart to others. The noblest life is the one that is given up most unselfishly to serving.

J. R. Miller.

The best things of life have to be given freely, not from a sense of duty. You never can measure out friendship ; you never can tell how much a man ought to do for his country ; you

never can tell what he should do for God. There is always that overflow, that abundance, which is chiefly valuable for us and is valuable to God as it comes as the freewill offering of our hearts. *A. McKenzie.*]

Serving a Higher Form of Greatness than Ruling.

True greatness, according to the teaching of Christ, consists not in the possession of riches, rank, or power, nor in mighty conquests, with their high state and wide dominion, but in serving with lowly, helpful spirit. It is tested and proved by Christlike character and deeds of goodness, done with an unselfish spirit. Matt. 20 : 26, 27. Whosoever will be great among you, let him be your minister ; and whosoever will be chief, let him be your servant. X. 396. Luke 9 : 46-48. X. 290. Matt. 23 : 11. He that is greatest among you shall be your servant. Jer. 45 : 5. Seek not great things for thyself. VIII. 409, 410.

[Christian ambition is the ambition that seeks power—yes, great power : but it is power to sow to the Spirit, power to serve a heavenly Master, power to tread in the footsteps of Christ, power to do service to one's fellow-men. It was worldly ambition that led our Lord's Apostles to contend which of them should be greatest. It was Christian ambition that our Lord sought to substitute, when He told them that in His kingdom he that was least among them should be greatest, and that the servant of all would be the greatest of all. What a revolution our Lord brought into human life when He thus exalted and glorified the spirit of *service* ! As our Lord said, the spirit of service is the highest spirit of humanity ; we are not only best but we are happiest when by love we serve one another. *W. G. Blaikie.*]

As Service Honors God, so God Honors and Rewards all who faithfully Serve.

1 Sam. 2 : 30. Them that honor Me, I will honor. John 12 : 26. If any man serve Me, let him follow Me ; if any man serve Me, him will My Father honor. Rom. 2 : 6, 7. God will render to every man according to his works ; to them that by patience in well-doing seek for glory and honor and incorruption, eternal life. XI. 205. Rev. 2 : 19 (Christ to the Church in Thyatira). I know thy works, and thy love, and faith, and service, and patience. Luke 12 : 37, 43.

[Do not try to do a great thing. But since little things are always claiming your attention, do them as they come, from a great

motive, for the glory of God, to win His smile of approval, and to do good to men. No such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station ; to put the kindest construction on unkind acts and words ; to love with the love of God even the unthankful and evil ; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and flowers, or now and again a thirsty sheep ; and do this always, and not for the praise of man, but for the sake of God—this makes a great life. *F. B. Meyer.*]

Other Direct and Illustrative Passages touching Christian Service in Doing Good.

Prov. 3 : 27, 28. VI. 258-260. Isa. 58 : 7. VIII. 331-333. VII. 187. Mark 12 : 42-44. X. 439. Acts 9 : 36. XI. 69. The Pounds. X. 402. The Talents. X. 458, 459.

[There come to almost every Christian alternating seasons of zealous activity and enforced retirement and rest. But the rest is to be the reward of long, active service, or is the special direction of the Master, for to each is given first his work. Let the younger Christian put his preparation first, as John would have his "little children" "know the Father," and then, as they grow strong, let them flame out in all holy activities. But let not the sick or the old think that their retirement from the thick of the conflict, illustrating the "patience of the saints," is any lower honor or service. "They also serve who only stand and wait."

But this must be remembered, that the activity, the zeal in the service of Christ and His Church, is the duty which we must press, which should come with a constant impulse from within. The patience, the waiting, is put upon us from above. We must do what we can ; and if we can do little or nothing, that must not be from our negligence, but because God puts the bars before us, because He bids us stand and wait. *Independent.*

Let us wait and work and pray in undaunted and exultant confidence, knowing that the end is to come. Christ did not die in vain. He shed His blood upon the earth, He dropped His tears upon the earth, that it might be in all its regions baptized unto God with water and with blood. He breathed His spirit into the air, that it might fill the atmosphere of the earth. He gave Himself for the earth, and His desire for its salvation in Himself is not less intense than when He died for it, than when He rose over Olivet with His hands lifted in benediction as He went. God is not dead ; His arm is not shortened. The

swing of the universe to-night proves that. The Spirit is not dead. His power is shown in individual minds and hearts as lustroously as ever ; and if we pray it will be shown in great communities, in vast revivals, in turning the hearts of the children of men in every land unto the Lord Christ ; and we are to walk and work, as well as wait and pray, in the knowledge, in the assurance, in the absolute certainty that the end is coming in the age of glory and of peace. So let us not be discouraged by any temporary drawback or hindrances. Let us set ourselves to overcome the hindrances in our own hearts and in the hearts of others till the Church glows with the heavenly light, till it is animated and nourished by the heavenly temper, till the Church on earth, quickened by Christ and illuminated by His truth, can at last take the world of mankind and present it before God as its tribute to Him, who sent the Son, who loved the world, and who gave His Son unto the death for it, and who accepts it at last as the jewel in His infinite crown. *R. S. Storrs.*]

SIN.

(*Heb.*, Erring or Going Astray ; Failure ; Guilt ; Iniquity. *Gr.*, Erring or Missing the mark ; Trespass ; Transgression.)

Equivalent Words : Disobedience (*Heb.*, Rebellion). Evil (*Heb.*, Badness). Iniquity (*Heb.*, Perverseness. *Gr.*, Unrighteousness, Wrong, Wickedness). Transgression (*Heb.*, Dealing treacherously ; Deceit, Revolt, Rebellion. *Gr.*, Lawlessness). Wickedness (*Heb.*, Wrong, Evil, Badness).

The Bible gives us no metaphysical definition of sin, but describes it by its ruinous effects, by what it *does*.

The Source of Sin is a Self-loving Heart and a Self-serving Will.

Its Essence consists in a supreme Self-estimate and Self-Regard, and an exclusive Self-seeking, which utterly disregards and directly antagonizes God's just Supremacy and Holy Law. Hence, all Sin is *against God only*, whatever wrong to man may be included in its actual issues. Its sole determining *principle* is Heart estrangement from, and Will rejection of God. Its *manifestation* appears in actual transgression of His Law of Love, either by willful disobedience, or by unbelieving indiffer-

ence and neglect. Hence, all specific sins are breaches, in act or spirit, of one or more of the Ten Commandments as interpreted by Christ. Heb. 3 : 12. An evil heart of unbelief in departing from the living God. XI. 565. Ps. 5 : 9. Their inward part is very wickedness. IV. 66. Ps. 51 : 4. Against Thee, Thee only, have I sinned. IV. 367, 8. Gen. 39 : 9. Do this great wickedness and sin against God. I. 496, 7. Luke 15 : 21. I have sinned against heaven and in Thy sight. X. 371. Ps. 10 : 4. Job 21 : 14 ; 22 : 17. Depart from Me. VI. 121. I John 3 : 4. Sin is lawlessness. Note. In doing evil we injure ourselves, we wrong our fellow-men, but we *sin* only against God, because He alone is Lawgiver, Ruler, and Judge. See WICKED. Sin may be regarded as an Act, as a Principle, enmity against God, and as a State, moral unlikeness to God. But it is transgression of the law as a principle, since the law demands love, and as a state, since the law demands holiness. It says, Thou shalt love the Lord, and, Be ye holy, for I am holy. II. 202-214.

[The specific idea of sin is its bearing and meaning as to God. It is against Him, fails as to His will or opposes it, calls in question His authority, goodness, and wisdom. The failure is "perverseness," "rebellion," "wickedness." Here the positive nature of the act comes to view, its willful and open disregard and opposition to Divine will and law. It is voluntary and known wrong-doing. The doers are spoken of as "workers of iniquity," "wicked," "adding rebellion unto sin," as transgressors to be divinely visited, as criminals to be punished. These doers are described as "hardening their hearts," as "adding sin to sin," as "scorners," as "sinning willfully," as "resisting" truth and right. Forms of expression like these exhibit the positive manifestation of the will and heart opposing the law and will of God. It is *ἀνομία*, lawlessness, transgression, known and willful, of Divine law. C. Walker.

Sin is confounded with weakness, or disease, or ignorance, instead of being regarded as self-perversion. It is regarded as the result of heredity and environment, the negative condition of progress, instead of being frankly recognized as willful violation of law and departure from God. In short, the blame of sin is laid upon the Creator. But sin comes not from the Creator—it comes from the creature. It is self-chosen moral separation from Christ, the soul's true life. A. H. Strong.]

Genesis of Sin and Process of sinning.

Most clearly shown in the Fall of Adam and Eve from innocence. Gen. 3 : 6. I. 176-180. The Process explained by James (1 : 14, 15. XI. 622, 3). Each man is tempted by his own lust, being

drawn away by it and enticed. Then the lust, when it hath conceived, beareth sin, and the sin, when it is full grown, bringeth forth death. *Illus.* Achan, Josh. 7 : 20, 21. Saw, coveted, took. III. 78-82. Also by universal experience since the Fall.

[The story of Eden is the first version of the parable of the prodigal son. They represent parallel transactions. They both teach the same thing, and were meant to teach the same thing, to wit, the experiences and fortunes of all human souls in their path of alienation from God. There are those who deny the fall of man. Can a man deny the universal applicability of the parable of the prodigal? If the parable of the prodigal son is of universal application, then the fall of man is a truth. Every man knows in his own consciousness that he has called for his portion of goods and departed into a far country; that there his goods have been wasted and the famine has come. Every man has reason to suspect that this has been the experience of his neighbor. That is a fall. That necessitates a universal fall—a fall of the first men as well as the last. This is not biography, but history writ large—universal history, history of moral experience, what has been true of every man, what must have been true of the very first. That most radical of all the religious experiences we have—that protest against wrong and sin—was in the breast of the first moral agent. A moral nature wakes up to find within itself certain permissions and certain restrictions. The inward voice says: “Thou mayest,” and, “Thou shalt not.” Coupled with the “Thou mayest” there is life. Coupled with the “Thou shalt not” there is death. These are the most important facts and laws of the universe. They are what God holds to, with more firmness than to anything else. *Behrends*.¹

All Sin referred to the First, as cause and ground, through heredity.

Rom. 5 : 12, 19. Through one man sin entered into the world. Through one man's disobedience many were made sinners. XI. 219-221. Eph. 2 : 3, 5. By nature children of wrath. Dead through trespasses. [The great pervading thought of Paul concerning sin is that it is a willful perversion, a wrong direction and wicked depravation of life. Considered as a principle, he holds that its roots lie deep in human nature. He gives no theory in regard to the origin and spread of this taint and depravation of human nature. That which stands in the foreground of his thought is the fact of sin as a matter of universal human experience, and of fatal consequences to mankind. Of this he has a deep and intense feeling, a con-

viction which powerfully influences his whole view of redemption. *G. B. Stevens.*

Paul certainly represents a corruption of human nature as the consequence of the first sin, and admits a supremacy of the sinful principle in the human race, but not in such a manner that the original nature of man as the offspring of God, created in His image, has been thereby destroyed. *Neander.*

It is true that Adam sinned and that we have all sinned "after the similitude of Adam's transgression." It is also true that there is no sin which is not original with the individual sinner—as original as Adam's sin. It is true that there are tendencies to sin which we have derived from the whole line of our ancestry back to Adam. But the correct moral estimate of these tendencies is not that they are guilt, but that they are temptations only, that no guilt attaches till we have chosen to follow the temptation. The sin of all mankind may have wrought depravity in every nature derived from human stock. But there is no guilt till the depravity is assented to.

The simple facts are that Adam sinned, and that all who have descended from him are sinners; and these are facts which must be universally conceded upon any theory and upon no theory. The carnal mind is enmity against God. It arrays itself in deliberate hostility against Him. The message of forgiveness and redemption, while it is good news, is nevertheless an unwelcome one, because it is associated with conditions which provoke resistance and resentment. The angels proclaim it with song; the earth answers it with curses. Its advent hastens the tragedy of history, and the crucifixion is the world's reply to Heaven's mercy. It is strange; it is sad; but it is true. The mystery of the atonement is no greater than the mystery of that crime which nailed our Lord to the cross. And the mystery of that enmity is perpetually repeated. *Behrends.*]

All are Sinners.

Gen. 6 : 5. Every imagination of the thoughts of his heart only evil continually. I. 232. Ps. 14 : 3. None doing good, not one. IV. 110. Ps. 53 : 3. IV. 382. Eccles. 7 : 20. Not a righteous man on earth that sinneth not. VI. 487. Eccles. 9 : 3. Heart full of evil. VI. 495. Isa. 6 : 5. VIII. 43, 44. Isa. 64 : 6. All unclean. VIII. 372. Rom. 1 : 21-32. XI. 202, 3. Rom. 3 : 9-18. XI. 208. 1 John 1 : 8. If we say we have no sin, we deceive ourselves and the truth is not in us. XI. 683.

Sin, Various Characterized; Kinds Specially Noted.

Characterized : Jer. 2 : 19. *An evil and bitter thing.* VIII. 405, 6. Jer. 44 : 4. *Abominable thing* that I hate. VII. 464. As *selfishness.* Jer. 45 : 5. For thyself. VII. 410. Isa. 26 : 13. VIII. 127. [“Sin is selfishness plus defiance of God and disregard of one’s fellow-men.”] Rom. 7 : 13. Exceeding sinful. XI. 230. As *disease.* Isa. 1 : 4–6. VIII. 20. *Illus.* Leprosy, its loathsomeness intimated by ceremonial defilements and purifications. II. 446–456. Jer. 17 : 9. Desperately sick. VIII. 478, 9. As *madness.* Eccles. 9 : 3. VI. 495. As *bondage or enslavement.* Isa. 49 : 9. VIII. 258. John 8 : 24, 32, 34, 36. X. 315, 6. Rom. 6 : 18, 20–22. XI. 225, 6. Rom. 8 : 2, 21. XI. 233. 1 Pet. 2 : 16. XI. 654. 2 Pet. 2 : 19. XI. 675. See II. 385. Sin as presented in the Hebrew Scriptures.

Kinds, or Particulars specially noted : *Secret* and *Presumptuous* Sins. Ps. 19 : 12, 13. IV. 156, 7. *Illus.* Ezek. 8 : 12. In the dark chambers. IX. 50. *Little Sins.* Song 2 : 15. VI. 552. *A great basal sin.* Jer. 5 : 21. Have eyes and see not, ears and hear not. VIII. 424. Herein is included the failure to use or the misdirection and inversion of use, of all our powers for the purposes assigned and ends designed in the gift of those powers; thus subjugating the soul itself to self-indulging passion in the stead of self-denying principle. James 4 : 17. *To him that knoweth to do good and doeth it not,* it is sin. XI. 638, 9. 1 John 5 : 17. *All unrighteousness* is sin. *Illus.* Sins charged upon Israel. Hosea 4 : 1, 2. No truth, nor mercy, nor knowledge of God in the land; nought but swearing and breaking of faith, killing, stealing, and committing adultery; and blood toucheth blood. IX. 345, 6. Hosea 10 : 12, 13. Plowed wickedness, reaped iniquity, for thou didst trust in thy way. IX. 365–368. *Sin against the Holy Ghost.* Mark 3 : 29. Whosoever shall blaspheme against the Holy Spirit is guilty of an eternal sin, hath never forgiveness. X. 187, 8. Jer. 6 : 14, 15. VIII. 426, 7. Jer. 15 : 1. VIII. 466. Ezek. 14 : 14. Two evils. Jer. 2 : 13. Forsaken Me, the fountain of living waters, and hewed out broken cisterns. IX. 404, 5. See IX. 366, 7. “Self-Love and Selfishness.” *The signal and most heinous sin: Unbelief in Christ.* John 3 : 18. He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. John 16 : 9. Of sin, because they believe not on Me. Heb. 10 : 29.

Sin as related to Thought, Feeling, and Action.

Unresisted evil in thought and feeling carries like guilt as evil in deed. 1 John 3 : 15. He that hateth his brother is a murderer. XI. 693. Matt. 6 : 28. Prov. 24 : 9. The thought of the foolish is sin. The moral character of an outward act is determined by the inward spirit and motive of the actor. Apart from the actuating spirit and motive, no external act has any moral significance. James 2 : 10 Whoso shall keep the whole law and yet stumble in one point, he is become guilty in all. XI. 628.

Sin and Law.

Rom. 3 : 20. By the law is the knowledge of sin. Rom. 7 : 7. I had not known sin, except through the law. XI. 229. 1 John 3 : 4. Sin is the transgression of the law (lawlessness). 1 Cor. 15 : 56. Strength of sin is the law.

[Sin in all its varied aspects and bearings is related to law. This law, too, is not a material force, or established uniform sequence. It is the expression of intelligence and will, the authoritative dictate of a rightful moral ruler. By the law, this dictate of the Divine will, as to action, is the knowledge of its violation, sin. *C. Walker.*

"Law is the most majestic, sublime, and sacred fact in the universe. It is the transcript of God's moral nature, the precipitate of His infinite wisdom and righteousness. It is rooted, not in His will, but in His reason and heart. Hence the essence of its requirements is found in holiness and love. It is the standard of moral excellence for all spiritual beings, the ideal to which all must be conformed. God, angels, and men stand or fall with it. And it is the principle and power which sustains the moral order and government of the universe, the basis and bond of God's spiritual and eternal Empire. Its transgression therefore must be vindicated and satisfied before the sinner can be released from its just condemnation. For this release, some method of righteous condonement or reparation and forgiveness must be provided. God must uphold His law, for with its subversion His authority would be abrogated and His moral empire overthrown and destroyed." See ATONEMENT, pp. 24-33. LAW OF GOD, pp. 266.

Effects of Sin : Upon the Transgressor ; As bearing upon the Honor of God, and the Well-being of His Moral Kingdom.

1. Upon the Sinning Soul.

1. Results to Personal Experience.

The soul wronged. Prov. 8 : 36. VI. 290. *Illus.* 1 Kings 21 : 20. Sold thyself. VII. 140, 142. *God's face hidden.* Isa. 59 : 2. VIII. 338. *Good withholden and woe threatened.* Jer. 5 : 25. Isa. 5 : 18. *Loss of self-respect, of heart quiet, of sustaining hope.* Jer. 3 : 25. In shame and confusion, for we have sinned. VIII. 416. Rom. 6 : 21. *Pleasure won by sin brings loathing and disquiet.* VII. 140. Prov. 13 : 15. Way of transgressor is hard. VI. 315. Prov. 11 : 7. Hope of unjust perisheth. VI. 302. Eph. 2 : 12. Having no hope. Isa. 48 : 22 ; 57 : 21. No peace. VIII. 254, 326. *Growing fear of conscience,* with sense of a Nemesis, or pursuit of sin. Jer. 16 : 16-21. VIII. 473. Prov. 14 : 23. Evil pursueth sinners. VI. 316. *Illus.* 2 Sam. 12 : 10, 11. III. 417. 1 Kings 21 : 21-25. VII. 140. *Heart-hardening.* Isa. 48 : 4. VIII. 248. Eph. 4 : 19. Past feeling. XI. 431. ["When sensitiveness to sin goes, God's mercy goes also."]

2. Action of Sin upon the Soul.

That sin is self-revealing is the testimony of experience, of history, and of Scripture. Num. 32 : 23. Be sure your sin will find you out. II. 617. Sin is Self-Recording and Self-Punishing here. It produces Self-mutilation, Self-impoverishing, and Self-Debasement, of Body, Mind, and Heart. The manifold scriptural details of wickedness abundantly prove these points. See WICKED, 2. James 3 : 15 intimates the natural course of sin, as earthly (given up to worldliness), sensual (proceeding to extreme self-indulgence), devilish (becoming diabolical). The Growth, Power, and Mastery of Sin increases with unresisted indulgence. Prov. 5 : 22. His own iniquities shall take the wicked, and he shall be holden with the cords of his sin. VI. 274, 5.

Prov. 13 : 6. Wickedness overthroweth the sinner. VI. 313. Habit of sinning : Produces shamelessness. Jer. 6 : 15. They were not ashamed, nor could they blush. VIII. 426. Makes almost impossible to turn to good and to God. Jer. 13 : 23. VIII. 459-461. Hosea 5 : 4. Their doings will not suffer them to turn unto their God. IX. 350. Hardens the heart. Heb. 3 : 13. Heart hardened by the deceitfulness of sin. Leads to deeper guilt. Eccles. 8 : 11. Because sentence is not executed speedily the heart is set to do evil. VI. 492, 3. See WICKED. Stages of growth in evil doing indicated. Ps. 1 : 1. IV. 42. Isa. 3 : 11. Woe to the wicked ; it shall be ill with him. VIII. 30. Eccles. 9 : 18. One sinner destroyeth much good. VI. 502.

3. The Sinner's Standing before the Law. Under its Condemnation and Exposed to its Penalty.

Ps. 143 : 2. In Thy sight no man living is justified. V. 462. Rom. 3 : 20. By the works of the law no flesh shall be justified in His sight. XI. 209. ["Penalty is a necessity of law, not malevolently inflicted, but guiltily incurred."]

4. Final Issue in Death.

Prov. 11 : 19. He that pursueth evil doeth it to his own death. VI. 303. Prov. 14 : 32. VI. 327. Prov. 29 : 1. VI. 417. Ezek. 18 : 4. Soul that sinneth it shall die. IX. 82. Rom. 6 : 23. Wages of sin is death. XI. 226. ["Death is here represented first, as the *fruit* ; second, as the *end* ; and third, as the *wages* of sin. The fruit, because sin naturally produces death, as a tree does fruit ; the end, because it is the awful goal to which all the paths of sin tend, and in which they terminate ; the wages, because it is the stipend or pay which sin provides as compensation for service !"] Heb. 10 : 26, 27. XI. 594. 1 Tim. 5 : 24. XI. 522, 3. Rom. 5 : 12, 21. Death by sin. Sin reigned unto death. 2 Cor. 15 : 56. The sting of death is sin. XI. 341. James 1 : 15. Sin, when it is full grown, bringeth forth death. XI. 623.

2. Sin Dishonors God, by Hatred, Rejection, and Defiance. Mal. 1 : 6. Where is Mine honor ? IX. 627. Prov. 8 : 36. That hate Me love death. VI. 290. Isa. 59 : 13. Denying the Lord and turning away from God.

VIII. 340, 1. Job 21 : 14. Say to God, Depart from us.
 VI. 121. John 8 : 49. John 15 : 23. Rom. 1 : 3.
 Rom. 2 : 23. Heb. 3 : 12. XI. 564.

3. Sin a public wrong and hurt to Moral Society, an Energy of Destruction to the Moral Order of the Universe. Unchecked, it would bring Anarchy into God's Law-ordered Moral Empire. Of this we have manifold and convincing suggestions in the entire history of families, communities, and nations on the earth. The conclusive and awful proof is found in the veiled story of Satan and his hosts.

NOTE.—The exceeding sinfulness of sin, the awful colors in which the Bible pictures it, its fearful effects upon the individual soul, and the wide ravages of misery and ruin it has wrought among successive generations of the race demand our deepest, most frequent consideration, and "laying to heart," and our profoundest study will reveal the truth that no measure or test of sin's *awful sinfulness* is so justly and overwhelmingly impressive as the Sacrifice of the Son of God for its pardon and everlasting removal.

God's Merciful Relation to the Sinner and Gracious Dealings in his Behalf.

He makes direct Appeal to the Conscience and the Heart. He makes "every man to know the plague of his own heart." 1 Kings 8 : 38. By "the law" He reveals "the knowledge of sin." Rom. 3 : 20. By His Spirit He convinces the conscience and the heart of the fact of sin, emphatically of the sin of unbelief and rejection of Him. John 16 : 8, 9. This knowledge and conviction of sin is the work of God by the Holy Spirit. This precedes and lays the basis for the disclosure of Christ's redemptive work, and for the sinner's response of repentance and faith.

[The more the conscience is enlightened, the more surely will it forbid peace so long as sin remain, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if He did not punish me for my sins. Because of this deep-seated conviction, that great Gospel truth, "The blood of Jesus Christ, His Son, cleanseth us from all sin," became a heavenly message sweeter

than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him which believeth." *Spurgeon.*]

He unfolds, throughout both Testaments as their central and vital theme, His own provision in the suffering and offering of Christ for the pardon of the sinner, for His cleansing from the guilt and deliverance from the power of sin, and for His restoration to childship and fellowship with Himself. This unfolded Gospel, whose gracious message permeates and gives value and preciousness to the whole Revelation from God, we find condensed in many "faithful sayings": John 3 : 16. God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should have eternal life. Isa. 53 : 3, 10, 12. He bore the sin of many. VIII. 276-293. Zech. 13 : 1. Fountain opened for sin and uncleanness. IX. 605. 1 Cor. 15 : 4. Christ died for our sins according to the Scriptures. XI. 331. 2 Cor. 5 : 21. Made Him to be sin for us, that we might be the righteousness of God in Him. Gal. 1 : 4. Gave Himself for our sins. Col. 1 : 14. In whom we have our redemption, the forgiveness of our sins. Titus 2 : 14. That He might redeem us from all iniquity. Heb. 1 : 3. He by Himself purged our sins. Heb. 9 : 26, 28. Hath He been manifested to put away sin by the sacrifice of Himself. Christ having been once offered to bear the sins of many shall appear the second time to them that wait for Him, unto salvation. XI. 588. Heb. 10 : 10, 14. We have been sanctified through the offering of the body of Jesus Christ once for all. For by one offering He hath perfected forever them that are sanctified. 1 Pet. 2 : 24. Who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness. 1 Pet. 3 : 18. Christ suffered for sins once, the righteous for the unrighteous, that He might bring us unto God. 1 John 1 : 7. The blood of Jesus Christ cleanseth us from all sin. XI. 683. 1 Tim. 1 : 15. Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. See pp. 27-29. Jer. 8 : 22. VIII. 438.

[Deliverance from the penalty, the pollution, and the power of sin must come from without. We are helpless to remove the already pronounced condemnation of the broken Law, to cleanse our moral nature from that guilt or heart-defilement which is the necessary product of evil-doing, and to re-enforce our self-yielded and impotent will. The early chapters of Paul's letter to the Romans, up to the 8th, furnish ample proof. Nor can deliverance—justification, cleansing, and a reversal and renewal of will—come from other source than God

Himself, our Creator, Law Giver, and Moral Governor. God only, in the Sacrifice of Christ for sin and the sinner, can save from the penalty, the pollution, and the inbred force of sin. B. Where holiness is not, there is no sin ; it is holiness that makes sin. Therefore before forgiveness can be given, there must be a reckoning made with sin. Sin is a rent in the seamless robe of righteousness. The Father who forgives sin must be a "Holy Father," a Father who knows what righteousness is, and knows how to maintain its wholeness and integrity. Now no one can maintain the wholeness of holiness but God. It is beyond us forever and ever. It involves a sacrifice which costs more than we sin-struck men can pay. Sin steadily maims the sense of holiness, and therefore the power of sacrifice. And even if man, by any sacrifice or penitence, could mend the moral order that he had broken, it would be an order for him no more ; it would be supreme and commanding for him no more. If we could heal our own conscience, it would be no more our king. If we could satisfy the moral order that we disturbed, our self-satisfaction would be insufferable. It would derange that order straightway. We may be sorry and we may amend ; but God alone can mend the rent in the seamless robe of righteousness. He mends it at the cross. This is the first and fullest meaning of the cross. It is a recognition of the integrity of holiness. And when God's holiness has been satisfied, then the repentance comes. For it is atonement that makes repentance, not repentance that makes atonement. Repentance comes because the Father of love has proved Himself a "Holy Father." He has closed the rent that sin had made ; He offers a pardon that is a pardon, and that is absolutely free. *P. T. Forsyth.*

Christ hath redeemed us from the curse, the condemning sentence of the law, being made a curse for us, taking this curse or condemning sentence upon Himself. God hath made Him who knew no sin to be sin for us, to be a sin offering—to be treated as a sinner for us, "that we, in Him, might be the righteousness of God," might be righteous, be righted with God. "God hath set forth Christ to be a propitiation, through faith in His blood ; that He might be just and the justifier of him that believeth." To them that, in thus believing, are in Christ Jesus, there is no condemnation. Through this redeeming Lord there is victory over sin, not only in its condemning power, but in its enslaving dominion. Through Him is the grace which alike saves and sanctifies ; which removes sin in its condemning power, in its defiling and debasing love and practice. The believing soul in the reception of the grace of Christ becomes free. He passes out of the bondage of corruption, of sinful slavery, into the joyous liberty of the sons of God. *C. Walker.*

In Rom. 5 : 12-21, the sway of sin and death is used but as a background in order to paint in more glowing colors the reign of righteousness in Christ. The superior greatness of the power of grace as against that of sin and death is emphasized not less than three times in the course of the parallel. The primary object of the passage is thus to exhibit the *contrast* between the two opposing principles of sin and grace, and to show the superior power of the latter. The key-note of the whole is verse 20 : "Where sin abounded, grace did abound more exceedingly." *Stevens.*

Sin entangles, defiles, enslaves, and debases. The law condemns. Death destroys. Over all these there is in Jesus Christ final and complete victory. "He of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." In this was included His sacrifice for sin, and suffering even unto death ; His resurrection and dispensation of the Spirit ; His Ascension, and intercession with the Father. He, in His perfect sacrifice, under the law, gives us victory over that law. He, in His own Person, dying to and for sin, works in us, by His Spirit, a like death to sin, gives us victory over sin. He, thus, taking away the fear of sin and the law, takes away the fear of death, gives victory over death in its actual experience. He, in His own resurrection and that of His people in His image, takes away death itself, gives life—life perfect and endless. There is thus in Him, over all the enemies of man, the law, sin, and death, final and complete victory. *C. Walker.*]

God Demands, Invites, and Entreats the Sinner, knowing and trusting in Christ as the Saviour from Sin, to acknowledge and penitently confess, and to turn from and forsake his sin.

This is the burden of His message to men by Moses and the Prophets, by Christ and His Apostles. Josh. 7 : 19. Give glory to the Lord, and make confession unto Him. III. 78. Jer. 13 : 16. VIII. 457. Ezek. 18 : 30. Repent and turn yourselves from your transgressions. IX. 86. Luke 13 : 3. Except ye repent, ye shall perish. Acts 17 : 20. God commandeth all men to repent. 2 Cor. 7 : 10. Godly sorrow worketh repentance. XI. 370-372. For full treatment, see CALL OF GOD, pp. 45.

He pledges forgiveness and remission of Sins to every penitent soul who rests upon Christ's atoning Sacrifice.

This theme, too, finds expression everywhere in the utterances of God to men, and the happy results of true confession are recorded in many personal experiences.

Isa. 43 : 25. I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Also Isa. 44 : 22. I have blotted out as a thick cloud thy transgressions, for I have redeemed thee. VIII. 232. Ps. 103 : 3. Who forgiveth all thy sins. V. 180, 181. Ps. 130 : 4. There is forgiveness with Thee, that Thou mayest be feared. V. 400-402. 1 John 1 : 9. If we confess our sins, He is faithful and just to forgive, and to cleanse from all unrighteousness. XI. 683, 684. Isa. 1 : 18. Though your sins be as scarlet, they shall be white as wool. VIII. 22-24. Micah 7 : 19. Cast all their sins into the depths of the sea. IX. 491. Prov. 28 : 13. He that confesseth and forsaketh his sins shall have mercy. VI. 413. Luke 9 : 2. Thy sins be forgiven thee.

Illus. Sin confessed and forgiven : Ps. 32 : 1, 5. IV. 237-242. Ps. 38 : 3-8. IV. 286. Ps. 41 : 4. IV. 307. Ps. 51 : 1-17. IV. 363-376. III. 416-419. Mercy signally exercised toward Manassah. VII. 376-379. Even external manifestation of penitence finds some return from God's mercy. 1 Kings 21 : 29. VII. 141. 2 Chron. 12 : 7. VII. 272, 273.

[The parable of the sheep was to illustrate not the coming of the sheep into the fold of the shepherd, but the satisfaction of the shepherd in the recovery of his sheep ; and in the story of the prodigal son, the thing which is emphasized is not the supreme satisfaction of the lost boy when he found himself once more safely housed under his father's roof, but the thing to be emphasized was the joy of that father that he had got his son again. The thing that helps us evermore is the discovery of God's mind and heart, of Christ's interest in us, of the Holy Spirit's love. *H. C. Mabie.*]

Other Ample, Varied, and Exceedingly Precious Passages

Show how considerate He is of the weaknesses and temptations of the returning penitent, and how tenderly He helps the

trusting spirit in his desire and purpose of utter deliverance from the dominion and effects of sin.

Ps. 103 : 13, 14. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame ; *He remembereth that we are dust.* V. 184. James 5 : 11. The Lord is *full of pity*, and merciful. James 1 : 5. He giveth to all liberally, and *upbraideth not.* XI. 620. 1 Cor. 10 : 13. God is faithful, who will not suffer you to be tempted above that ye are able ; but *will with the temptation make also the way of escape, that ye may be able to endure it* XI 310. Luke 22 : 31. Satan hath desired to have you, that he might sift you as wheat ; but *I have prayed for thee, that thy faith fail not.* Matt. 26 : 41. Watch and pray that ye enter not into temptation ; *the spirit indeed is willing, but the flesh is weak.* (This said Jesus to disciples who slept while He was in anguish, even in such a crisis of suffering considerate of and excusing their lack of loving sympathy.) X. 513. Add to these explicit utterances the many references to God as full of compassion, long-suffering, and tender mercy : Ps. 86 : 15. Ps. 111 : 4. Ps. 112 : 4. Ps. 145 : 8. Lam. 3 : 22. Micah 7 : 19. Luke 15 : 20. His father had compassion on him, and ran and fell on his neck, and kissed him. Ex. 34 : 16. Ps. 86 : 15. 2 Pet. 3 : 9, 15.

The Realization of the Evil of Sin Increasing with the Believer's Progress in Sanctification.

Illustrated by Paul's self-estimate expressed in the order of time. 1 Cor. 15 : I am the least of the apostles, that am not meet to be called an apostle. Eph. 3 : 8. Unto me, who am less than the least of all saints. 1 Tim. 1 : 15. Of sinners I am chief.

SOUL-WINNERS; SOUL-SAVING.

In the rendering of service or help to men, the Master is the perfect Exemplar for His followers. His whole earthly ministry consisted in helpfulness in every needful form of service ; to the diseased or broken body in healing and restoring, to the stricken heart in sympathy, comfort, and rest, to the ignorant, darkened mind in imparting truths respecting personal and social elevation and well-being, and especially in revealing and unfolding the knowledge of God, the

obligations and sanctions of Law, the facts of sin and condemnation, and the way of the sinner's return to God to be received again to childship and fellowship with Him. "I am among you," He said, "as One that serveth." But the one ultimate highest service, to which all other help was tributary, that which He ever held in view, for which He came to earth, to which He offered Himself a voluntary sacrifice, was "to seek and to save the lost," to give eternal life to the spiritually "dead in sins." So, too, for all the immediate ends of man's personal, family, and social elevation and well-being, according to the measure of ability, opportunity, and grace given him, the believer is appointed to service. But to him also the highest exercise of Christian service is found in heartfelt, generous, self-sacrificing, and persistent efforts to save the souls of condemned and dying men. For this Christlike work every believer finds an explicit commission in the closing injunction of the Bible, Rev. 22 : 17. *And he that heareth, let him say, Come!* Hence it appears that the supreme obligation and duty of the Christian believer lies in Soul-Winning and Soul-Saving.

The passages in both Testaments which relate to and emphasize the faithful execution of this high commission and Divinely assigned trust are few, but plain and impressive. Prov. 11 : 30. He that winneth souls is wise. VI. 307. Dan. 12 : 3. They that turn many to righteousness shall shine as the stars forever and ever. IX. 324. James 5 : 20. He which converteth a sinner (leadeth him to turn) from the error of his way shall save a soul from death, and shall cover a multitude of sins. XI. 643. Matt. 5 : 16. Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Phil. 2 : 15. Ye shine as lights in the world, holding forth the word of life. 2 Cor. 3 : 3. Ye are an epistle of Christ, written with the Spirit of the living God, in tables that are hearts of flesh.

And these passages are confirmed and find large illustration in the urgent and tender utterances of Psalmists, Prophets, and Apostles. Ps. 34 : 8. Oh, taste and see that the Lord is good. IV. 253. Ps. 66 : 16. Come and hear, and I will declare what He hath done for my soul. IV. 444, 445. Personal longing expressed by Moses, Ex. 32 : 32. Paul, Rom. 10 : 1. The spirit of the soul-seekers, Heb. 13 : 17. They watch for your souls as they that shall give account. See also John 1 : 41, 45. Andrew bringing Peter, and Philip bringing Nathanael, to Christ. See SERVING, p. 432.

[If we work upon marble, it will perish ; if we work upon brass, time will efface it ; if we rear temples, they will crumble into dust ; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity. *Daniel Webster.*

We need to cherish in our own hearts, every one of us, the enthusiasm which the early missionaries and martyrs felt for the Gospel of Christ in its relation to individual souls as well as to communities ;

the enthusiasm which has been a great power in the Church, out of which came the revivals, now so infrequent and far from being spontaneous ; that are now excited, if at all, only or chiefly by the impact of individual minds thoroughly concentrated on those they address. We need to have this enthusiasm in ourselves. It is only fire that kindles fire. It is only life that propagates life. It is only spiritual energy that stirs spiritual energy in other accessible and responsive souls. We need to be "pressed in the spirit," as Paul was ; or, if any prefer the later reading and rendering, "impelled by the Word," before he went to preach at Corinth ; to have these fires burning in our hearts for the salvation of men, and their conversion unto Him who come from the heaven to the earth to uplift and redeem them. *R. S. Storrs.*]

SOWING AND REAPING.

Conscious, responsible living, before God and among men, implies manifold obligations and imposes definite duties, toward God, toward men, and toward the moral agent himself. Of necessity, therefore, the whole life-period is a moral sowing and reaping, and all are sowers and reapers. Hence, the wide command, Eccles. 11 : 6. In the morning sow thy seed, and in the evening withhold not thine hand. VI. 509.

Reaping invariably like in kind to the Sowing.

Gal. 6 : 7. Whatsoever a man soweth, that shall he reap. XI. 410.
 2 Cor. 9 : 6, 10. Soweth sparingly, . . . bountifully, shall reap also. XI. 377. Hos. 8 : 7. Sow in righteousness, reap according to mercy. IX. 365, 6. Job 4 : 8. They that plow iniquity, and sow trouble, reap the same. VI. 36.

Two Diverse Kinds of Sowing, with differing but appropriate Fruit.

1. *To God and Good.* Gal. 6 : 8. He that soweth unto the Spirit shall of the Spirit reap eternal life.
2. *To Self and Evil.* Gal. 6 : 8. He that soweth unto his own flesh (to himself) shall of

the flesh reap corruption. XI. 411. Prov. 1 : 31. They eat the fruit of their own way. VI. 240. Prov. 22 : 8. He that soweth iniquity shall reap calamity. Hos. 8 : 7. Have sown the wind, reap the whirlwind. IX. 360.

[We cannot sin against others, hurting them only and receiving no hurt to ourselves. We are not merely sowers of seed in other lives ; but while we are scattering the seed in the field of our neighbor, we are sowing also in our own field. There are two harvests. He that corrupts another life makes his own life more corrupt than before. The tempter may cause the fall and ruin of another soul, but the evil in himself has become more evil in his doing so. Every good thing we do strengthens the good that is in us, and every wrong thing makes the wrong in us worse, more dominant. *J. R. Miller.* "Shall of the flesh reap *corruption*." There is a bold stroke of irony here. Corruption is a strange word to apply to a harvest. You will observe, too, that the writer passes by all the more immediate and agreeable results of sowing to the flesh, and by a bold leap fastens at once on the ultimate and abiding. No word of the jollity, and the abandon, and the jests, and the songs, and the whole whirlwind of pleasant excitement which accompanied the opening of the revel ; all that is brushed aside as if unworthy of mention, and the whole attention is fastened on the final stage, and that stage is—corruption. *W. G. Blaikie.*]

Courage and persistent fidelity in right sowing surely rewarded.

Gal. 6 : 9. Let us not be weary in well-doing ; for in due season we shall reap, if we faint not. XI. 411. Ps. 126 : 5, 6. They that sow in tears shall reap in joy. Though he goeth weeping, bearing seed, he shall come again with joy, bringing his sheaves. V. 382–385. Prov. 11 : 18. To him that soweth righteousness a sure reward. VI. 303. Isa. 32 : 20. Blessed ye that sow beside all waters. VIII. 160. James 3 : 18. Fruit of righteousness sown in peace, etc. XI. 634.

Every man a Reaper of others' Sowing, and a Sower for others' Reaping.

John 4 : 36, 37, 38. One soweth, another reapeth. X. 105.

Illustrative Text : John 12 : 24. Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit. X. 440.

[One principle of life set forth in this text is to expend an unselfish energy that is productive of great fruit ; the other is a selfish conservation that produces nothing. Now let us ask ourselves whether we will wrap ourselves up in the mummy folds of our selfishness and abide alone, or whether we will make our life the expenditure of an unselfish energy capable of bearing rich fruit for our God, our country, and our fellow-men, and then when the time comes that God appoints—drop in the ground and die. Such death of self brings rich spiritual results. *F. L. Patton.*]

SPEECH, TONGUE.

The Tongue (gift of speech) **man's glory.** Ps. 57 : 8.

IV. 402.

Income from spoken words. Prov. 18 : 20. VI. 355. Death and life in the power of the tongue. Prov. 18 : 21. VI. 356. James 3 : 8–10. The tongue can no man tame ; it is a restless evil. Therewith bless we God, and therewith curse we men ; out of the same mouth cometh forth blessing and cursing. XI. 632.

Referred to and Characterized :

1. **As True, Pure, Helpful ; and Commended.** *Proverbs* : 10 : 11. Mouth of righteous a fountain of life. VI. 297. 10 : 21, 22. Lips of righteous feed many, p. 298. 12 : 18, 19. Tongue of wise is health. Lip of truth established forever, p. 310. 12 : 22. They that deal truly are His delight, p. 311. 12 : 25. A good word maketh glad, p. 311. 15 : 1. A soft word turneth away wrath, p. 330. 25 : 15. A soft tongue breaketh the bone, p. 401. 25 : 11. A word fitly spoken, p. 401. 15 : 23, 26. A word in season, good, p. 333, 4. Ps. 15 : 2, 3. Speaketh truth in his heart. IV. 114, 5. Ps. 37 : 30. Mouth of righteous speaketh wisdom. IV. 282. Isa. 50 : 4. Sustain with words him that is weary. VIII. 263. *Illus.* Judges 8 : 2, 3. III. 219. Prov. 31 : 26. VI. 429. Words of godly noted, recorded, and remembered. Mal. 3 : 16. IX. 646, 7.

2. As False, Hurtful ; and Condemned. *Proverbs :*

12 : 22. Lying lips an abomination to the Lord. VI. 310.
 16 : 27, 30. Lips a scorching fire, p. 342. 17 : 20. Perverse
 tongue falleth into mischief, p. 348. 18 : 8 ; 27 : 22.
 Words of a whisperer, p. 400. 25 : 18. Maul, sword, sharp
 arrow, p. 402. 26 : 28. Lying tongue, flattering mouth,
 p. 406. Idle speaking. Prov. 13 : 3. VI. 312. Ps.
 12 : 2, 3. With flattering lips and a double heart they speak.
 IV. 101. Ps. 31 : 18. Lying lips. IV. 232. Ps. 120 : 2, 3.
 Lying lips and deceitful tongue. V. 361, 2. Rom. 3 : 13.
 With their tongues used deceit. Eccles. 5 : 6. Eph.
 5 : 4. 2 Tim. 3 : 2.

[Backbiting is a conjugation of evils, and is productive of infinite mischiefs. It undermines peace, and saps the foundations of friendships ; it destroys families, and rends in pieces the very heart and vitals of charity ; it makes an evil man party, and witness, and judge, and executioner of the innocent. *Bishop Taylor.*

Profane speech corrupts and depraves the heart. It casts God and everything that is sacred out of the life. Every oath is a repeated repudiation of God for good. It feeds the passion of anger, and therefore brutalizes. It weakens the obligations of truth, so that the swearer is almost invariably a liar, by the moral law that vices act and react on each other—just as, on the other side, virtues act and react on each other. Men not only swear because they are wicked, but they are more wicked at heart because they swear. There is a tremendous reversionary power over character in the language which we habitually use. Frivolous language will by and by make a frivolous nature. The language of purity and nobleness will go far toward making one pure and noble. And so the language of devils and the damned will help to form in us the nature of devils and the damned. Profanity not only injures those who indulge themselves in it ; it injures also those who hear it. It perpetuates and strengthens the vice in others who already practise it. It spreads it with all its sinfulness and depraving power to the young and innocent. It shocks and wounds the feelings of those who love God and the Saviour whom others blaspheme. And not the least element of its wickedness is that there is so little temptation to it. There are very strong temptations in the way of personal advantage to theft and falsehood. Intemperance and licentiousness have the excuse, in their earlier stages, of pleasure—in their later stages of an imperious and well-nigh resistless physical appetite. But profanity pleases no sense, gratifies no passion, brings no profit. It impairs rather than increases a man's credibility—for a swearer's word is always at a discount. *W. R. Taylor.*] See **COMMANDMENTS**, p. 92.

Cautions and Counsels:

Ps. 34 : 13. Keep thy tongue from evil, and thy lips from speaking guile. IV. 255. Prov. 10 : 19. He that refraineth his lips doeth wisely. VI. 298. Prov. 14 : 23. Talk of lips tendeth to penury. VI. 325. Prov. 21 : 23. He that keepeth his mouth and tongue keepeth his soul from troubles. VI. 372. Eccles. 10 : 12. VI. 505. Eccles. 12 : 10. Acceptable words of truth. VI. 522. Matt. 12 : 36, 37. By thy words justified . . . condemned. X. 188. James 1 : 26. Bridleth not his tongue, his religion vain. Eph. 5 : 4. Foolish talking not befitting saints. XI. 436. Ps. 39 : 1. IV. 289. Zech. 8 : 16. Speak truth to neighbor. IX. 584. Eph. 4 : 15, 16, 25. Speak truth with neighbor. XI. 429, 430, 433. 1 Pet. 3 : 10. Refrain his tongue from evil, and his lips that they speak no guile. Ps. 34 : 13. IV. 255. James 4 : 11. Speak not evil one of another. XI. 637, 8. Eph. 4 : 29. No corrupt speech, but that which is good for edifying. XI. 434. James 1 : 19. Slow to speak. XI. 624. Col. 4 : 6. Let your speech be always with grace, that ye may know how ye ought to answer each one. XI. 483. Titus 2 : 8. Sound speech that cannot be condemned. *Illus.* Mal. 2 : 6. The law of truth was in his mouth. IX. 631.

Appropriate Petitions: Ps. 19 : 14. Let the words of my mouth be acceptable in Thy sight. IV. 158. Ps. 119 : 172. Let my tongue speak of Thy word. V. 356. Ps. 141 : 3. Set a watch, O Lord, before my mouth ; keep the door of my lips. V. 456, 7.

[Use your gift of speech to give comfort, joy, cheer, and hope to all about. Use it to encourage the weary and disheartened, to warn those who are treading in paths of danger, to inspire the lethargic and indolent with high and holy motives, to kindle the fires of heavenly aspiration on cold heart-altars. *J. R. Miller.*

To be a good talker, to be a clever jester, to be a pungent story-teller, to be a desired element in general conversation, these things have become an ambition, an aim and goal of life, just as others have found it in riches or in honors. Pride may come—and vanity—and, alas ! charity may not come here. It comes not, or it stays not, where scandal is ; where discussion of other men's matters, other men's conduct, other men's characters is ; where idle tales, purposeless at best, probably but one third true, more than possibly false to the core, are retailed, commented upon, laughed over, though the appearance of the person discussed would instantly silence and abash the loudest ! These things are the unchristian use of society. But in all watchings against evil there should be a positive striving after good. It is not by encountering our enemies in detail that we

best overcome them, whether in speech or in life. Let the negative have its positive. Let a high aim and a Christian motive go with us into society, and we shall not be there like men armed for self defense or chained against offending, but rather as free and large-hearted friends fearing no evil, because God is with them. *C. J. Vaughan.*

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James that it occurs again and again in his epistle. "In many things we all stumble," he writes. "If any stumble not in word, the same is a perfect man, able to bridle the whole body also." If this confession of failure and magnifying of the office of the tongue seem exaggerated, let any one sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises which it has cost us so much to fulfill, the expression of the lower nature which has shamed the higher, the confessions of evil and yieldings to falsehood, the hot and angry words which sober thought condemned—these are some of the perils of the tongue.

On the other hand, like most of the uses of the world which turn so easily to evil, the tongue may be the instrument of great and lasting good. "Therewith bless we the Lord and Father." If we can, by God's grace, hold it to blessing, there is no better testimony to the indwelling of God's Spirit in a human soul than righteous, considerate, modest, truthful speech. The faithful Christian's manner of words as well as of life already has the mark of heaven's purity and truth upon it. Speaking the truth in love, men trust him. Seeking not his own, men come to speak unselfishly in his presence. Considering others, they in turn become considerate. Cherishing no resentments, he awakens no angry feelings. Such a Christian self-control is not easily attained, but it is worth striving for, and by God's help it is not out of reach. *Congregationalist.*]

STRIFE ; CONTENTION.

Causes of Strife.

Prov. 10 : 12. Hatred stirreth up strifes. VI. 297. Prov. 13 : 10. By pride cometh contention. VI. 314. Prov. 15 : 18. A wrathful man stirreth up contention. Prov. 29 : 22. Prov. 30 : 33. The forcing of wrath bringeth forth strife. VI. 425. Prov.

16 : 28. A froward man soweth strife. Prov. 26 : 21. A contentious man inflames strife. VI. 406. Prov. 28 : 25. A greedy spirit stirreth up strife.

Elements and Company of Strife.

Prov. 17 : 19. He loveth transgression that loveth strife. VI. 348.
 Prov. 22 : 10. Cast out the scorner and contention shall go out.
 Prov. 23 : 29, 30. Who hath contentions. They that tarry long at the wine. VI. 391. Prov. 26 : 20. Where there is no whisperer, contention ceaseth. VI. 406. Rom. 2 : 8. Them that are contentious do not obey the truth, but obey unrighteousness.
 2 Cor. 12 : 26. Strifes, envyings, wrath, seditions, heresies.
 Gal. 5 : 20. Works of the flesh are uncleanness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, revellings and such like. 1 Tim. 6 : 4. Disputes of words whereof cometh envy, strife, railings, evil surmisings. James 3 : 14, 16. Where envying and strife is, there is confusion and every vile deed.

Counsels concerning Strife.

Prov. 20 : 3. It is an honor to cease from strife. Prov. 17 : 14. The beginning of strife is as when one letteth out water ; therefore leave off contention before there be quarrelling. VI. 347. Phil. 2 : 3. Let nothing be done through strife or vain-glory. Col. 3 : 13. Forbearing one another and forgiving one another, if any man have a quarrel against any. Titus 3 : 9. Shun foolish questions and strifes about the law.

Subjects of Justifiable Contention.

James 3 : 17. The wisdom that is from above is first pure, then peaceable, full of mercy and good fruits.

Jude 3. I was constrained to write unto you exhorting you to contend earnestly for the faith which was once delivered unto the saints.

[The faith is not on the defensive but on the aggressive. It is the enemy who are put to their wits' end for defenses wherever the truth is faithfully preached. Jesus Christ is the world conqueror, and whoever marches under His banner is marching to victory. The New Testament writers knew little or nothing of apologetics, because they never had any use for them. Their province was to assail the strongholds of the powers of darkness, not to defend against them. The Captain of our salvation has never been shut up in a besieged city. *W. C. Gray.*]

TABERNACLE; TEMPLE; SYNAGOGUE.

Tabernacle and Temple were identical in their details of outward worship, the material and structure of the Temple being better adapted to permanence. The Building, with its Court, was furnished with the external media suited to a typical worship. In the Court, were the Altar of Burnt-offering for sacrifices, and the Laver for purifications. In the Building were the Table of Shew Bread, the Candlestick, and the Altar of Incense. These were in the outer apartment, accessible to the priesthood. In the inner chamber was the Ark with its golden cover, called the Mercy Seat, above which on either end were the Cherubim, and between the Cherubim shone the Glory, which represented the Present and Visible Jehovah. These media of worship were ministered by an appointed Priesthood, with an High-Priest, who alone ministered in the Holy of Holies once in the year.

The full interpretation of the meaning of the Tabernacle and Temple service is furnished by the writer to the Hebrews in the ninth chapter. He declares that the service "was a *figure for the time then present*," vs. 9, and that "the holy places made with hands are *figures of the true*," vs. 24. And he presents in clear detailed statements the spiritual truths designed to be conveyed by these figures. Only by the careful study of this whole chapter, in connection with the ritual recorded by Moses, can the New Testament believer fully apprehend the Divine Redemption wrought by Christ for human salvation.

To aid the reader in this vital study, we here note the Old Testament references and points of special information and interest.

Structure, Meaning, and Design of the Tabernacle; its Symbolism and Types. II. 289-296.

Furniture : Ark and Mercy-Seat, Table, Candlestick, Altar of Incense. II. 296-305.

Offerings for its Service : Beaten Oil, Atonement money, Incense, Anointing Oil. II. 308-311.

Its Court : Altar of Burnt-Offering, Laver, Pillars, and Hangings. II. 302-316.

Its Ministry, Priests, Priestly Garments, and Service. II. 318-326.

Temple of Solomon. III. 533-546.

Structure, Courts, and Furniture; Uses and Significance. III. 564-572. VII. 618-625.

Its Ritual; Significance to the thoughtful Israelite. III. 573, 574.

Influence of the Temple and its Service upon the Religious Life of the People. III. 627.

Temple-Service Superseded by the Synagogue. III. 563. X. 110.

[*The church is a spiritual temple, of which Christ is the chief corner-stone.* The whole universe is in a sense the temple of God : He fills it with His presence. The heaven and the heaven of heavens cannot contain Him ; He inhabiteth eternity. Yet He vouchsafed to manifest His presence in the ancient temple—it was “the habitation of His house, the place where His honor dwelt.” But that temple was the figure of a holier temple. God is a Spirit ; His temple in the highest sense must be a spiritual house. It is built up of living stones, Christian men and women, living with the life of Christ, who come, drawn by the attracting force of love, to the one living Stone, which was once disallowed of men, but is chosen of God and precious, range themselves, or rather are built up by the power of the Holy Spirit, as chosen stones upon the one Stone first chosen, which is at once the Foundation on which the building rests, and the chief Corner-stone that holds the walls together, so that the whole building, fitly joined and compacted in all its parts, groweth unto a holy temple in the Lord. The whole building is a temple ; so in a true sense is each living stone therein, for the bodies of Christians are temples of the Holy Ghost (1 Cor. 6 : 19) ; but in the fullest sense the whole Christian Church is the spiritual temple of God—it is a corporate unity, knit and framed together into one building by the chief Corner-stone, the principle of unity on which it rests, which binds its various parts in one whole. And God dwelleth in this temple, which is the holy Catholic Church, the whole congregation of Christian people throughout the world. For this temple is very precious in His sight ; each living stone is precious, and precious above all price is the chief corner-stone which holds all together. “For this purpose chiefly did He make the world, that in it He might raise the spiritual building for Himself to dwell in forever. And from eternity He knew what the dimensions and frame and materials of it should be. The continuance of this present world, as now it is, is but for the service of this work, like the scaffolding about it ; and therefore, when the spiritual building

shall be fully completed, all the present frame of things in the world and in the Church itself shall be taken away, and appear no more." *Leighton.*]

TEMPTATION, Heb. and Gr., Trying, Testing, Proving.

Tempter, applied to Satan.

Two diverse uses and intents : I. As predicated of God. II. As referring to Satan and Evil men.

I. As predicated of God, the single use and intent of temptation is the trying and testing of the moral and spiritual nature for good, for supreme results of profit and blessedness, that the tried and proved soul may finally receive abiding approval and reward.

Temptations, or Trials, of every sort, from every source and agency, through adversity and pain or prosperity and pleasure, from Providential law or abundance, from good or evil spirits and men, all are appointed of God for moral discipline, training, and culture. If humbly accepted and stedfastly endured, they exercise, develop, and strengthen faith, patience, obedience, and love. And they find a rich, satisfying return when the probation-period is complete. These points are abundantly indicated in both Testaments. *Note carefully* : The trying or testing is *not* of obedience to law (that test was applied only to Adam before the Fall), but of *the truth and strength of faith or trust in God*. James 1 : 3. 1 Pet. 1 : 6, 7.

God tempts, tries, in order to test, prove, and bless. Gen. 22 : 1. God did tempt (prove) Abraham. I. 386, 7. 2 Chron. 32 : 31. God left (Hezekiah) to try him. VII. 354, 5. Ex. 16 : 4. That I may prove them. II. 69. Deut. 8 : 2. Humble thee to prove thee. II. 647, 8. Job 23 : 10. When He hath tried me, I shall come forth as gold. VI. 134, 5. Ps. 11 : 4, 5. The Lord trieth the righteous. IV. 97, 8. Ps. 26 : 2. Prove me ;

try my reins and heart. IV. 201. Ps. 66 : 10. Thou hast proved, tried us as silver. IV. 443, 4. Ps. 139 : 23. Try me. V. 449-452. Jer. 12 : 3. Triest mine heart toward Thee. VIII. 453. 1 Thes. 2 : 4. God who proveth our hearts. XI. 487. John 6 : 6. He said to prove him. X. 243, 4. In His trying God is ever considerate and helpful. Ps. 103 : 14. He remembereth that we are dust. V. 184. Matt. 26 : 41. The spirit willing, but the flesh weak. X. 514. 1 Cor. 10 : 13. God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation make also the way of escape, that ye may be able to endure it. XI. 310. Heb. 2 : 18. Able to succor them that are tempted. XI. 563. 2 Pet. 2 : 9. The Lord knoweth how to deliver the godly out of temptation. Jude 24. Able to guard you from stumbling. XI. 711. Rev. 3 : 10. Will keep thee from the hour of temptation. XI. 733. *Illus.* Luke 22 : 31, 32. I have prayed for thee. John 17 : 15. I pray that Thou shouldest keep them from the evil *one*. X. 509.

Gain and Blessing from Temptation. (Trial or Testing of faith. See XI. 646, vs. 6.) James 1 : 2, 3. Count it all joy when ye fall into manifold temptations (trials) ; knowing that the trying of your faith worketh patience. XI. 617, 619. 1 Pet. 1 : 6, 7. Now, for a little while, ye have been put to grief in manifold temptations, that the trial of your faith might be found unto praise and glory and honor at the appearing of Jesus Christ. XI. 646, 7. Rom. 5 : 3, 4. Rejoice in tribulations, knowing that tribulation worketh patience, and patience, probation (proof), and probation, hope. XI. 215, 6. Acts 14 : 22. Through many tribulations we must enter into the Kingdom of God. XI. 100. *Illus.* 2 Cor. 12 : 7-10. XI. 385-387. James 1 : 12. Blessed the man that endureth temptation, shall receive the crown of life. XI. 621.

II. As referring to and charged upon Satan, evil spirits and men, Temptation or Trying means, and intends only enticement to moral evil or sin, with its ultimate consequences of misery and remorse.

Temptations that look toward and prompt to evil or sin find their appeal and motive force in our own native cravings, "desires of the flesh and of the mind" (Eph. 2 : 3), enticing us to forget and making us blind and deaf to

reason, conscience, and known duty to God and man. The matter of these temptations consists in various baits presented through the world and worldly living to the senses and the mind, the lower and higher cravings of the self-centered nature. These cravings are briefly summarized in 1 John. 2 : 16 : The lust, or desire, of the eye, the lust of the flesh, and the vain-glory of life. They include all self-ambitions and thirsts : for knowledge and culture, for place and power, for riches, and for indulgence of bodily appetites. They find complete illustration in the testing and failure of the first created pair by God. The principle on which their test was based and justified is suggested by the single Divine prohibition of Gen. 2 : 16. Of the tree of the knowledge of good and evil thou shalt not eat. See Vol. I. 169-174. The full force and strain of the actual trial is shown in the threefold appeal noted Gen. 3 : 5, 6. The tree was good for food, a delight to the eyes, and to be desired to make one wise. These points had been alluringly urged and skillfully enforced by the Arch-Tempter Satan. See Angels (Satan). Thus the woman soul stood for a brief period between two Agents of trial and testing, One, the pure, loving, beneficent God, seeking and bringing to bear every highest motive and appeal to continued obedience, holiness, and blessedness ; the other a malignant, hating, altogether evil spirit, insidiously falsifying every truth and fact of her relation to God and of the immediate and eternal results of her impending choice, that he might entice her to the fatal act of disobedience and sin, with its misery and ruin. The testing of God, devised in wisdom and purposed in love, failed of its end by reason of the unbelief and self-will, the self-direction and self-indulgence of Adam and Eve. Therefore they believed Satan rather than God ; they desired evil and rejected God. See Vol. I. 176-183. The genesis and issue of their sin, as that of every sinner since, is sententiously stated in James 1 : 14, 15. Each man is tempted when he is drawn away of his own lust (desire) and enticed. Then the lust, when it hath conceived (through union with the will), beareth sin, and sin, when it is fullgrown, bringeth forth death. XI. 622, 3.

[Graphic beyond power of an amending touch is the form in which the Eden story puts the cause and consequences of temptation. The fruit forbidden seems, under the suggestion of temptation, to be good for food, to be pleasant to the eyes, and to be desired to make one wise. So temptation has painted and gilded for all time. *Behrends.*]

Other Illustrations—Temptings of Satan. Job 1 : 6-12 ; 2 : 1-7. VI. 17-21, 23-26. Judas, John 13 : 27.

X. 471, 473. Ananias, Acts 5 : 3. XI. 87. Wicked prophets as tempters. Ezek. 13 : 10-16. IX. 62, 3. Israel tempting God. Ps. 78 : 18, 41, 56. V. 44. Ps. 95 : 9. V. 143. Pharisees tempting Christ. Matt. 22 : 18, 35. See James 1 : 13. XI. 622, 3.

Cautions and Counsels.

Prov. 1 : 10, 15. If sinners entice thee, consent thou not. Walk not thou with them. VI. 237. 1 Cor. 10 : 12. Let him that thinketh he standeth take heed lest he fall. XI. 309, 310. 2 Cor. 13 : 5. Try your own selves, whether ye be in the faith ; prove your own selves. XI. 388-390. Gal. 6 : 1. If a man be overtaken in a trespass, restore such in a spirit of meekness, looking to thyself, lest thou also be tempted. XI. 409, 410. Matt. 26 : 41. Watch and pray that ye enter not into temptation. X. 513. (Note the differing expressions, "overtaken in" [above], "fall into" [James 1 : 2] unwittingly and "*enter* into" temptation, knowingly and willfully.) *Appropriate Petitions*. Matt. 6 : 13. X. 159 and Luke 11 : 4. X. 327. Lead us not into temptation. Ps. 19 : 12, 13. Keep back Thy servant from presumptuous sins. IV. 156-158. Ps. 141 : 4. Incline not my heart to any evil thing. V. 457. Ps. 119 : 37. Turn away mine eyes from beholding vanity. V. 303.

Peter's touching entreaty merits our earnest consideration. 1 Pet. 4 : 12. Beloved, think it not strange concerning the fiery trial which cometh upon you to prove you, as though a strange thing happened unto you ; but inasmuch as ye are partakers of Christ's sufferings, rejoice. XI. 664.

How to Neutralize the Force of Temptation.

By Direct Determined Resistance of the Will.

James 4 : 7. Resist the devil, and he will flee from you. XI. 637.

Matt. 5 : 29, 30. If thy right eye (or hand) causeth thee to stumble, pluck it out and cast it from thee. X. 152. Eph. 6 : 13-16. Take up the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, withal taking up the shield of faith, wherewith ye shall be able to quench the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God ; with all prayer and supplication in the Spirit, and watching thereunto in all

perseverance. XI. 443. 1 Cor. 16 : 13. Watch ye, stand fast in the faith, quit you like men, be strong. XI. 344. Phil. 4 : 1. Stand fast in the Lord. *Illus.* Job 31 : 1. I made a covenant with mine eyes. VI. 161. 1 Cor. 9 : 27. I keep under (buffet) my body, and bring it into bondage. XI. 307.

By Pre-occupation of all the Faculties with High Themes, Elevated Affections, and Ennobling Interests and Occupations.

By giving the *mind* to thought and study of God in His nature, works, and ways and to right and helpful methods of living and acting. By engaging the *heart* in the interests of God and man. And by exercising the *will* in corresponding acts of obedience to God, and of kindly and loving deeds to men.

Deliverance from Temptation, Through the Armor of God, By the Power of God.

Study the revelation by Paul in that wonderfully full and instructive passage, Eph. 6 : 10-18. In the soul's ceaseless wrestle with tempters and temptations, *its part* consists in putting on and persistently using the armor Divinely provided, and so withstanding and standing through the ever-present and ever-acting might of God. Over the defensive armor the tempted soul is bidden to present the shield of *faith*, upon which may be quenched the fiery darts of the wicked ; and the sword of the Spirit, which is the Word of God. With the Word the Master met and repelled the appeals of the Tempter. "It is written," He said in reply to each of the three forms of temptation. Of the armor, defensive and offensive, another weapon, a vital condition of overcoming in the conflict, is Prayer, or Looking to, and Reliance upon God. "With all prayer and supplication praying at all seasons in the Spirit." This is ensured to the faithful, warring believer in the large promise (referred to above) that "God will not suffer you to be tempted above that ye are able ; but will with the temptation make also the way of escape, that ye may be able to endure it." 1 Cor. 10 : 13.

[Prayer does not directly take away trial or its pain, any more than a sense of duty directly takes away the danger of infection ; but it preserves the strength of the whole spiritual fiber, so that the trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer, and you fall out of God's testing into the devil's temptation ; you get angry, hard of heart, reckless. But meet the dreadful hour with prayer,

cast your care upon God, claim Him as your Father, though He seem cruel, and the degrading, paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life. The answer to prayer is slow; the force of prayer is cumulative. Not till life is over is the full answer given, the whole strength it has brought understood, *Stopford Brooke.*]

THEOCRACY. II. 127-133. See KINGDOM OF GOD, p. 256.

THEOPHANIES. "Jehovah," "Angel of Jehovah." Manifestations of Jehovah-Jesus.

Unto Abraham. Gen. 12 : 7. I. 296. Gen. 13 : 16. I. 310. Gen. 16 : 7. I. 331, 334-337. Gen. 18 : 1, 2. I. 351, 353. Gen. 21 : 17. I. 381. Gen. 22 : 11. I. 392. *To Isaac.* Gen. 26 : 1. *To Jacob.* Gen. 28 : 13; 13 : 35; 35 : 9-11; 48 : 16. I. 542. *To Moses.* Ex. 3 : 2-6. I. 583, 4. Ex. 23 : 20, 21. II. 232. Ex. 33 : 12-18. II. 258, 259. *To Joshua.* Josh. 5 : 13-15. III. 58, 9. *At Bochim.* Judges 2 : 1. III. 164. *To Gideon.* Judges 6 : 11, 12. III. 209. *To Manoah's Wife.* Judges 13 : 3. III. 235, 6. *Referred to.* Isa. 63 : 9. VII. 366, 7. Zech. 3 : 1. IX. 560, also 552. Mal. 3 : 1. IX. 636, 7.

TRUTH, or TRUTHFULNESS. *Gr., Alethea.*

The word is used in two senses. *Objectively* and predominantly, as signifying the True Word of God—that is, the Revelation of God to

men. Here we refer to its *subjective* meaning, *truthfulness*, as applied to the character, the speech, and the acting of men. The Scripture reference is threefold :

1. Truth on the Lips.

Prov. 12 : 17, 19. He that uttereth truth sheweth forth righteousness. The lip of truth shall be established forever. VI. 310. Mal. 2 : 6. The law of truth was in his mouth. IX. 631. Eph. 4 : 25. Speak truth to neighbor. XI. 433.

2. Truth in the Heart.

Ps. 51 : 6. Thou desirest truth in the inward part. IV. 370. Ps. 15 : 2. He speaketh truth in his heart. IV. 114. John 4 : 23. Worship in spirit and in truth. X. 102. Eph. 5 : 9. The fruit of the Spirit is in all goodness and righteousness and truth. 2 Cor. 1 : 12. In simplicity and godly sincerity we had our conversation in the world. XI. 248.

3. Truth in the Life.

1 Kings 3 : 6. David walked before thee in truth. 2 Kings 20 : 3. I have walked in truth. VII. 348. See *Assertions of Integrity*, p. 477. John 3 : 21. He that doeth truth cometh to the light. X. 91. Phil. 1 : 10. That ye may be sincere, till the day of Jesus Christ. 2 Cor. 2 : 17. Of sincerity, speak we in Christ. 1 John 3 : 18. Let us not love in word but in deed and in truth. XI. 693.

Counsels and Instructions.

Josh. 24 : 14. Serve Him in sincerity and truth. III. 152. 1 Kings 2 : 4. Walk before Me in truth. III. 481. Zech. 8 : 16, 19. Speak ye the truth to neighbor. Love truth and peace. IX. 584. Prov. 3 : 3. Let not truth forsake thee. VI. 249. Eph. 6 : 13, 14. Take unto you the whole armor of God ; having your loins girt about with truth. XI. 443. It was the soldier's girdle or belt that held in place the rest of his armor, and so braced him for the conflict. So truth in the heart and life, truthfulness fibered in the character, girds the whole spiritual nature to encounter with temptation and evil. Truthfulness

ingrained in the nature binds together, holds firmly in place, and nerves for toil and struggle all other gifts and graces of the Spirit with which the believer is Divinely panoplied.

[As truthfulness is at the foundation of all safe and beneficial intercourse among men, the law of social conservation requires of the agent strict adherence to truth in his treatment of the character and reputation of men, and in conversation and business with them. . . . Duty toward self requires that man be *true*—even if there be no human being besides himself. The integrity of his being requires, that in his development he should be true to his nature ; in his acts, true to his law ; in his words, true to his character and being ; in his whole life, true to his mission ; in short, that he be *in every way true*. *D. S. Gregory.*

The habit of strict veracity cannot be over-estimated in importance if we really desire to enjoy the fullness of Christian experience. We do not now refer to willful and secret prevarications, much less to open falsehood. Such sins are conceded to be despicable, and are positively destructive to all manly character. We refer, rather, to that secret withholding of the truth by which one party may mislead another in matters trivial in importance. Genuine honesty in our intercourse should not arise merely from motives of policy, but from a lively sense of what eternal rectitude is in itself, and also from just views of what that rectitude requires of all responsible intelligences. Whoever is willing to speak or act so that his fellow-man shall receive a false impression concerning a fact is guilty of falsehood, according to God's perfect standard. "Moral truth consists in our intention to convey to another, to the best of our ability, the conception of a fact exactly as it exists in our own minds." When such an intention dominates our whole being, then will our habits in speaking and acting result, not only in present happiness, but in right character-building also. At no point is the Christian called to be more watchful than just here ; because conscience is easily paralyzed by forgetting that God, from the necessity of His nature, "requires truth in the inward parts." In the busy marts of trade the temptation to depart from strictest veracity is seldom absent. In social life the excessive touches of urbanity are sometimes only the attempted concealment of subtle falsehood. A willingness to shine in borrowed vesture is of the same ignoble character. All these efforts partake more or less of moral weakness, and form serious obstructions to the work of the Holy Spirit in the soul. *Anon.*]

UNBELIEF. Applied to.

Weak and doubting disciples : Mark 16 : 14. Upbraided them with their unbelief. Matt. 17 : 20.

Paul's condition of (conscientious) ignorance. 1 Tim. 1 : 13. I did it ignorantly in unbelief.

Chiefly, to "an evil heart of unbelief," Heb. 3 : 13, indicating willful rejection of God's proffered mercy in Christ. Of such Christ said : John 3 : 18. He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. John 8 : 24 ; 16 : 9. 2 Thes. 2 : 12. *Illus.* Ps. 78 : 22, 32. V. 44. Job 21 : 14, 15. VI. 121. VII. 211. Doom of the unbelieving. Rev. 21 : 8. Heb. 3 : 19 ; 4 : 6, 11.

Also to mere intellectual assent as a form of belief. James 2 : 19. The devils believe (compelled assent of knowledge) and tremble. XI. 630.

Unbelief Charged in both Testaments as the Radical and Vital Sin,

whose present and abiding product is condemnation to severance from God, from holiness and happiness.

In addition to above passages : Hab. 1 : 5. Ye will not believe though it be told you. IX. 506. John 6 : 36. Ye have seen Me, and believe not. X. 252. John 8 : 45. Ye believe Me not. John 16 : 9. Of sin, because they believe not on Me. X. 497. 2 Thes. 2 : 12. Condemned who believe not the truth. XI. 502. Jude 5. Destroyed them that believe not. XI. 709.

In its practical working, "the evil heart of unbelief" is immediately impelled by a native prejudice which renders it unwilling to investigate and consider the claims of God, of His Law and His Gospel, by the pride gendered of self-conceit and self-will, and by the bias of strong desire that springs out of selfish indulgence and sinful living. For the removal of unbelief, therefore, it is essential on the man's part, that he be willing to consider and heed the truth respecting his spiritual character, position, and needs for both worlds, that he should him-

self determinedly will to crush both pride and wrong selfish indulgence, to make an utter surrender of his will to obedience and submission to God, his supreme and rightful Ruler, and to reverse his whole course of thinking and living. This vital change of mind, of will, and of life, this turning from self to God, is *Divinely assured* to every one who desires and wills to submit and obey, to trust and serve the sovereign and Redeeming God. To such an one Christ brings forgiveness, justification, childship, and fellowship with God. To such an one the Holy Spirit imparts a new spiritual life. Thus and only thus is the unbeliever Divinely transformed into a believer. Thus is he made like to God, and so becomes an heir of God to the inheritance of eternal life with Christ. See CHRISTIAN EXPERIENCE, pp. 73-78 ; FAITH, pp. 117-127.

WAITING ON GOD. Heb., To be silent (quiet), wait with hope, expect, look for.

Waiting is conditioned upon and implies absolute trust and restful reliance upon God.

Earnestly Counseled.

Ps. 27 : 14. Wait on the Lord : be strong and take courage : yea, wait thou on the Lord. IV. 211, 212. Ps. 37 : 5, 7, 9, 34. Rest in the Lord, and wait patiently for Him. Wait, and keep His way (with promise). IV. 275-279, 282. Ps. 62 : 5. My soul, wait thou only upon God. IV. 417. Prov. 20 : 22. VI. 366. Ex. 14 : 13. II. 47.

Promised Results.

Lam. 3 : 25, 26. The Lord is good to them that wait for Him. It is good that a man should hope and quietly wait for the Lord's salvation. VIII. 605-607. Isa. 30 : 15, 18. In quietness and confidence shall be your strength. Blessed are they that wait for Him. VIII. 150-152. Isa. 49 : 23. They shall not be ashamed that wait for Me. VIII. 261. Isa. 64 : 4. A God who worketh for him that waiteth for Him. VIII. 371. Isa.

40 : 31. They that wait upon the Lord shall renew their strength ; they shall run and not be weary. VIII. 211, 212. Rom. 8 : 19, 25. Waiteth for the revealing of the sons of God. Then do we with patience wait for it. XI. 238, 9. 1 Cor. 1 : 7. Waiting for the revelation of our Lord Jesus Christ, who shall also confirm you to the end. XI. 279. Gal. 5 : 5. For we through the Spirit by faith wait for the hope of righteousness.

Trustful and triumphant Testimonies.

Ps. 25 : 5. On Thee do I wait all the day. IV. 195. Ps. 40 : 1. I waited patiently for the Lord, and He heard my cry. IV. 296, 7. Ps. 62. My soul waiteth only upon God. IV. 416, 7. Ps. 130 : 5. I wait for the Lord, my soul doth wait, and in His word do I hope. V. 402, 3. Micah 7 : 7. I will wait for the God of my salvation ; my God will hear me. IX. 489. Isa. 25 : 9. Lo, this is our God ; we have waited for Him ; let us rejoice and be glad in His salvation. VIII. 121. See LONGING AFTER GOD, p. 286 ; HOPE, p. 200 ; PRAYER, p. 377.

Patient, trustful waiting upon God in hours and days of darkness, struggle, and suffering, is the Divine order, with ample promises. According to the above inexpressibly sweet utterances of saints and pledges of God, such waiting is a chief condition and means by which strength is renewed and courage re-enforced for persistent advance unto high and yet higher spiritual attainment, terminated at length in "quietness and assurance forever." Isa. 26 : 3. Thou wilt keep him in perfect peace whose thought is stayed on Thee ; because he trusteth in Thee. VIII. 123, 124. Heb. 12 : 11. All chastening seemeth for the present to be not joyous but grievous ; yet *afterward it yieldeth peaceable fruit unto them that have been exercised thereby*, even the fruit of righteousness. XI. 607. Isa. 32 : 17. The work of righteousness shall be peace ; and the effect of righteousness quietness and assurance forever. VIII. 159. See AFFLICTION, pp. 12-15.

[To all time David will be the poet of the soul in the realm where it "lives in God" or hungers because of His absence. David leads us in worship because he represents the personal element in human experience so broadly and so well ; its height, but its depth as well ; its sunshine and its storm ; its light and its darkness ; its hope and its fears ; its peace and its unrest ; its joy and its anguish ; its possession of God and its wild beating against the bars of eternal silence to be let into the Divine bosom. . . . God's face was not always visible to David. It was often hid behind a cloud, and the Psalms disclose to us the workings of his soul in his darkness. That attitude of mind is more prominent than any other in the Psalms. Then, in the darkness, came an intensity of struggle that we know nothing

of. . . . Struggle is the very element of our greatness. It stretches us out and enlarges us in the direction of our strife. If God hid His face from David, by as much as David stretched forth his hands toward Him in the darkness, by so much was his soul enlarged. . . . If we know nothing of God on the heights of His communication, it is because we know of no struggle after Him in the depths of His silence. God found by persistently pushing through the darkness toward Him, is God found forever. Nothing can then hide Him from our eyes. If we are in thick darkness we know that it is "His pavilion round about Him," and, though our vision be cut off, we still trust because we have found Him near. *C. Caverno.*]

WATCHFULNESS. Associated in Scripture with prayer, and conflict with temptations from within and without.

What it Implies and Includes.

Watchfulness is a habitual attitude of spiritual alertness.

It includes :

1. A *taking heed* to moral and spiritual environments, noting especially exposures to harm and loss from inimical forces within our own hearts and wills, from worldly allurements and Satanic temptations.
2. A deep *consciousness of spiritual danger* and damage impending from these foes within and without the soul.
3. A profound *sense of weakness*, insufficiency and utter unreadiness to meet and avert or resist these assaulting spiritual foes.

It implies also :

1. A *recognition of God's efficient interposition* and a conscious dependence upon His proffered help.
2. An *actual reliance upon His direction*, guardianship, and deliverance, and a looking for *and expectation* of a blessed result, by reason of His certain and assuring promises. Hab. 2 : 1. I will stand upon my watch to see what He will speak. IX. 508.

Injunctions and Counsels.

Mark 13 : 33 and Luke 21 : 36. Take heed, watch ye and pray always. X. 454-456. Matt. 26 : 41. Watch and pray, lest ye enter into temptation. X. 513. 1 Cor. 16 : 13. Watch ye, stand fast in the faith, quit you like men. XI. 344. 1 Thes. 5 : 6. Let us watch and be sober. XI. 495. Eph. 6 : 18. Watching thereunto (unto prayer) with all perseverance. Col. 4 : 2. Watch (in prayer) with thanksgiving. XI. 483. 1 Pet. 4 : 7. Watch unto prayer. XI. 661, 662. Rev. 3 : 2, 3. Be watchful and strengthen the things that remain. XI. 732.

Results of Watching.

Prov. 8 : 34. Blessed is the man that heareth Me, watching daily at My gates. Luke 12 : 37. Blessed are those servants whom the Lord when He cometh shall find watching. Rev. 16 : 15. Blessed is he that watcheth. XI. 764.

Practical Considerations.

1. The watcher must not only look and pray for Divine guidance and guardianship, but also for Divine girding in actual conflict, and engage in every conflict with an assured expectation of a triumphant issue. *Illus.* Neh. 4 : 9, 13-23.
2. The true order of these related duties is : Watch, Pray, Expect, and rely upon God for guidance and assistance. Then, in the name of God, manfully resist. And this order is to be persistently maintained until the life-release from spiritual peril, temptation, and conflict. Life-long vigilance is the condition of final rest and peace at the entering into the eternal life.

See PRAYER, p. 377 ; TEMPTATION, pp. 512-516.

WICKED, Wickedness; Godless, Ungodly, Ungodliness; Unrighteous; Unrighteousness; Unholy; Unbelieving; Evil Men, Evil Doers. See, for contrast, **CHRISTIAN**, etc., p. 69.

Source and Spring in the Heart.

Matt. 12 : 34, 35. Out of the evil treasure of the heart bringeth forth evil things. X. 188. Mark 7 : 21, 22. Out of the heart proceed evil thoughts, murders, adulteries, thefts, covetousness, deceit, false witness, pride. X. 259. See VI. 283, 4. Prov. 21 : 10. Soul of wicked desireth evil. Prov. 2 : 14. Who rejoice to do evil. VI. 246. Eccles. 8 : 11. The heart is set to do evil. VI. 492. John 3 : 19. Loved darkness rather than light. Jer. 4 : 14. Wash thy heart from wickedness, that thou mayest be saved. VIII. 418. Heb. 3 : 12. An evil heart of unbelief. XI. 564. See **HEART**, p. 191.

Wicked described, in character and deeds.

O. T. Ps. 1 : 4-6. IV. 46, 47. Ps. 5 : 9. Their inward part is very wickedness. IV. 66. Ps. 10 : 3-11. IV. 91-94. Ps. 36 : 1-4. 263. Ps. 52 : 1-5. IV. 377. Ps. 73 : 6-9, 17-20. V. 8, 9. Prov. 1 : 29-31. VI. 240. Prov. 2 : 13-15. VI. 246. Prov. 6 : 12-19. VI. 279, 280. Isa. 59 : 3-14. VIII. 339-341. N. T. Mark 7 : 21, 22. See above. X. 259. Rom. 1 : 28-31. XI. 202, 3. Rom. 3 : 11-18. XI. 208. 1 Cor. 6 : 9, 10. Gal. 5 : 18-21. XI. 407. 1 Tim. 1 : 9, 10. 2 Tim. 3 : 2-5. XI. 537. Titus 1 : 15, 16. XI. 546. Titus 3 : 3. Rev. 21 : 8. 2 Pet. 2 : 10-19. See **FLESH AND SPIRIT**, pp. 130-133.

Results of Evil-Doing.

2 Tim. 3 : 13. Evil men wax worse and worse, deceiving and being deceived. XI. 538. Job 4 : 8. They that plow iniquity and sow trouble shall reap the same. VI. 36. Hosea 8 : 7. Sow the wind, reap the whirlwind. IX. 360. Hosea 10 : 13. IX. 367. Prov. 1 : 31. Eat the fruit of their own way. VI. 240. Prov. 11 : 5, 19. The wicked shall fall by his own wickedness. VI. 303, 4. Prov. 13 : 6, 21. Evil pursueth, wickedness over-

throweth the sinner. VI. 313, 316. Prov. 14 : 32. Thrust down in his evil-doing. VI. 327. Job 8 : 13-18. VI. 57. Ps. 34 : 16, 21. Face of the Lord against them that do evil. IV. 257, 8. Micah 2 : 1. Woe unto them that devise iniquity and work evil. IX. 471. Hab. 2 : 9, 12. IX. 512. Eccles. 8 : 12, 13. Not be well with the wicked. VI. 493. Ps. 1 : 4-6. Wicked like chaff; shall not stand in the judgment; shall perish. IV. 46. Ps. 11 : 6. IV. 98. Ps. 75 : 8. V. 27. Ps. 37 : 38. End of the wicked shall be cut off. IV. 283. Ps. 81 : 11, 12. V. 57. Job 27 : 8. What is the hope of the godless, though he get him gain, when God taketh away his soul? VI. 145. Mark 8 : 36. What profit if he gain the world and lose his soul? X. 277. Isa. 48 : 22; 57 : 20, 21. No peace to the wicked. VIII. 254, 326, 7. Ezek. 3 : 19. If the wicked turn not he shall die. IX. 29, 30. Nahum 1 : 3. Will not clear the guilty. IX. 495. Rom. 1 : 18, 24, 26, 28. The wrath of God is revealed against all ungodliness and unrighteousness. XI. 201, 2. Rom. 2 : 8. Unto them that obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil. Rom. 6 : 23. Wages of sin is death. XI. 226. 1 Cor. 6 : 9, 10. The unrighteous shall not inherit the kingdom of God. 1 Pet. 4 : 18. Where shall the ungodly appear? XI. 665. 2 Pet. 3 : 7. The day of judgment and destruction of ungodly men. Jude 10-13. XI. 709. Rev. 21 : 8. For the unbelieving and abominable, etc., . . . the second death. XI. 778. *Figure of "darkness :"* Job 10 : 22. Ezek. 8 : 12. Matt. 8 : 12. Jude 6, 13. See CONDEMNATION, p. 93.

Divine Pleas and Counsels.

Jer. 44 : 4. Oh, do not this abominable thing that I hate. VII. 463, 4. Ezek. 18 : 31, 32 and 33 : 11. As I live, I have no pleasure in the death of the wicked, but that he turn and live; turn ye, for why will ye die? IX. 84-89, 142, 3. Isa. 55 : 7. Let the wicked forsake his way and the unrighteous his thoughts, etc. VIII. 304, 5. Isa. 1 : 16. VIII. 22. Prov. 4 : 14, 15. Enter not into the path of the wicked, walk not in the way of evil men; avoid it, pass not by it; turn from it and pass on. VI. 262-266. Ps. 34 : 14. Depart from evil and do good. IV. 256. Amos 5 : 14, 15. Seek good and not evil, that ye may live. Hate the evil and love the good. IX. 419. Rom. 12 : 21. Be not overcome of evil, but overcome evil with good. XI. 262. 1 Thes. 5 : 15, 22. Let none render evil for evil. Abstain from every form of evil. XI. 497. 1 Pet. 3 : 11. XI. 658. Titus 2 : 12. Denying ungodliness and worldly lusts, live soberly, righteously, and godly. XI. 548. 1 John 1 : 9. If we confess our sins, He is faithful and righteous to forgive, and to cleanse from all unrighteousness. XI. 684. See CALL OF GOD, p. 46.

WILL OF GOD. Scripture References :

No Definite Reference to Creation. "God said, Let Light be," "God created," etc., are the forms in which His will is revealed in Creation.

The Will of God in Providence.

Dan. 4 : 35. He doeth according to His will in the army of heaven and among the inhabitants of the earth. IX. 253. Rom. 9 : 19. Who withstandeth His will ?

Rom. 15 : 32. That I may come unto you by the will of God. James 4 : 15. If the Lord will we shall do this or that. 1 Pet. 3 : 17. Better, if the Lord should so will, that ye suffer, etc. 1 Pet. 4 : 19. Let them that suffer according to the will of God commit their souls to Him. Lam. 3 : 33. Doth not afflict willingly (though it be His will to afflict). 1 Cor. 12 : 11. Dividing to each one severally, even as He will.

The Will of God in Man's Redemption.**In the Sacrifice of Christ :**

Gal. 1 : 4. Who gave Himself for our sins, according to the will of God. Heb. 10 : 7. I come to do Thy will, O God.

In Regeneration :

John 1 : 13. Born (begotten) not of the will of flesh, nor of man, but of God.

In Sanctification :

1 Thes. 4 : 3. For this is the will of God, even your sanctification. Heb. 10 : 10. By which (whose) will we have been sanctified through the offering of the body of Jesus Christ once for all.

In Adoption :

Eph. 1 : 5. Having foreordained us unto adoption as sons, through Jesus Christ, unto Himself, according to the good pleasure of His will, to the *praise* of His *grace* (not His *will*).

In Perfecting and Assurance :

Col. 4 : 12. That ye may stand perfect and fully assured in all the will of God.

In Resurrection to Eternal Life :

John 6 : 39. This is the will of Him that sent me, that of all that which He hath given me I should lose nothing, but should raise it up at the last day. Repeated in vs. 40 (following).

All Summed up in Salvation :

1 Tim. Who willeth that all men shall be saved. John 6 : 40. This is the will of my Father, that every one that beholdeth the Son, and believeth on Him should have eternal life. Eph. 1 : 9-11. Made known unto us the *mystery of His will*, to sum up all things in Christ, in whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will.

The Will of God for Man's Redemption only Withheld by Man's Refusing and Rejecting that Will. John 5 : 40. Ye will not come unto Me that ye may have life ! Matt. 23 : 37. How often would I have gathered thy children together, . . . and ye would not !

The Will of God Touching Christian Living.

1 Thes. 5 : 14-18. (Exhortations to) Admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering to all ; see that none render unto any one evil for evil, but always follow that which is good toward all ; rejoice alway ; pray without ceasing ; in everything give thanks ; for (writes Paul) *this is the will of God in Christ Jesus to you-ward.* 1 Pet. 2 : 15. So is the will of God that by well-doing ye should put to silence the ignorance of foolish men. 1 Pet. 4 : 2. Ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

Results of Doing the Will of God, mainly in the form of Promise.

1 John 2 : 17. He that doeth the will of God abideth forever.
 Matt. 7 : 21. He that doeth the will of My Father shall enter into heaven. Mark 3 : 35. Whosoever shall do the will of God, is My brother, My sister, My mother. John 7 : 17. If any man willeth to do His will, he shall know of the teaching, whether it be of God. 1 John 5 : 14. If we ask anything according to His will, He heareth us. Rom. 12 : 2. Be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Heb. 10 : 36. Ye have need of patience, that, having done the will of God, ye may receive the promise. Heb. 13 : 21. The God of peace make you perfect in every good thing to do His will.

Therefore Second the Prayers and Heed the Injunctions of the Apostle :

Col. 1 : 9. I cease not to pray that ye may be *filled with the knowledge of His will*, in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing. Eph. 5 : 17. Understand what the will of the Lord is. Eph. 6 : 6. As servants of Christ, doing the will of God from the heart.

And let the daily cry of a submissive, trusting heart be :
Teach me to do Thy will, O Lord ! (Ps. 143 : 10.) *Thy will be done !* (Matt. 6 : 10.)

WISDOM.

In its high and broad Scriptural sense, it denotes the right discernment of the soul's revealed relations, duties, and needs, together with a willing application and heartfelt use of these God-given revelations in the right ordering of the spiritual life. Thus it concerns knowledge, feeling, and conduct, and includes the action of reason, heart, and will. It is to be used in the believer's own "growth in grace and knowledge," in order to his spiritual advancement and fruitfulness, and in His helpfulness to other souls ; and thus in the promotion of the glory of God. In the Proverbs it is personified as

a synonym of piety, of which "the fear of God is the beginning" and the foundation. Prov. 9 : 10.

Wisdom the Gift of God, by Christ.

Prov. 2 : 6. For the Lord giveth wisdom. VI. 244. Dan. 2 : 21. He giveth wisdom. *Illus.* Dan. 1 : 17. God gave them knowledge and wisdom. Ex. 35 : 31, 35. He filled with wisdom of heart.

Eph. 2 : 17, 18. The God of our Lord Jesus Christ may give unto you a spirit of wisdom and revelation in the knowledge of Him ; having the eyes of your heart enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the Saints. 1 Cor. 1 : 24, 30. Christ the wisdom of God. Who was made unto us wisdom from God, and righteousness, and sanctification, and redemption.

Wisdom Proffered to All.

Prov. 8 : 1-4. Doth not wisdom cry ? She standeth by the way in the places of the paths. She crieth at the entry of the city, at the coming in at the doors : Unto you, O men, I call, and my voice is to the sons of men. VI. 286, 287. Prov. 1 : 20. Wisdom crieth without ; she uttereth her voice in the streets : How long, ye simple ones, will ye love simplicity ; and fools hate knowledge ? Turn you at my reproof ! Behold I will pour out my spirit unto you, I will make known my words unto you. VI. 238.

The Righteous its Recipients.

Prov. 2 : 7. He layeth up sound wisdom for the righteous. VI. 244. Prov. 10 : 8. The wise in heart will receive commandments.

Wisdom Imparted through the Word.

Col. 3 : 16. Let the word of Christ dwell in you richly in all wisdom. 2 Tim. 3 : 15. The holy Scriptures which are able to make thee wise unto salvation.

Wisdom to be Earnestly Sought.

Prov. 4 : 7. Wisdom is the principal thing ; therefore get wisdom.

VI. 262. Prov. 2 : 4, 5. If thou seekest her as silver, and searchest for her as hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. VI. 243. James 1 : 5. If any man lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not.

The Psalmist's prayer : Ps. 90 : 12. So teach us to number our days that we may apply our hearts unto wisdom. V. 111.

Promised Fruits and Blessings of Wisdom.

Prov. 2 : 10, 11. When wisdom entereth into thy heart, and knowledge is pleasant to thy soul, discretion shall preserve thee and understanding shall keep thee. VI. 245. Prov. 3 : 13-17. Happy is the man that findeth wisdom. She is more precious than rubies, and all the things thou canst desire are not to be compared with her. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her. VI. 255. Prov. 4 : 8, 9. Exalt her, and she shall promote thee ; she shall bring thee to honor ; she shall compass thee with a crown of glory. VI. 262. Prov. 8 : 34, 35. Blessed is the man that heareth me, watching daily at my gates, waiting at my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. VI. 290. Hosea 14 : 9. Who is wise and he shall understand these things? for the ways of the Lord are right, and the just shall walk in them. IX. 381. Ps. 107 : 43. Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord. V. 220. James 3 : 17. The wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. XI. 634.

The Wisdom of the World, or "Fleshly Wisdom" (2 Cor. 1 : 12). In Contrast with the Wisdom from Above.

James 3 : 15. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish (corresponding with the three foes of the soul, the world, the flesh, and the devil). XI. 634. 1 Cor. 1 : 21. The world through its wisdom knew not God. 1 Cor. 2 : 5, 6. Your faith should not stand in the wisdom of men. We speak a wisdom not of this

world. 1 Cor. 4 : 19, 21. For the wisdom of this world is foolishness with God. Wherefore let no one glory in men. Jer. 9 : 23. Let not the wise man glory in his wisdom. VIII. 441. Rom. 12 : 16. Be not wise in your own conceits. Deut. 32 : 29. Oh, that they were wise, that they understood this, that they would consider their latter end ! II. 729.

WOES. THE CURSED. See BEATITUDES, p. 34 ; BLESSINGS AND CURSES OF THE LAW, p. 44 ; CONDEMNATION, p. 93.

Woe :

Isa. 3 : 11. To the wicked, for the reward of his hands shall be given him. VIII. 30.
 Isa. 5 : 8. To them that join house to house. VIII. 35. Isa. 5 : 11, 22. That follow strong drink.
 Isa. 5 : 18. That draw iniquity with cords of vanity. VIII. 37.
 Isa. 5 : 20. That call evil good and good evil. VIII. 38.
 Isa. 29 : 15. That seek to hide their counsel from the Lord, and say, Who seeth us ?
 Isa. 45 : 9. That striveth with his Maker. VIII. 237.
 Jer. 22 : 13. That buildeth his house by unrighteousness. VIII. 502. Amos 6 : 1. At ease in Zion. IX. 422.
 Hab. 2 : 6. That increaseth that which is not his. Vs. 9. That getteth evil gain. Vs. 15. That giveth his neighbor drink. IX. 512, 514. Micah 2 : 1. That devise iniquity and work evil. IX. 471.
 Matt., chap. 23. Against hypocrites. X. 434-437. Luke 6 : 24-26.

Cursed :

Jer. 17 : 5, 6. The man that trusteth in man, whose heart departeth from the Lord. VIII. 476.
 Jer. 48 : 10. That doeth the work of the Lord negligently. VIII. 566. *Illus.* Judges 5 : 23.
 Mal. 2 : 2. I will curse your blessings. IX. 631. 1 Cor. 16 : 22. If any love not the Lord, let him be anathema.

The Doctrine of Eternal Punishment.

Matt. 25 : 46. And these shall go away into eternal punishment. X. 463.

[The doctrine of eternal punishment must be separated from the notion of a Divine vindictiveness. God has no pleasure in any man's death. He wills that every man be saved. God loves all ; Christ died for all ; truth and the Holy Spirit are for all. There is plenary ability and gracious opportunity for all. There is a book of life ; but, it has well been added, there is no book of death. When a soul is saved, all heaven is glad and God records the name ; but when a soul is lost, God has no heart to write the name in a book kept for that purpose. We do read of names which are blotted out of the book of life, a thing which implies record ; but we read of no erasure in the book of death, because there is no such book. God has but one book, the book of life. In that book every name is written in lines of blood, and when any name is blotted out, it is because the grace that saves has been willfully and wickedly rejected. God wants no victim of His wrath. God is not vindictive.]

The doctrine of eternal punishment must be separated from the notion of external infliction. When the Scriptures speak of a prison of outer darkness and a bottomless pit, we are not to materialize these phrases as if they were definite places fitted up with all the means of inflicting penalties. The soul holds all these. Heaven and hell, the glory and the shame, are in us. The soul is its own and its only chamber of torture.

God saves all whom He can save from sin, and redeems to holiness only such as hunger and thirst after righteousness. He can save only those who want to be saved. The eternal ruin of a soul, therefore, is something for which He is no way responsible, except so far as He is responsible for making us free and responsible agents ; or, to quote from Dean Alford, "All man's salvation is of God, and all his condemnation from himself." God leaves nothing undone that can be done to save every man, and only deliberate and persistent wickedness can doom a soul to eternal death.

There is but one witness whose words I cannot deal with as rhetorical and exaggerated. This is the testimony of Jesus Christ, which checks and curbs my speculation, and He checks me because His love is so intense. My love for men cannot be compared to His ; my dread of their possible ruin is as a point in an indefinite line, as a single drop in all the seas, when measured against His ; and it is the authority of infinite and self-sacrificing love which makes His word final to me ; and He tells me that there is an outer darkness from which the soul never returns, a second death from which there is no resurrection. The utmost that God and Christ can do is done to prevent it. *Behrends.*]

Read pages 396, 397, "*Christian View of God and the World*," by Prof. James Orr.

WORLD; WORLDLY; Worldliness.

Five Hebrew and Five Greek words are translated by the common term *World*. In the main they carry five distinct references :

1. To the whole Creation.

See Rom. 1 : 20, 24. Acts 17 : 24. God that made the world.

2. To the earth as the sphere of man's abode.

Matt. 24 : 14. Acts 11 : 28.

3. To the age, or ages, of indefinite time—the Dispensations.

1 Cor. 10 : 11. Heb. 9 : 26.

4. To all the inhabitants of the earth.

Rom. 1 : 8 ; 3 : 19. 1 Cor. 1 : 21.

5. Pre-eminently, to the Body of Unregenerate Men.

1 John 5 : 19. The whole world lieth in wickedness. John 7 : 7 ; 8 : 23 ; 12 : 29 ; 16 : 8 ; 17 : 14, 16, 18, 21, 25. 1 Cor. 1 : 21 ; 3 : 19. Eph. 2 : 2. Col. 2 : 20. But the word *Worldly*, and the familiar (though not scriptural) term *Worldliness*, have also special references and applications of a moral character and bearing.

1. To the supreme objects desired and sought by worldly or unregenerate men.

1 Cor. 7 : 33, 34. Careth for the things that are of the world. Ps. 49 : 6. They that trust in their wealth. IV. 351–353. Isa. 5 : 11, 12. Ps. 17 : 14, 15. Men of the world, whose portion is in this life. IV. 129.

2. To the controlling spirit or temper of unregenerate men, indicating their moral character as ungodly and evil.

John 3 : 19. Men love darkness rather than light.
 John 15 : 19. 1 Cor. 2 : 12. We have received, not the spirit of the world. Eph. 2 : 2, 3. Aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the children of disobedience, among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind. 1 John 2 : 16. All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 2 Cor. 4 : 4. The god of this world hath blinded the minds of the unbelieving. XI. 357.

Injunctions and Counsels against Worldliness and Worldly Living.

Rom. 12 : 2. Be not conformed (fashioned according) to this world, but be ye transformed by the renewing of your mind. XI. 256, 257. 2 Cor. 6 : 17. Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you. XI. 369. 1 John 2 : 15. Love not the world, neither the things that are in the world. XI. Titus 2 : 12. Denying ungodliness and worldly lusts, we should live soberly (referring to ourselves), righteously (to our fellow-men), and godly (to God), in this present evil world. XI. 547, 548. Ps. 62 : 10. If riches increase, set not your heart upon them. IV. 421. 1 Tim. 6 : 17. Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy. XI. 527. 1 Cor. 7 : 31. Use the world as not abusing it (using it to excess); for the fashion of this world passeth away. XI. 302. James 1 : 27. Keep unspeckled from the world. XI. 626. Prayer of the Psalmist, 119 : 37. Turn away mine eyes from beholding vanity. V. 303.
 [By nonconformity is meant not merely outward avoidance, but inward alienation. The ways of the world are to have no home in the Christian's soul; the pleasures of the world are to have no attraction; the deceits of the world are to bear no gratification. *Anon.*]

Reasons for Non-Conformity to and Separation from the Worldly.

Evanesence of earthly interests and pleasures. Ps. 49 : 6-17. IV. 349-353. Ps. 73 : 4-12, 16-20. V. 7-10. Worldly living fails to satisfy. Isa. 55 : 2. Ye spend money for that which is not bread, and your labor for that which satisfieth not. VIII. 301. Eccles. 2 : 22, 23. What hath man of all his labor, and of the vexation of his heart? For all his days are sorrows. Eccles. 1 : 2. Vanity of vanities, saith the Preacher, all is vanity. VI. Eccles. 6 : 12. Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? VI. Alliances with worldly men lead to hurt, and loss. *Illus.* Jehoshaphat and Ahab. 2 Tim. 4 : 10. Demas forsook me, having loved this present world. XI. 542. 2 Cor. 4 : 4. The god of this world hath blinded the minds of the unbelieving, that the light of the Gospel should not dawn upon them. XI. 357. 2 Cor. 7 : 10. The sorrow of the world worketh death. XI. 370-372. 1 Tim. 5 : 6. She that giveth herself to pleasure is dead while she liveth. XI. 520. 2 Pet. 1 : 4. Corruption is in the world by lust. XI. James 4 : 4. The friendship of the world is enmity with God. XI. 635. 1 John 2 : 15. If any man love the world, the love of the Father is not in him. XI. 686, 687.

[Christian alliances with openly evil men do not command the respect of the very men for whose favor they are formed. Men of the world are very keen in their judgments of Christian character. They know what is consistent Christian living, when they see it, as well as we do. Indeed, their theoretic ideal of a Christian life is commonly more exalted than that of men who are struggling to realize it. No other class of men are so prompt to tell us what they would do if they believed as we do, as those who believe nothing. An upright and downright Christian they always revere. In heart they make obeisance to him as to no other type of man. Do you not know a godless man who professes to have lost all faith in religion, but who makes exception of some one humble Christian woman—his mother, perhaps, or sister, or wife? "If ever human being gets to heaven, she will," is his testimony. That one life keeps open to his faith the celestial gates. Yes, the world reveres the honest principles of our religion in plain, honest lives. *A. Phelps.*]

The Regenerated Believer Assured of Overcoming Power.

1 John 5 : 4, 5. Whosoever is begotten of God overcometh the world ; and this is the victory that hath overcome the world, even our faith. And who is he that hath overcome the world, but he that believeth that Jesus is the Son of God ? XI.

The Assurance and Intercessory Prayer of Christ :

John 16 : 33. In the world ye have tribulation : but be of good cheer ; I have overcome the world. X.

John 17 : 15. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one.

WORSHIP.

I. Primal, Essential, and Eternal Elements characterizing the worship of pure spirits, angels, and redeemed men, in heaven and on earth.

1. **The Offering to God of PRAISE, for all that He is, in Being, Character, and Working ;** the reverent ascription of Adoring Homage for His original, illimitable, all-creative, all-controlling, and ineffably glorious Being ; ever possessing and exercising an Infinite Majesty, Might, Wisdom, Holiness, Justice, Truth, and Love. Ps. 96 : 1-9. V. 148-152. Ps. 111 : 1-3. V. 243. Ps. 113 : 1-6. V. 255, 6. Ps. 145 : 1-6, 12, 13. V. 471-474. Ps. 147 : 1. V. 485. Ps. 148 : 2. V. 492. Ps. 150 : 1, 2, 6. V. 500, 1. Isa. 6 : 1-3. VIII. 40-42. Rev. 7 : 9-12. XI. 746, 7. See PRAISE, pp. 375, 379.

2. The Offering of Thanksgiving for all that He has done in behalf of created spirits ; for His Love in Creating, His Goodness in Preserving and Providing, and His Grace in Redeeming and Eternally Saving Men. Ps. 100 : 4. V. 168. See THANKSGIVING, pp. 376, 379.

3. The Offering of Glad and Loving Service. Heb. 12 : 28. Let us have grace whereby we may offer service well pleasing to God. XI. 612. Rom. 12 : 1. Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. XI. 256, 7. Rev. 22 : 3. His servants shall serve Him. XI. 781.

II. Minor Elements of earthly Worship, befitting the consciously sinning, dependent, and responsible human spirit.

1. Contrite Confession.

2. Supplication for Divine pardon, renewing, guidance, and indwelling.

3. Consecration of the whole Self, with all entrusted gifts to the will and work of God.

Rom. 12 : 1, 11. XI. 256, 7, 259, 260. Titus 2 : 12. Live soberly (wisely), righteously, and godly. XI. 548. 1. Cor. 6 : 20. Glorify God therefore in your body. XI. 296, 8. 1 Cor. 10 : 31. Do all to the glory of God. XI. 313. Matt. 5 : 16. Glorify your Father in heaven. John 15 : 8. Herein is My Father glorified if ye bear much fruit.

True Worship ; its spiritual quality and exercises.

1. With the heart.

John 4 : 23, 24. They that worship must worship Him in spirit and in truth. X. 102. Jer. 29 : 12, 13. Search for Me with all your heart. VIII. 529. Ps. 57 : 7. My heart

is fixed. IV. 402. Ps. 37 : 4. He will give thee the requests of thy heart. IV. 274. Ps. 62 : 8. Pour out your heart before Him. IV. 418, 9. Ps. 66 : 18. If I regard iniquity in my heart, the Lord will not hear me. IV. 445. Ps. 145 : 18. Call upon Him in truth. V. 476. 2 Tim. 2 : 22. Call upon the Lord out of a pure heart. *In* the beauty of holiness. Ps. 29 : 2. IV. 217, 220-223. *Illus.* 2 Chron. 30 : 18. VII. 341.

2. With reverent humility, adoring faith, and loving desire.

Ps. 95 : 6. Bow down, kneel before the Lord, our Maker. V. 141. Ps. 42, 63, and 84.

United or Public Worship.

Ps. 111 : 1. In the council of the upright and in the congregation. V. 243. Heb. 10 : 25. Not forsaking the assembling yourselves together. XI. 593, 4. *Illus.* Acts 1 : 13, 14. XI. 13, 14. Acts 12 : 12. XI. 86. Isa. 56 : 7. My house of prayer. VIII. 317. God's Presence pledged to worshipers. Ex. 20 : 24. In every place. . . I will come and bless. II. 229. Matt. 18 : 20. Where two or three are gathered in My name, there am I in the midst of them. X. 293.

Public Worship a Favorite Theme with the Psalmists.

Many of the Psalms utter the call to worship, or express delight in the Sanctuary service. They refer to song and prayer and to the truths unfolded in the sacred Place, where God's honor and beauty abide. They utter with fervid words the experiences of instruction, inspiration, and comfort, of uplifting and delight, that come into their hearts from the hallowing influences that fill the Holy Place of God's Presence and communing Fellowship.

We bespeak the reader's thoughtful consideration of the following

Selected Passages Referring to the Worship of the Sanctuary.

Ps. 27 : 4-6. One thing have I desired of the Lord, that I may dwell in the house of the Lord all the

- days of my life, to behold the beauty of the Lord, and to inquire in His temple. IV. 206.
- Ps. 48 : 9. We have thought of Thy loving kindness, O God, in the midst of Thy temple. IV. 344.
- Ps. 65 : 1-4. Praise waiteth for Thee, O God, in Zion. Blessed is the man whom Thou causest to approach unto Thee, that he may dwell in Thy house. We shall be satisfied with the goodness of Thy house, even of Thy holy temple. IV. 436, 437.
- Ps. 68 : 24-26. Bless ye God in the congregation. IV. 465.
- Ps. 73 : 17. Until I went into the sanctuary of God ; then understood I their end. V. 9.
- Ps. 77 : 13. Thy way, O God, is in the sanctuary. V. 36.
- Ps. 84 : 1, 2, 4, 10. How lovely are Thy tabernacles, O Lord of Hosts ! My soul longeth, yea, even fainteth for the courts of the Lord. Blessed are they that dwell in Thy house ; they will be still praising Thee. A day in Thy courts is better than a thousand. V. 67-70.
- Ps. 89 : 7. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him. V. 96.
- Ps. 95 : 2, 6. Let us come before His presence with thanksgiving. O come, let us worship and bow down. V. 140, 141.
- Ps. 96 : 8, 9. Honor and majesty are before Him ; strength and beauty are in His sanctuary. Give unto the Lord the glory due unto His name ; bring an offering, and come into His courts. O worship the Lord in the beauty of holiness. V. 150-152.
- Ps. 99 : 5, 9. Exalt the Lord our God, and worship at His holy hill ; for the Lord our God is holy. V. 166. Ps. 111 : 1. V. 243.
- Ps. 122 : 1. I was glad when they said unto me, Let us go into the house of the Lord. V. 369.
- Ps. 134 : 2, 3. Ye that stand in the house of the Lord, praise the Lord, for He is good. V. 421.
- Ps. 149 : 1. V. 497. Ps. 150 : 1. Praise God in His sanctuary. V. 500, 501.

Old Testament Worship, under Form and Ritual with Typical Design and Meaning.

1. Patriarchal Period, with simple Altar and Sacrifice. Family Head the Offerer. Adam, II. 195-

197. Abel, II. 206-208. Noah, II. 250, 1. Abraham, II. 297. See SACRIFICE, p. 466.

2. From Moses to Christ, an enlarged elaborate Ceremonial, of which Altar and Sacrifice formed the center and substance, with Sanctuary and Priesthood as the chief, because necessary adjuncts.

. Outline of Details under Moses: (Volume II.)

TABERNACLE, God's First Dwelling-Place for man's Worship, pp. 289-341. Priesthood, pp. 345-351. Levites, pp. 352-356. Sacerdotal System, 356, 357. Sacrificial System, 358-365. Animal Sacrifice, its essential feature the Life-Blood, 366-370. Chief Offerings: Burnt-Offering, 373. Meat and Drink Offering, 377. Peace-offering, 381. Sin-offering, 386. Trespass or Guilt-offering, 390. Times for Convocation and Worship, 393-398. Daily, Weekly, Monthly Sacrifice, 399-403. Historical Festivals: Passover and Feast of Unleavened Bread, 403-409. Pentecost or Feast of Weeks, 409-411. Great Day of Atonement, 413-418. Tabernacles or Feast of Ingathering, 419-422. Sabbath Year and Year of Jubilee, 422-428. Vows and Votive Offerings, 433-436. Offerings of First-Born, First-Fruits, Tithes, 436-440.

Under Solomon:

TEMPLE. III. 532-534, 540-545. Rebuilding under Zerubbabel. Ezra 3:10-12. 5:1, 2; 6:14. VII. 500, 509.

3. Design, Uses, and Limitations of the Hebrew Ritual; its underlying Spiritual Reference and Meaning. II. 362-366, 456-458. Formal (heartless, or feigned) worship abhorrent to God. III. 171, last note. Such worshipers warned, Isa. 29:13. Jer. 7:14. VIII. 434. Isa. 58:2-4. VIII. 329. Sacrifice and Ritual meaningless without heart-service, obedience, and purity. Isa. 1:11-20. VIII. 20-24. Micah 6:7. IX. 483. Inefficacy of sacrifice compared with heart and life

offerings of prayer and service. Ps. 50 : 8-15, 23 ; 51 : 17. IV. 358-362, 374. Obedience better than sacrifice. 1 Sam. 15 : 22. III. 295. Amos 4 : 4, 5. IX. 413. Amos 5 : 21, 22. IX. 419. I desire Mercy, not sacrifice, and the knowledge of God more than burnt offerings. IX. 356. Matt. 9 : 13 ; 12 : 7. I will have mercy and not sacrifice. X. 223, 4, 137. See SACRIFICE.

Other New Testament References to Worship.

John 4 : 20-24. X. 102. Christ here abrogates the entire ceremonial of Moses and Solomon, as to place and requisites of worship. James 1 : 27. True worship (*threskaia*) and undefiled, etc. "James proposes to say that better than all external observances is to visit the fatherless and widows and to keep unspotted." *H. W. Buttz*. The same word, Acts 26 : 5 and Col. 2 : 18. Its meaning is *worship*. Ordinances, acts, and forms are means, and rightly used as such may be helps. See note, XI. 303.

For Place of Worship, see HOUSE OF GOD, p. 201 ; TABERNACLE, p. 510.

APPENDIX.

SUGGESTIVE PARAGRAPHS AND USEFUL NOTES.

AFFLICTION, pp. 12-15.

To all, sooner or later, Christ comes to baptize them with fire. With many—and those, perhaps, the best people—it goes on month after month and year after year. By secret trials, chastenings which none but they and God can understand, the Lord is cleansing them from their faults and making them to understand wisdom secretly, burning out of them the chaff of self-will and self-conceit and vanity, and leaving only the pure gold of righteousness. How many sweet, holy souls, who look cheerful enough before the eyes of man, yet have their secret sorrows! They carry their cross unseen all day long, and lie down to sleep on it at night, and they will carry it, perhaps, for years and years, and to their graves, and to the throne of Christ, before they lay it down; and none but they and Christ ever will know what it was, what was the secret of chastisement which God sent to make that soul better, which seemed to us already too good for earth. *Charles Kingsley.*

AGENCY, DIVINE AND HUMAN, pp. 16, 17.

A careful and exhaustive study of the texts and points presented upon the above pages can hardly fail to remove all real *practical* difficulties touching the seemingly irreconcilable facts of Divine Sovereignty and Human Freedom. The Bible neither directly presents, nor does it attempt to harmonize the related and combined action of God and man. It simply ignores the question of difficulties. Only curious and speculative thinking has raised and interminably discussed these, to no spiritual profit, and without any conclusive

or advantageous result. By throwing an impenetrable veil over this question, it puts it out of the sphere of reasonable consideration, and so removes it out of the list of possible perplexities and doubts for every right-minded believer. On the one hand the Bible claims for God an absolute Sovereignty over all being and events. On the other, it recognizes and affirms man's freedom by its direct oft-repeated demand that this freedom itself be faithfully exercised in meeting and fulfilling, to the utmost of his ability and endeavor, all the righteous purposes and gracious provisions of the Sovereign God in redeeming, sanctifying, and saving men. And in vital conjunction with this demand the Book of God assures the compliant, fervent, believing man that the Sovereign power and grace of God are engaged to second and secure the promised blessed result. B.

ARCHÆOLOGY, p. 21.

The excavator and the decipherer of ancient inscriptions have united to restore a history of the past which had seemed lost forever, and some of the results of this restoration are startling in the extreme. We are beginning to discover that civilization, at all events in the East, is very old, and that the world of Abraham was a world that was highly literary, and already had behind it a long civilized past. It is mainly from the cuneiform inscriptions of Babylonia that the light has come. Babylonia was the China of the old Oriental world; it was a land where writing and reading had been practised for unnumbered centuries, and from whence the elements of culture had been disseminated throughout Western Asia. Its cities contained libraries stored with clay books, and the exploring expeditions which have been sent from Europe and America have made us acquainted with some of them. Two such libraries, which were formed before Abraham was born, have been discovered within the last half-dozen years: one of them by the French explorer, M. de Sarzec, at Tello in Southern Babylonia; the other, and the more important—though only fragments of it have been preserved—by Mr. Haynes working in behalf of the University of Pennsylvania at Niffer, the ancient Nippur, in the northern part of the country. Some idea may be formed of the extent of these libraries, and at the same time of the materials that are being accumulated for the historian, by the fact that the number of tablets found at Tello is estimated at 33,000, while those discovered at Niffer reach an almost equally high figure. *A. H. Sayce.*

BIBLE, pp. 35-41.

A most appropriate, because most comprehensive, exact and inclusive, motto-text for the Title-page of the Bible would be the announcement of the Baptist when Jesus approached him for baptism : " BEHOLD THE LAMB OF GOD, WHO TAKETH AWAY THE SIN OF THE WORLD !" B.

The Bible was not written for " literature," although it is foremost among literary productions. It was not written for scientific teaching, although its intimations of scientific truth have probably been misunderstood only because men have not discovered the wonders of nature as God knows them. It was not written for history, although its records of ancient nations besides those of the Hebrews are invaluable. One purpose runs through all the book, in poetry, prophecy, history—only one, that is, salvation. From beginning to end, if we read in the light of the Spirit, we see Christ the Saviour of men. This is the mystery of the saving power of the Word. Other books appeal to the mind and the heart ; this goes through the mind and the heart into the deepest being, the inner self. *Anon.*

Historic Character of the Bible.

Sacred books other than the Bible have no historic character or will not bear examination in the forum of history. They do not carry history. The Vedas of the Hindoos are poetry and philosophy. The writings of Confucius were mostly of a political character. You will not find the sacred books of any of the heathen peoples that will give a course of history, of biographical cast like that in the Bible from Christ back to Abraham. Then you will not find one of them that will give you a sweep over national histories like that contained in this Book. If the Bible is not distinguished from all these other sacred books by its monotheism and morality, it is by the trustworthiness of its historic record. Just as far back as research has been able to push inquisition, so far has the Bible history been found reliable. *C. Caverno.*

Not words, but deeds, constitute the most impressive revelation of God. He speaks to men through history. He came by Jesus Christ. And the incarnation was only the crown of an unbroken historic revelation. Not in legal codes and in

ritual ordinances are we to search for the secret and vital principle of God's self-revelation, but in the historical events in which they are embedded and which make them radiant with eternal meaning. The whole patriarchal history and the discipline of Israel are luminous with warning and encouragement. We are enriched by the narratives of Abraham, and Joseph, and Moses, and Joshua, and the Judges, and the Kings, loyal and rebellious. There are no better stories for our children. There are no more impressive narratives for the oldest. They constitute an invaluable primer of morality and religion. They were written and preserved for our admonition. They are not cunningly devised fables. *Behrends.*

Its History Largely Biographical.

From Christ back to Abraham we have a thoroughly reliable biographical history. I prefer to call this portion of biblical history biographical, because it deals with the fortunes of individual men, and because inherently it is biographical as distinguished from race or national history. The history runs over a large section of the fortunes of the people, to be sure, but all along the eye is made to rest on prominent characters, and where they fail the history fades in respect to definiteness of outline.

Abraham, Isaac, and Jacob come before you as individual men. The stream of tribal history sinks from view till Moses and Aaron appear. The heroic age has its leaders in Joshua, Jephthah, Gideon, Samson. Prophecy you do not see as a movement, but you do see Samuel, Elijah, Elisha, Isaiah, Jeremiah, Daniel.

The history of the kingdoms is a history of their kings. David, Solomon, the Jeroboams, Ahab, Hezekiah, and the poor miserable wretches Jehoiakin and Jehoiachin and Zedekiah, whom one after another Nebuchadnezzar carried off in chains to Babylon, were real flesh and blood men whose fortunes make up the core of the history of the kingdoms of Israel and Judah. *Caverno.*

Bible and Science.

Modern science has really raised no new difficulties to faith in the Christian revelation. If it had done so, the company of Christian believers would not be adorned with that remarkable galaxy of great scientific lights which is so conspicuous in modern times. Beginning with Sir Isaac Newton and ending with Faraday, Lord Kelvin, and Clerk-Maxwell in Eng-

land, and a number of other great mathematicians and physicists who so impressed Professor Romanes among the Cambridge graduates, the roll of science has never failed to be adorned with Christian believers of the most pronounced and childlike character. Joseph Henry, Asa Gray, J. D. Dana, Le Conte, and Professor Young are but a few of the names that suggest themselves at once as we run over the list in America. Those who have drunk deepest from the wells of science are those who have thirsted most for the waters which Christ alone has supplied. *G. F. Wright.*

Bible Firm against Assault.

If we wonder at the number and the variety of the attacks on the system of truth contained in the Bible, we have equal cause to be grateful for the number and variety of the defenses which have been made of the Divine origin of the sacred records. These defenses are not only numerous, but dissimilar and independent of each other. They become cumulative with advancing time. The providence of God is the interpreter of the truth of prophecy, for as the centuries move on the fulfilled predictions of Holy Writ become more and more impressive. The continued triumph of the Gospel over all the forms of opposition ; the superiority of its morals as they are contrasted with all other ethical systems ; the perfect ideal presented by the life and character of Christ to all the human ideals which are proposed for study and imitation ; the confession made by writers of all nationalities and degrees of culture, of all faiths and unbeliefs, by men unlike each other in all the respects in which men can be dissimilar, who after the strictest scrutiny have been unable to find any flaw or blemish in the ineffable purity and beauty of the character of Christ, by men who came to vilify and misrepresent, but who, as they contemplated it, became filled with tender and irrepressible admiration, and ended by admitting that His was the matchless ideal which satisfied both the intellect and the heart. Every new discovery of archæology, every fresh light thrown on the accuracy of the Mosaic records, every disinterred and deciphered inscription which gives confirmation to any part of biblical history, adds both to the number and the strength of the ever-accumulating evidences of the truth of our holy religion. *M. D. Hoge.*

Summary : Proofs of Inspiration.

First, by way of preliminary assurance, the general result of historical criticism to the genuineness and authenticity of the

Bible as a whole, as well as the satisfactory issue of the special investigations into the merits of certain parts of it, such as the genuineness of the Fourth Gospel. Recent "destructive criticism" has not been able to destroy the "impregnable rock of Holy Scripture," but has done invaluable service in removing from it the accumulated and rank moss of centuries of human tradition.

Second, as subsidiary proof, looking at the Bible as a whole, the argument from its organic unity, in spite of its diversity of authorship and the origin of the several parts at centuries of time and continents of space removed from each other. The Bible is a continuous whole, a completed design, its perfectly co-ordinated parts supplied by workmen often ignorant of their mutual labors. This is an old and now unappreciated, but, when understood, most convincing suggestion.

Third, as further evidence, the twofold witness of the Church and history throughout the world and centuries, back to the most primitive times, the former always recognizing the Bible which we now have as Divine, and testifying to its satisfaction of the religious feelings and deepest needs of mankind ; the other unequivocally affirming its uniform and unmatched influence for good upon the individual and society.

There is, fourthly and conclusively, the testimony of the Spirit of God to the intelligence and heart of the individual believer and to the mind of the organized body of believers, in all countries and ages, removing doubts, illuminating saving truth, and assuring the soul and the Church of their possession of the " Word of God" written. *W. W. Elwang.*

List of Complete Versions.

Dr. J. G. Watt, Secretary of the British and Foreign Bible Society, has compiled an authentic list of complete versions of the Scriptures. Its leading data are the following :

Translations of the entire Scriptures there exist at present to the number of 108. Of these 40 are in the languages of Europe ; 41 in the languages of Asia ; 14 in the languages of Africa ; 10 in the languages of Australia and Oceanica ; and 3 in the American languages. Nearly all of the Asiatic versions have been made during the course of the present century, and are chiefly the results of the scholarship and industry of Christian missionaries. Several translations into Asiatic tongues are yet in preparation, but it is not to be expected that further versions in European languages will yet be added to the list. Of the 108 complete versions, mentioned in the following list, a few were prepared and published before the organization of Bible societies. The British and Foreign

Bible Society, organized in 1804, has alone published 80 of these versions. The rest have appeared from the presses of the other British, the American, the German, and the Dutch Bible societies. The following are the languages in which these versions have appeared :

- I. Europe—1, English ; 2, Welsh ; 3, Gaelic ; 4, Irish ; 5, Man, a Gaelic dialect on the Isle of Man ; 6, Bohemian ; 7, Breton ; 8, Bulgarian ; 9, Dutch ; 10, Esthonian ; 11, Finnish ; 12, Flemish ; 13, French ; 14, Georgian ; 15, German ; 16 and 17, ancient and modern Greek ; 18, Icelandic ; 19, Italian ; 20, Servian ; 21 and 22, Lapp, both the Norwegian and the Swedish ; 23, Latin ; 24, Lettic ; 25, Lithuanian ; 26, Magyar ; 27, Norwegian or Danish ; 28, Polish ; 29, Portuguese ; 30, Roumanian ; 31, Russian ; 32 and 33, Rumanic, two dialects ; 34, Slavonic ; 35, Spanish ; 36, Spanish-Jewish ; 37 and 38, Wendish, two dialects ; 39, Turkish ; 40, Swedish. II. Asia—41, Arabic ; 42, 43, and 44, Armenian, three dialects ; 45, Azarbeidshani Turki ; 46, Hebrew ; 47 and 48, Syriac, ancient and modern ; 49, Persian ; 50, Assam ; 51, Bengali ; 52, Barma ; 53, Karamic ; 54, Gudsherati ; 55, Hindi ; 56, Hindustani ; 57 and 58, Karen, the Sgan and Pwo ; 59, Khasi ; 60, Maloyalam ; 61, Marathi ; 62, Pushtu ; 63, Sanskrit ; 64, Shan ; 65, Singhali ; 66, Tamil ; 67, Telugu ; 68, Uriya ; 69, Siam ; 70, Malaic ; 71, Batta Toba ; 72, Dajakic ; 73, Java ; 74, Sunda ; 75, Amoi ; 76, Canton ; 77, Futshau ; 78, Mandarin ; 79, Wenli ; 80, Mongolian ; 81, Japanese. III. Africa—82, Akra or Gae ; 83, Tshai (Asante) ; 84, Yoruba ; 85, Esig ; 86, Duala ; 87, Kafir ; 88, Tshuana ; 89, Suto ; 90, Zulu ; 91, Suaheli ; 92, Ganda ; 93, Amharic ; 94, Madagascar ; 95, Luganda. IV. Australia and Oceanica—96, Aneityum ; 97, Fidshi ; 98, Gilbert ; 99, Hawaiian ; 100, Lifu ; 101, Maori ; 102, Rarotonga ; 103, Samoa ; 104, Tahiti ; 105, Tonga. V. America—106, Kri ; 107, Dakota ; 108, Esquimo.

If partial translations are added to these complete versions, the total will reach almost the figure of five hundred.

Books and Reading, p. 44.

Effects of Unchristian Literature.

In its study of pagan literature Italy itself became frankly and avowedly pagan. Beauty, not duty was the lord of the soul. Not to inform the conscience, but to correct the taste became the end of study. And down the highway of a Christless literature and a pagan art the nation hurried until it found its richest intellectual life

“blossoming in a swamp of indescribable vices.” The history of the renaissance makes it too sorrowfully plain that there may be achieved a high intellectual standard in the schools which are at the same time undermining the morals of the nation. One cannot be fed upon the literature of unbelief and retain the virility of Christian convictions. *Interior.*

The Bible and Christianity have ever stood for, and have made the grandest, most vital and effective contributions to Literature. Yet the majority of cultured literary men in this day ignore the essential spirit as well as teaching of Christianity. All other knowledges, of philosophy and science, of æsthetic and mechanical art, of economic, political and social life, all that pertain to the interests, pursuits, and well-being of this life, are exhaustively prosecuted and treated. But the knowledge of God, which is the vital element and condition of spiritual and eternal life, the knowledge that must underlie and produce all truly religious feeling and saving faith, is passed indifferently by. If read or studied at all by the host of literary students and writers, the Book of God is intellectually studied as a model of high literary excellence, and by a few its pure morality is commended. But the strange sad fact is patent to all who love the Master that its profound and inestimably precious spiritual revelations are utterly ignored in the mass of the living and morally leavening literature of to-day. B.

CHRISTIAN LIFE: TESTIMONY, p. 73.

The witness of one's own personal conviction and experience is the strongest weapon that a Christian can use. I do not despise the place of reasoning, but arguments do not often change opinions; they never change hearts. Logic and controversial discoursing may prepare the way of the Lord, but it is in the wilderness. But when a man calls aloud, “Come and hear, all ye, and I will declare what God hath done for my soul;” or when he tells his brother, “We have found the Messiah;” or when he sticks to, “One thing I know, that, whereas I was blind, now I see,” it is difficult for anybody to resist, and impossible for anybody to answer that way of testifying. It is a way that we can all adopt if we will. Christian

men and women can all say that. I do not forget that there are indirect ways of spreading the Gospel. Some of you think that you do enough when you give your money and your interest in order to help these. You can buy a substitute in the militia, but you cannot buy a substitute in Christ's service. You have each some congregation to which you can speak, if it is no bigger than Paul's—namely, Aquila and Priscilla. What talks they would have in their lodging as they plaited the whisks of black hair into rough cloth and stitched the strips into tents! Aquila was not a Christian when Paul picked him up, but he became one very soon; and it was the preaching in the workshop, amid the dust, that made him one. If we want to speak about Christ we shall find plenty of people to speak to. "Ye are My witnesses, saith the Lord." *Alexander Maclaren.*

CHRISTIAN WALK, pp. 79, 80.

The spotlessness of the Saviour's life is the pattern of the spotless life to which we must aspire. Is any such purity as Christ's possible to us? Christ must come near to the soul before it can really by Him "escape the corruption that is in the world." He must see the Jesus of the Cross on the cross. And what then? Full of profoundest gratitude, the soul looks round to see what it can give to the Saviour, and it can find nothing. It has nothing to give, and it simply gives itself. It is its own no longer. It is given away to Christ. It lives His life and not its own. That becoming real to a man, he feels with Christ's feeling, and walks unharmed because he walks in this new sense of consecration. When I am so thankful to Christ for all He suffered in my behalf that I give up my life to Him to show Him how I love Him, then my heaven is begun, and all my happy restful life takes up its eternal psalm. It is by a Christlike dedication to the world that Christ saves us from the world. You go to your Lord and say, "O Lord, this world is tempting me, and I fear its stains. Shall I run away from it?" And the answer comes as if a voice spoke out of the opened sky, "No; go close up to this world, and help it; feel for its wickedness; pity it, sacrifice yourself for it; so shall you be safest from its infection; so shall you be surest not to sacrifice yourself to it." *Phillips Brooks.*

CHRISTIANITY, pp. 86, 87.**Its Early Conquering and Transforming Force.**

Never in the whole course of human history have two so unequal powers stood opposed to each other as ancient heathenism and early Christianity, the Roman State and the Christian Church. Apparently, the weakest of forces confronted the strongest. Remember the enormous power of the Roman Empire ; consider not merely the material resources of the State, but also that heathenism had possession of every sphere of life, public and private ; that it filled the State and the family, and ruled all culture ; and bear in mind, besides, the tenacious power dwelling in a cultus which has prevailed for centuries. Contrast with this the Christian Church as it was in its beginnings, totally destitute of all this might, possessing neither political power nor wealth, neither art nor science, a little company, in the world's judgment, of unlearned men, fishermen, publicans, tent-makers, with only the word of the cross, the message that the promised Messiah had appeared, that in the crucified and risen One there is salvation for all peoples. Verily, the kingdom of heaven is like a grain of mustard-seed, small and insignificant ; is like leaven, little as compared with the mass of the meal ; but it is a living seed, it is a transforming leaven, it bears within itself an energy which is not of this world, and therefore is mightier than the whole world. *Uhlhorn.*

Christianity a Creed for a Life.

The statement is so often made in these days, that " Christianity is not a creed, but a life," that this deadly half-truth often wins acceptance as new and essential truth. The truth is that Christianity is both a creed and a life. It is a life based on a creed, or doctrine, or teaching. Paul exhorted Timothy, first of all, " Take heed to thy doctrine," or teaching. Rational religious life must root itself in religious truth, or doctrine, or teaching. Christianity is a great system of doctrine to be taught for the life of the individual soul and for the life of the world. It is a doctrine *for* life—that is, a truth that should be emphasized just now. If there is to be an increase in the depth and fervor

and power of our Christian life, it must come, as in the past, in connection with a great dogmatic revival. *D. S. Gregory.*

CHURCH.

An Army and a Flock.

It is easy by confusing or interchanging metaphors to convey a wrong impression of Bible teaching. For example, the New Testament represents the followers of Christ now as an army and now as a flock, but in each case it is with reference to relations and conditions which cannot be ignored without grave error. There is not a single case in which the model of the army is held up as a type of the relations which can properly exist between believers, but only to indicate the conditions of service due the great Head of the Church Himself. No minister of religion is called in the New Testament a captain any more than he is called a priest. An oath of obedience upon the part of one disciple to another is not only unscriptural, it is anti-scriptural. There can be no doubt that certain successes are only possible to a church organized upon the army model, subserviency to one autocratic will ; but it is a serious mistake to secure any form of success by violation of the fundamental principles of discipleship. Never once is the "bishop" spoken of as a man of authority, but, as the name implies, as an "over-seer," a watchman, a provider. The office is not one of authority, but one of ministry. Whenever the relation of the pastor to the people is touched upon in the New Testament, it is represented not by military, but by pastoral similes. His duty is not to lord it over men's consciences, but to be "an ensample to the flock." Christward the Church is an army ; manward, it is a flock. Toward his great Captain the minister is a soldier ; toward the Church he is only a shepherd. *Interior.*

CRITICISM AND "HIGHER CRITICISM," pp. 103-109.

We cite from "*The Author's Closing Words*," in the "BIBLE-WORK," Vol. IX., pp. vi. and vii. :

"No attempt has been made fully to discuss the mooted points of inter-

pretation or of literary criticism. With but few exceptions the only form of antagonism to what may be regarded as error is a counter-statement of what is believed to be truth. One notable exception respects the theories of the self-styled "Higher Criticism." The main questions introduced by its leading advocates in Great Britain and America have been, in place, compactly, but fairly presented, and as fairly refuted throughout the Old Testament. The presentment and the refutation are mainly designed for the average student and teacher, and the intelligent reader, with the single motive of guarding their faith against the difficulties and doubts that naturally spring from the many complicated and confusing theories of the modern divisive school. I earnestly commend to every interested reader the thoughtful perusal of the many pages and paragraphs in which these theories are impartially treated. And, in this place, I cannot refrain from a passing reference to certain impressions which have resulted from the large study and comparison that I have been constrained to make between the two opposed schools of criticism. 1. Among equally advanced English and American scholars there seems to be an immense preponderance in numbers of conservative criticism over that which may be reasonably characterized as destructive. 2. The same preponderance appears in the superior *quality of the personal judgment* of leading critics, a fact which has a vital bearing upon the final issue of the conflict. The superiority of conservative criticism in this quality of judgment is strongly emphasized by the definite and harmonious conclusions of one class and by an utter diversity of views and by constantly shifting and altogether unsettled conclusions of the other. 3. A further comparison and a like contrast is suggested by the spirit and method in which the discussion is conducted. On one side, there is modest and reverent carefulness, as dealing with divinely given words; on the other, a self-assertive boldness which seems to ignore the Divine source and element in the words. 4. But a far graver charge lies against the modern school of criticism. It is that from first to last, in its essential and discriminating points, it exalts the form and framework far above the spirit and substance of the Sacred Writings. It is that in all its theories and discussions it utterly eliminates and virtually rejects the great spiritual truths whose embodiment in History, Psalm, and Prophecy constitutes the single aim, the sublime scope and the supreme end of the entire Old Testament Revelation.

Principles Involved and Methods Employed in the Discussion.

Freedom of thought and of speech is not to be repressed.
 Scholarly investigation must be suffered to range at will
 over all subjects which present themselves for inquiry. No

fetters must be placed upon the human understanding in its search after truth. The sacredness of the subject is no bar to the most thorough search, if it be conducted in a reverent spirit, with candor and impartiality, and without the assumption of false principles or the employment of wrong methods. The historical truth of the Scriptures and the genuineness and canonical authority of the several books are not to be excepted from rigid scholarly examination. The basis of our faith and the foundations on which revealed religion reposes are not only open to scrutiny, but the momentous interests at stake demand that the scrutiny should be of the most searching kind. Here, if anywhere, it is of the utmost consequence that the exact truth should be known, that positive certainty should be attained, that nothing should be accepted which will not bear examination, that no doubt or obscurity should be suffered to remain which can by any means be removed.

Biblical criticism, which is an inquiry into the facts concerning the Bible, the circumstances of its origin, the authorship of its several books, and their literary form and contents, is not only a legitimate study, but it is one of special value and importance, and it should be untrammelled in its investigations, unwarped by prejudice, and fearless in its quest of truth. It has an open field, and should be allowed free course. Every attempt to interfere with the freedom of inquiry in this subject as in every other should be frowned down, from whatever quarter it may proceed or by whatever motive it may be actuated. The truth is not to be upheld by timidly forbidding the application to it of even the sharpest tests. If it be genuine, it will come forth unharmed and with clearer evidence from the severity of the trial. If the truth as it is commonly apprehended have an admixture of error, free discussion will discover the fallacies and weak points, and remove them, leaving the truth in its integrity. Vigorous threshing will free the pure grain from the worthless chaff.

But while scholarship has its rights which must not be infringed, it also has its duties for the neglect or violation of which it may be properly challenged. There is a Christian scholarship and an unchristian scholarship. There is a biblical criticism and an anti-biblical criticism. In the history of the Christian Church it is evident that the doctrinal controversies through which it has passed have in the end tended to clearer views and to more lucid and exact statements of the truth. It is thus that the great historical creeds have been built up and gradually formulated in their present precision. The antagonists of the faith have contributed to this result by their assaults, compelling its ad-

vocates to strengthen their defenses, to re-examine their ground, and to discriminate more sharply between the true and the false, the essential and the non-essential. And both biblical criticism and biblical interpretation have been largely indebted to the scholarly researches of those who were foes to evangelical truth. We thankfully accept the gathered stores of learning contributed by their labors to the benefit of our common Christianity ; but we are not prepared to surrender the ark of God to their custody.
W. H. Green.

Every man will be held responsible for his utterances, and if these utterances defy both fact and logic, the exposure will be made without recourse to apology. In all this there is no bitterness, as there is no persecution. It is simply the protest of manly, intelligent conviction. The critics must expect vigorous handling. Free speech is not their monopoly. It is the Divine birthright of every man. Truth has no personal controversy with any man. But arbitrary assumptions, and imaginary facts, and vicious methods, and wholesale charges of fraudulent handling, which, as we have seen, are common with the advocates of radical and revolutionary criticism, cannot be permitted to go unchallenged, and in such a debate plain speech is the best. *A. J. F. Behrends.*

No man comes to Christ by scholarship. Scholarship is no substitute for the Holy Spirit. The Holy Spirit teaches a man his sin, his treason against the holy and loving God, and points him to Christ, through whom alone he can be pardoned and accepted by God. When he has learned the grace of God in the forgiveness of his sins, every power within him stands quivering with gratitude in hope of being used in the service of Christ. He would train all his mental powers to the most exact knowledge of the Bible. He would seek all learning, not as an end, but as one of the means to the great end of telling others of the love and grace and pardon of God in Christ. Scholarship to him is only the shoeing of his feet with the preparation of the Gospel of peace. While rationalism, for a century, has been occupying the chairs of universities to banish from the world the only cure for sin-burdened hearts, evangelical scholars of far better learning have gone to the habitations of cruelty, to the deserts of heathenism, to the homes and hearts of woe. They have borne the tidings of Christ to darkened souls ; they have translated the Bible into hundreds of languages. Wherever they have gone with that Word of God, the wilderness and the solitary place have been made glad ; the desert has rejoiced and blossomed as the rose ; the eyes of the blind have been opened, and the

ears of the deaf unstopped ; and the ransomed of the Lord have returned ; they have obtained gladness and joy, and sorrow and sighing have fled away. And let no Christian doubt, in this age of doubt and unrest and speculation, that the results of a true and genuine scholarship will undoubtedly continue to agree in the future, as they have agreed in the past, with the teachings of Jesus and of Paul, and that the Gospel will continue to be the light of life to men. There is no solid reason for doubting. *Howard Osgood.*

It is to be regretted that so many of the biblical critics are *wanting in exact and comprehensive historical knowledge*. They look with some disdain upon the students of archæology, and they minimize the established results. But problems of authenticity and of integrity cannot be determined by literary analysis alone. The problem is pre-eminently a historical one, and historical evidence alone can solve it. Literary criticism cannot possibly determine by whom a book was written, and if it ventures to cast doubt upon clear and unequivocal statements in the book itself, denying them altogether or reducing them to a minimum, it simply buries us in hopeless bewilderment. Thus it is said that the Pentateuch does not claim to have been written by Moses. But the critics also grant that some things were written by him. And the frequent recurrence of the phrase, "The Lord said unto Moses," which runs like an unbroken thread through the Levitical legislation, could have been warranted only because the tradition assumed authoritative form in his day. To discredit that testimony is to make the problem hopeless of solution. When it is denied that the last twenty-seven chapters of Isaiah are from the pen of that prophet, the fact that the Book of Isaiah has always contained them must be allowed to have some weight, and the most positive evidence must be produced that the natural and inevitable inference of a single authorship is not only unwarranted, but contradicted by the plainest facts. It is a suspicious fact that they who deny the Mosaic authorship of the Pentateuch, and who declare Isaiah to be composite, can do no better than to assign them to some great unknown, and cannot even fix the time when he lived. The result only gives us an indefinite number of Elohist and Jehovists and Deuteronomists and Redactors, shadowy and unsubstantial figures, whose number even cannot be determined. The once famous Fragmentary Hypothesis broke down under the weight of its arbitrary assumptions, and it begins to look as if the present theory would be soon involved in the same fate. The evident unity of the books contradicts the theory of mechanical composite structure. The scissoring and patching become bewildering. At all

events, the result leaves us in a hopeless muddle, and when that is the only thing settled the proposed solution is self-condemned. *Behrends.*

It has become the fashion to cast discredit upon *tradition*. But a traditional solution is better than one which leaves everything hanging in the air, which begins with guesses and ends in fog. The criticism of tradition is legitimate. It may be exaggerated, and it may be false, but whether tradition is exaggerated or false must be historically determined. Modern criticism simply assumes that tradition is not a competent witness. Its voice is silenced. That is arbitrary, unscientific, and unhistorical. Traditions are rarely, if ever, wholly fictitious and legendary. There is in them a kernel of historical truth, and the more widely traditions have gained currency, the longer they have held their ground, challenged or unchallenged, the more are they entitled to respectful treatment. Thus it is only by tradition that we assign the first three Gospels to the writers with whose names they are associated. Judged simply by their contents they are anonymous. The traditional account holds its ground for the simple reason that it cannot be discredited by equally good external evidence. So the Pauline Epistles have the Pauline signature stamped upon and into them, and to discredit their Pauline origin demands evidence of the most positive and overwhelming character. It is easy to deny authenticity and integrity, but the denial must be made good. The burden of proof is upon him who denies. He must show that in detail and as a whole the traditional view is false. The grounds upon which, for example, the unity of Isaiah is denied are so shadowy that they cannot be said to nullify the evidence that the book, so far as we know, has never existed in any other than its present form, and has always been attributed to Isaiah. The Pentateuch has always been credited to Moses, and Mosaic authorship is stamped upon every one of its parts, while not a particle of external evidence can be produced against the universal tradition. The synagogue is not infallible, but the synagogue from the first regarded Moses as the great author of the Pentateuch, so that from the time of Ezra down this tradition is the only one invested with evidential authority. The tradition will hold its ground, and ought to hold its ground, until the critics do something more than substitute guesses for facts. *Behrends.*

Claims of Radical Criticism touching the Pentateuch.

Let me state, as briefly as I can, the claims for which the modern radical criticism is contending. The seriousness

of that contention appears only when it is viewed as a whole. Moses, we are told, did not write the Pentateuch. Some things may have been recorded by him, but not very much. The Ten Commandments, as they appear in Exodus, are certainly not in the form which he gave to them, and the whole story about the giving of the law from Sinai is a poetic invention of much later date, to give impressiveness to the Decalogue. Neither the narratives nor the laws of the Pentateuch have in any large and important part come from Moses. The Pentateuch is declared to be, in its main intention, a law book, and its historical material is treated as worthless. The legislation is declared to be the core of the record, and the books were compiled solely with a view to enforce that legislation. An analysis of these laws is declared to prove that they could not have been enacted until about 450 B.C., at least a thousand years after Moses. They constituted the priest code of the second temple, and were for the most part unknown before. But to invest them with Mosaic authority, his name was freely used in the enactments, and the wilderness history of the tabernacle was invented to supply a popular historical coloring. The same thing had been done on a smaller scale two hundred years before Ezra, under the reign of King Josiah, when the Book of the Law was said to have been found in the temple. That Book of the Law is assumed to have been our present Deuteronomy, and when the historian tells us that Hilkiah professed to have *found* Deuteronomy in the temple, we are told that we must interpret this as a very polite hint that the priest had written it himself, in part or entire; in other words, that he had been guilty of a pious literary forgery, in order that by the help of the authority of Moses he might wean the people from their idolatry, and concentrate the religious reverence of the nation upon a single central sanctuary. Thus, Deuteronomy is the literary invention of the seventh century B.C., and the Levitical legislation is the literary invention of the fifth century B.C., while in both cases the history is supplied by way of artificial framework. To this latter period also are referred all such narrative materials as disclose the style and point of view characteristic of the priestly writer; as, for example, the first chapter of Genesis. Then there are supposed to be two other documents, older than either of the preceding and independent of each other, belonging to the eighth and ninth centuries B.C.; one current in Northern Palestine, the other in Southern Palestine, known as the Elohist and the Jehovist. These four documents are said to have been reduced to their present shape by a Redactor, or by several Redactors, who arranged and altered the materials to suit

their purpose. Every document has been tampered with in this way, and the critics do not hesitate to charge the Redactors with both literary awkwardness and dishonesty. This review is enough to startle any one who has not lost all faith in the ordinary honesty of the writers of the Bible. But I have not overdrawn the picture. In detail, and as a whole, the history is discredited. Some leave a little truth in the narrative ; others leave none at all. Even the reality of the Exodus is denied, and as for the narratives in Genesis, their historical reality is surrendered. *Behrends.*

Archæology and the "Higher Criticism."

In the *Contemporary Review*, October, 1895, Professor A. H. Sayce, of Oxford University, makes and enforces the following very incisive points :

"First of all, we have learned not only that Moses *could* have written the Pentateuch, but that it would have been something like a miracle if he had not done so.

"Secondly, a study of the literature handed down to us by the Babylonian and Assyrian kinsfolk of the Israelites, tells strongly against the disintegration theory of the biblical critics. We find in it no such slicing and fixing together of ill-assorted fragments as has been discovered in the Pentateuch.

"Thirdly, the narratives which the 'higher criticism' had pronounced to be unhistorical figments of popular tradition are being shown by archæological discovery to be historical after all. Contemporaneous monuments are continually coming to light which prove that in the story of the patriarchs and of the exodus we have truth and not legend. The 'higher criticism' was triumphant only so long as the scientific instrument of comparison would not be employed against it."

After presenting these counter-proofs of archæology, Professor Sayce adds :

"And against the counter-evidence of archæology what has the 'higher criticism' to bring forward ? Merely linguistic arguments. Lists of words and expressions have been compiled from the imperfect literature of an imperfectly known language, and interpreted by modern Europeans in accordance with certain documentary hypotheses. I have been a student of language and languages all my life, and the study has made me very skeptical as to the historical and literary conclusions that can be drawn from linguistic testimony alone. When we endeavor to extract other than lin-

guistic conclusions from linguistic premises we generally go astray."

Professor Sayce concludes :

"The 'higher critics' never seem to me to realize that their conclusions are opposed to the great practical fact of the existence of traditional Christianity, and that against this fact they have nothing to set except the linguistic speculations of a few individual scholars. It is not Athanasius against the world, but Nestorius against the Church. On the one side we have a body of doctrine, which has been the support in life, and the refuge in death, of millions of men of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman Empire and then the barbarians who destroyed it, and which has brought a message of peace and good-will to suffering humanity. On the other side, there is a handful of critics, with their lists of words and polychromatic Bibles. And yet the 'higher criticism' has never saved any souls or healed any bodies."

It is well known that the whole tendency of the Assyrian archæological investigation is toward a more conservative view of the origin and history of the oldest of the Old Testament books. It is beyond question that many of the extreme positions which the most advanced critics had taken, and held with a defiant arrogance which seemed to indicate the possession of absolute truth, have certainly been made untenable when they have not been shown to be ridiculous ; and that in the brief space of thirty years the literary critics have been forced from a position of arrogance and ridicule with respect to the message of the ruins of the Tigris-Euphrates Valley into a position, first of tolerance, then of recognition, and now of defense, against that message as one of the most characteristic evidences both of the temporary character of critical results founded upon purely literary analysis as well as the fact that arrogance is not scholarship, and that history will have its revenges. But on the question itself, it is true that there is no necessary antagonism between a genuine literary criticism and a genuine archæology.

No more conspicuous contrast between the Divine permanence and human transitoriness can be imagined than that which is exhibited in the comparison of the critical estimates of the books of the Old Testament, as made by the critics for one hundred years past, and the books themselves, in the solid, permanent, uplifting, and intellectually spiritual stimulus which they have afforded to the reverent students of the Bible in the same period. *Bib. Sacra.*

Among other surprising corroborations is the demonstration

that the fourteenth chapter of Genesis is rigidly historical, the record of an actual military campaign in which Abraham was the conspicuous figure, while the mysterious figure of Melchisedec is proved to be that of a living prince. The evidence for the first comes from the plains of Assyria ; the evidence for the second comes from the valley of the Nile. The critics never did know what to do with that chapter. It has defied all analysis and dissection. Even Ewald conceded that it must be pre-Mosaic. But he treats it as legendary. The critics have proved, over and over again, to their own satisfaction, that it is purely fabulous. This was maintained by Noeldeke as late as 1869, little more than twenty-five years ago. To-day, as Professor Brown says, " wise exegetists are not doing this. There is too much light out of the east. The sun has risen too high." Bricks have been dug up out of the mounds of Assyria which antedate the birth of Abraham. And among them are some which give an account of early Babylonian invasions, with mention of Arioch, Ellasar and Chedorlaomer by name. It is only ten years since the Tel el-Amarna tablets were discovered, between Thebes and Memphis, by an Egyptian peasant woman. These tablets contain official letters of great importance, and they belong to the period immediately after the Exodus, during which Joshua was active in the conquest of Southern Palestine. These tablets mention the Hebrews as invaders, and they speak definitely of Jerusalem and of its king, Ebed-Tob, a royal priest, whose name Major Conder translates as Adonizek, the equivalent of Melchisedec, " king of justice." The way in which Ebed-Tob speaks of his right to the throne of Uru-'Salim is highly interesting and suggestive : " Behold, neither my father nor my mother have exalted me in this place ; the arm of the Mighty King has caused me to enter the house of my father." So that in Joshua's time Jerusalem was already well known, and its king was a royal priest. Thus from the sands of the Nile, and from the mounds of Assyria, rise the long buried bricks which prove the fourteenth chapter of Genesis, confidently relegated by the critics to the realm of legend, to be simple, straightforward history. Down goes the whole legendary fabric at a touch, and it is critically certain that Abraham is no myth. The critical retreat has been steady and sure. First, the pre-Solomonic history was discredited and even Moses reduced to a shadow ; then a halt was made at Moses, and the entire patriarchal record treated as unhistorical ; and now the bricks have compelled a further retreat to Abraham. It is pertinent at this point to quote the words of the eminent Orientalist, Professor Hommel, of Munich : " The genuine-

ness and authenticity of an account like that in Gen. 14 involves a sweeping and destructive criticism of the now fashionable view as to the trustworthiness of the Old Testament traditions, and, therefore, this chapter will ever be a stumbling-block to those critics who will not allow a single line to be Mosaic, not even the Decalogue and the so-called Book of the Covenant, and accordingly these men for a long time to come will bend their utmost strength, though with little success, to remove this stone of offense from their path." Thus history plants itself squarely and solidly in the fourteenth chapter of Genesis, and if in this chapter the author of Genesis has not drawn upon his imagination, but has simply discharged the duties of a historian, he may fairly be believed to have been equally honest and conscientious in the thirteen preceding chapters. *Behrends.*

In the Preface to his volume entitled "The Ancient Hebrew Tradition as Illustrated by the Monuments" (New York : E. and J. B. Young & Co., 1897) Dr. Fritz Hommel, Professor of Semitic Languages at the University of Munich, writes as follows :

"Twenty-one years ago, 1876, Eberhard Nestle, in a valuable work which still retains its place in the estimation of scholars, endeavored to use the personal names of the Old Testament as a touchstone by which to test the authority of Hebrew tradition. Nestle correctly divided Hebrew personal names into three main groups, corresponding to the three stages of evolution observable in the religion of the Old Testament. In the first, he placed names compounded with El (God) ; in the second those belonging to the period between Joshua and Solomon (or Elijah), in which the divine name Yahveh comes to occupy a favored place beside El, the name of the Canaanite deity Baal (Lord) being subsequently added, and lastly, the names of the monarchical period, containing almost without exception the element Yahveh (Yo, Yahu or Yah), and thus bearing witness to the permanent victory of Yahveh over Baal. This attempt of Nestle's might have found acceptance, as a solution of the Pentateuch problem, had not Wellhausen roundly asserted that the personal names of the Mosaic period to be found in the Priestly Code, had been deliberately manufactured in later times after an earlier pattern, and that their testimony was consequently worthless.

"One of the main objects, therefore, which I have kept before me in writing the present book has been to adduce external evidence (*i.e.*, from contemporary inscriptions) to show that even from the time of Abraham onward personal names of the characteristically Mosaic type were in actual use among a section of the Semites of Western Asia, and

that it is consequently useless to talk any longer of a later post-exilic invention. On the contrary, the theory of their evolution put forward by Nestle is confirmed and corroborated in every direction.

“In addition to those portions which bear on the criticism of the Pentateuch, this work contains such a mass of evidence from the inscriptions—throwing new light on the history of religion and on sacred archæology—that even those who may consider that I have failed in my main purpose, will still find plenty of material which they cannot afford to treat with indifference, or explain away. But truth must in the end prevail. The monuments speak with no faltering tongue, and already I seem to see signs of the approach of a new era in which men will be able to brush aside the cobweb theories of the so-called ‘higher critics’ of the Pentateuch, and, leaving such old-fashioned errors behind them, attain to a clearer perception of the real facts. The gales of spring are already beginning to sweep across the fields that have so long lain ice-bound. I seem to trace their influence in the effect produced on every unprejudiced mind by that marvelous book of James Robertson’s on the pre-prophetic religion of Israel, of which no less a personage than the late August Dillmann declared that it hit the nail right on the head.” (See IX. pp. vii., viii.)

In the conclusion of the volume, Prof. Hommel sums up in these words: “There is enough material in the personal names of God, and in the continuous external testimony to the true tradition furnished by inscriptions to make manifest for all time the falsity of the reconstruction of history associated with the Wellhausen School.

“We have seen, from the evidence of personal names, and of inscriptions also, that personalities such as those of Abraham and Melchizedec have nothing of the nature of anachronisms about them, but rest upon traditions which had been put into writing long before the time of Moses. We have learned from the Tel el-Amarna tablets the history of the period prior to the Exodus, and have been able to follow the raiding expeditions into the then semi-Egyptian Canaan, undertaken by the tribe of Asher and the Khabiri, at a time considerably before Moses. Lastly, we gather from the South Arabian inscriptions materials for completing our knowledge of the Sacerdotal system of the Midianites—a system which plays such an important part in the Mosaic history. And how much further material lies still buried in the soil of Babylon, Arabia, and Egypt, with promise of new surprises and further confirmation! Let us in the mean time, in thankful acknowledgment of the Providence of God, rejoice in the treasures already brought to

the surface. The contemporaneous monuments, illustrating the religious and secular history of Abraham's time, are indeed worth their weight in gold, and deserve to be still more fully appreciated.

"As the Israelites did not borrow their 'Patriarch Legends' at first hand from the Baal-worshippers of Canaan, they did not in manner become possessed of the primitive history of mankind. A people with such a past religious history as the children of Israel, would certainly have no need to rely upon the subjugated peoples of Palestine for accounts of the Creation of the world, the Fall, the Deluge, and of their early progenitors; seemingly mythological traces—the so-called anthropomorphisms—in the Jehovist source, which from a linguistic point of view shows much fewer evidences of an Arabic original than the Priestly Code, may at most have been owing to Canaanite influences. In other respects, the first eleven chapters of Genesis show, as is well known, the closest relationship with the corresponding traditions of Babylonia—with this important exception, that while the latter is inter-penetrated with Sumerian Polytheism, the Bible exhibits nothing but the purest Monotheism."

Prof. Hommel concludes a Preface to the English Edition with this brief sentence:

"*'External Evidence'* must be the banner under which all students of Old Testament Literature are to range themselves in the future."

In the Preface to the first volume of his "*Chronology of Ancient Christian Literature*" (1897), Adolph Harnack, of the University of Berlin, acknowledged by the scholarship of Europe and America as the foremost historical scholar of the day, deliberately affirms:

"There was a time, and the general public has not yet come out of it, in which it was deemed necessary to regard the oldest Christian literature, including the New Testament, as a web of deceptions and falsehoods. That time is past. For science that time was an episode, in which much was learned, and since which much must be forgotten. But the results of the following investigations go much farther in the 'reactionary' direction than the middle ground of modern criticism. In its main points, and in nearly all of its specific details, the oldest literature of the Church judged merely as historical literature is true and trustworthy."

"There was a time when Baur and his school believed that an intelligible and reliable sketch of the development of primitive Christianity could be outlined only by surrendering, for the greater part of the ancient Christian literature, the self-evidence of the writings themselves, and the testimony

of tradition, and by dragging down the time of their composition by several centuries. The assumptions of the school of Baur may now be said to have been universally given up ; but there still remains in the criticism of the old Christian writings an indefinite distrust, a method of handling such as reminds one of an irritated constable, or of a third-rate and petty schoolmaster. The last twenty years have marked a 'retrograde' movement. I am not ashamed and afraid of that word 'retrograde,' for things may as well be called by their right names ; and there is no question about our retrograde movement in the direction toward tradition, in the sphere of our criticism of the sources of primitive Christianity. In a few years the problems of the internal criticism of the sources, and even more the problems connected with the explanation of the origin of the doctrinal and historical tradition, as well as the construction of the real history, will appear radically different from what they appear to-day ; for the chronological boundaries, in which tradition has framed the sources, are in all main features true and trustworthy, from the Pauline epistles to Irenæus, and this compels the historian to withdraw from all theories concerning the historical course of events which deny these boundaries. Only a few weeks ago a Dutch theologian said to me that he who accepts the boundaries within which tradition has placed the documents must give up the attempt of sketching a *natural* history of primitive Christianity, and is compelled to believe in a supernatural history. The time is coming, and it is already here, when there will be little interest in the literary problems of primitive Christianity, because the authority of tradition will be generally recognized. In history, not in literary criticism, lie the problems of the future."

And Principal Wace, of Kings College, London, referring to the collapse of Baur and his school, uses these plain words :

"In view of these results, it is surely time for Englishmen of all schools to ask themselves what is the value to be placed upon a kind of criticism which has proved itself, in so conspicuous an instance, to be capable of such portentous errors. People have talked for some time past about German scholarship and German criticism as if it had some of the attributes of Papal infallibility, or as though, at all events, it should be treated with general deference and submission ; and it turns out that the hypothesis which in recent times laid the chief claim to this respect started from a blunder, proceeded by shutting its eyes to facts, and ended in conclusions now proved to be preposterous. Wellhausen and his followers are similarly endeavoring to explain the Old Testament as a natural human development by turning it topsy-turvy,

and would make out that the Law of Moses is the product and not the starting-point of Jewish life and history ; so that, as it has been concisely put, in place of the expression 'the Law and the Prophets,' we ought to speak of 'the Prophets and the Law.' This theory has been received with similar admiration in Germany to that which greeted the enterprise of Baur, and it has been echoed over here, in some quarters where more caution and sense of responsibility might have been expected, as the latest oracle of an infallible criticism. The history of the school of Baur will suggest to thoughtful minds the wisdom of exercising a good deal of patient reserve before allowing themselves to be much disturbed in either direction by this new hypothesis."

Touching the Authorship of Isaiah.

Arguments for diversity of origin of the Book of Isaiah from literary considerations, as style, etymology, are risky. Three thousand years from this time it will probably be argued from literary characteristics that Tennyson could not have written "The Northern Farmer" and "In Memoriam." But no matter what the literary diversities may be, there is something that runs beneath them all and overcomes all their force. There is a *psychological unity* from I. to LXVI. The essential ideas that underlie the works of the first Isaiah underlie the work of the second also. The scribes, if such there were, who put the works of these two men together and abolished one of them were well witted. There is need of but one. The essential ideas of the second Isaiah in the great "Song of the Return" were reached over and over again by the first. The formula of the first Isaiah is : captivity (predicted), return, consequences—universal righteousness. The formula of the second is : captivity (assumed), return, consequences—universal righteousness.

In both the Messianic conception comes in as a means to the end involved in the universal ethical consequences.

Just what distinguishes Isaiah in the "Song of the Return" (chaps. 44-66) is the "far-offness" of his contemplated events. No man would be writing in this way in Jerusalem beleaguered, or in Babylon with the invincible Cyrus bearing down upon or in possession of it. But a man would write in Isaiah's way who was contemplating disaster and discipline as a necessity for Jerusalem in the retributive and righteous government of God, out from which must still come blessing to Zion and to men. It would take comment on the whole section in minuteness to bring out the force of the foregoing suggestion. But read chap. 53—"Who hath be-

lieved our report?" and chap. 55.—"Ho, every one that thirsteth," and chap. 58.—"Cry aloud, spare not," and see how malapropos they are to a call to go up to Jerusalem and rebuild its walls. In such state of affairs, even the very first word in the section—"Comfort ye my people"—is a false note. The people with whom Zerubbabel, Ezra, and Nehemiah wrought did not need comfort, they needed a gad. The generations on the stage with them had been born in Babylonia. What was Jerusalem to them or they to Jerusalem? They were adjusted to Babylonia. They had thrived there. The Jew has always been realistic enough to adapt himself to circumstances. To sacrifice himself by going back to Jerusalem, must have seemed to him unpractical idealism. It is unthinkable, that a great man living in the time of the captivity should not have uttered a call for some specific acts adapted to the return, even that he should not have appealed to specific men to have ideals worthy of their fathers. There is nothing of all this in the "Song of the Return." It is as oblivious of particulars respecting the return as it is of those pertaining to the captivity. On the theory of the higher critics, the greatest man of the day sails in the air over this crisis and never once touches the earth to adapt himself to it.

When we come to the matter of the further disintegration of Isaiah so as to make his works a collection from various writers at different times, I am not impressed with the soundness of the philosophy or scholarship which attributes the great literary results which mark history to "the fortuitous concurrence" of intellects. "Every house is builded by some man." The masterpieces of literature are the outcome of the activity of the world's great minds, not the collected dribbling of an infinity of small ones. The majestic harmony of Isaiah throughout was born of the travail of one great soul. Isaiah of Jerusalem *could* write what passes under his name. There is not only no evidence to show that any one else *did* write anything attributed to him, but that there was any one in being who *could* write it. *C. Caverno.*

Conservative Scholarship Predominant, Both in Numbers and in Weight of Judgment.

The number of competent scholars who believe in and defend the Mosaic authorship of the Pentateuch is not so restricted as is sometimes represented. Professor Sayce of England and Professor Hommel of Munich have both been brought by their archæological researches to distrust and to reject the conclusions of the divisive critics. Dr. Zahn of Stuttgart, Rupprecht of Bavaria, and Hoedemaker of Amster-

dam have written ably on the conservative side ; so have Sime and Cave of Great Britain, and the fourteen contributors to *Lex Mosaica*, who are men of ability and note. And in this country Professors Mead, Vos, Zenos, Schmauk, Beattie, Witherspoon, Osgood, MacPheeters, MacDill, and White have published their views on the subject ; not to speak of the much greater number of professors in American institutions, who hold and teach the same views, though they may not have published books on the subject.

W. H. Green.

The names of Alford, Ellicott, Harold Browne and Edersheim ; of McCaul, Cave and Rawlinson ; Conder, Poole, Kitto, Isaac Taylor, and Gladstone, and others in England ; of Moses Stuart, Turner, Tayler Lewis, Alexander, Hitchcock, Jacobus, and Barrows ; of Green, Bissell, Bartlett, Warfield, Chambers, and others in our land ; not to mention Prideaux, Stillingfleet, Leslie, Warburton, Graves, Watson, Milman, and Faber of the older critics ; such pre-eminent scholars, who reject and oppose the conclusions of the so-called Higher Critics, with regard to Moses, and the Pentateuch ; are sufficient to establish firmly the basis of the old Faith, and to remove all fears of its overthrow, by any superior amount of erudition, cogency of reasoning, or weight of intellect. *M. Gallagher.*

In addition to the volumes of Hommel and Harnack referred to above, we append for the interested student and reader a partial

List of Recent Volumes in Refutation of the Radical and Divisive Criticism.

Prof. Wm. H. Green : " Moses and the Prophets ;" " Higher Criticism of the Pentateuch ;" " The Mosaic Origin of the Pentateuchal Codes ;" " The Unity of the Book of Genesis ;" and many Review articles.

Prof. James Robertson : " Early Religion of Israel."

Prof. Edwin C. Bissell : " The Pentateuch : Its Origin and Structure ;" " Analysis of Codes." Also " Historical Situation in Genesis," in *Presbyterian and Reformed Review*, October, 1895.

Prin. Alfred Cave : " Inspiration of Old Testament ;" " The Battle of the Standpoints."

Prof. A. H. Sayce : " Fresh Light from Ancient Monuments ;" " Higher Criticism and the Verdict of the Monuments ;" article in *Contemporary Review*, October, 1895 ; " Patriarchal Palestine."

- Dr. Alfred Edersheim* : "Prophecy and History Relating to the Messiah."
- Bishop Ellicott* : "Christus Comprobator."
- Prof. Stanley Leathes* : "The Law and the Prophets;" "Structure of the Old Testament;" "Claims of the Old Testament."
- Prof. George Rawlinson* in "Present Day Tracts.,"
- Prof. R. P. Stebbins* : "A Study of the Pentateuch;" "The Higher Critics Criticised."
- Prof. C. M. Mead* : "Supernatural Revelation;" "Christ and Criticism;" "Romans Dissected;" article in *Presbyterian and Reformed Review*, October, 1892.
- Pres. S. C. Bartlett* : "Sources of History on the Pentateuch."
- Prof. A. C. Zenos* : "The Elements of the Higher Criticism."
- Dr. T. W. Chambers* : "Moses and his Recent Critics."
- Prof. Fred'k Gardiner* : "Old and New Testaments in their Relations;" "Hebrew Religion not a Development."
- Principal Simon* : "The Bible, Theocratic Literature."
- Prof. Wm. Sanday* : "The Oracles of God."
- Dr. John Kennedy* : "Unity of Isaiah."
- Prof. W. T. Davison* : "Cheyne on the Psalter."
- Edward White's* merchants lectures on "The Higher Criticism."
- Rev. Charles Caverno* : "A Narrow Ax in Biblical Criticism."
- Last, but especially suited to a first and *introductory* reading—by reason of its comprehensive, clear, and trenchant treatment of the theme from its manifold points of view :
 "The Old Testament Under Fire," by *A. J. F. Behrends*.

GIVING, p. 147.

Dues and Gifts.

The Tithe is a debt, and there can be no such thing as "giving" or making a free-will offering to God until the debt has been paid. Every man, rich or poor, who fully and promptly pays his debts to his fellow-men thereby contributes to his own strength and honor. Certainly our debts to God are no less sacred and binding than our debts to each other, and as for rewards, His own promise is, "He that honoreth Me I will honor." The divine order is "Tithes and Offerings," the one being an expression of our debt, the other of our gratitude. Both laws existed and were binding as long before Moses as the creation of man, and will be

binding as long as man endures. Neither in any sense derives its obligation from the Mosaic Law. Both are moral duties, and all moral duties have their origin in our moral nature. Law defines but does not create them. *Thomas Kane.*

Principle and Impulse.

Giving should be systematic and from principle. Impulse is a shaving-fire. The door of the heart, creaking on rusty hinges, may open to a sudden and eloquent appeal, only to be bolted the closer when the spasm is over. Zigzag, haphazard giving begets no habit, confers no strength. God gives from principle. His daily and yearly mercies come around in their season. *H. Easton.*

IMMORTALITY, p. 203.

Our friends who pass over do not return to tell us of their new homes and conditions. When the veil drops between us and the fading eyes it is never lifted. The hushed voice is heard no more. If we inquire of nature, she makes no answer. The material universe is as silent as the dead. And yet all about us we see the handiwork of a Creator, and the more we look into nature the more we become convinced of His presence and of His infinite ingenuity and power. But there is no inkling given anywhere in regard to our own future, nor whether we are to have any future. Why should not this Creator answer our anxious questionings? There is but one unanswered question, but that is more absorbing than all other questionings put together. "If a man die shall he live again?" What we should so reasonably expect, and without which, to us, all the beauty and riches of the universe are but a vain and fleeting show is answered: Jesus Christ brought life and immortality to light. *W. C. Gray.*

ISRAEL, JEWISH PEOPLE, p. 225.

The Jew a Monumental Marvel and Proof of Old Testament History.

Of all the peoples that have risen or fallen, the Israelite alone passes each vicissitude the same, and whether upon the throne

of dominion or an exile without country or flag he preserves his identity unimpaired ; and he remains the marvel of history, the witness of revelation. Our modern critics tell us that " Abraham never lived," but the Jew lives ; account for him. They tell us that " Moses never wrote," but the Jewish literature exists ; account for it. The principles of our Declaration of Independence and the modified socialism of the latest statute, all lie imbedded in that literature ; wipe out the Father of the Faithful and the Lawgiver of the Nation, but account for the indestructibility of both race and principle, if you can. Put this people out of the category of the " elect," the " peculiar people," and then account for the fact that other nations are but water and this people is Rock !

For eighteen centuries he has had no country, no scepter, no home. And yet behind every throne in Europe he stands a figure, silent, immobile, supreme. He is girded with no sword ; yet his word makes war or establishes peace ; for he holds the key of the money chest of Czar or Kaiser or Queen. In philosophy he has given us Spinoza ; in music, Mendelssohn ; in statesmanship, Disraeli. When the Christian Church had misread its own annals, Neander, a Jewish proselyte, rewrote the story of the growing kingdom. When Christian scholars had groped darkly after the facts of Eastern life in the Messiah's day, Edersheim, son of a converted Jew, gave to the world an incomparable Life of Jesus. There is not a department of modern experience in which he fails to excel. He is not merely some deathless shade ; he is a living personality, virile, aggressive, triumphant. Yet with all these wonderful qualities he still remains in each land an exile, in every place an alien. Loyal to the constitution of his adopted country, doubtless, he never has the consciousness of one born to the soil as well as on it.

All this strangely contradictory life is foretold in the Bible. Whenever that word was written, by whomsoever it was penned, it foretells this imperishable, this invincible, this unsatisfying life. It foretells at once his pre-eminence and his captivity. He is at once " chosen" and " rejected." Without a throne or a temple or a home, he rules and worships and dwells. He is a living witness to the truth of the sacred Scriptures, the inspiration of the prophets, the purposes yet to be wrought out. He is " the miracle of history," and no one can study the facts of his past and present without new confidence in the Word of God, and gratitude for the assurance of St. Paul, that in the fullness of time, " Israel shall be brought in." *Interior.*

NOTE. " History, Prophecy and the Monuments," by James Frederick McCurdy, Ph.D., LL.D. Volumes I. and II. It is a work that gathers up the results of half a century of progress in the knowledge of the ancient Orient. It builds these results into a consecutive and articulated whole, and yet it is not the author's aim to give the facts brought to light by the explorations

and discoveries of archæologists, but to point to the significance of these facts in the sphere of Biblical history. Dr. McCurdy's attitude toward the Biblical narratives is altogether that of the scientific and sound investigator. The books of the Bible are to him *bona fide* records of facts. *Interior.*

LOVE, pp. 289-296.

Love is the greatest thing that God can give us, for Himself is love, and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection. It is the old, and it is the new, and it is the greater commandment, and it is all the commandments ; for it is the fulfilling of the law. It does the work of all other graces without any instrument but its own immediate virtue. For as the love to sin makes a man sin against all his own reason, and all the discourses of wisdom, and all the advices of his friends, and without temptation, and without opportunity, so does the love of God make a man chaste without the laborious arts of fasting and exterior discipline, temperate in the midst of feasts, and is active enough to choose it without any intermedial appetites, and reaches at glory through the very heat of grace, without any other arms but those of love. It is a grace that loves God for Himself, and our neighbors for God. The consideration of God's goodness and bounty, the experience of those profitable and excellent emanations from Him, may be, and most commonly are, the first motive of our love ; but when we are once entered, and have tasted the goodness of God, we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sense to spirit, from considering ourselves to a union with God. And this is the image and little representation of heaven ; it is beatitude in picture, or rather the infancy and beginnings of glory. *Jeremy Taylor.*

MAN, pp. 297-313.

Unity of the Race.

The unity of the race of man would follow from the religious doctrine of the unity of God. Given in thought one God and man

His son, and mind will inevitably gravitate to the view of the unitary origin of man. The moment that monotheism is planted, that moment some Paul will say : "God hath made of one all nations of men, to dwell on all the face of the earth," and that is the philosophy of the first chapters of Genesis. We are not very soon to remove that philosophy from its base. It stands and it will stand. *Caverno.*

NATIONS, p. 332.

Race Problems and Gen. 10.

Philology is a late born science. That the history of men, of their race relations, can be shown by the study of their language is an achievement, we may say, of the scholarship of this century. At any rate, wide confidence in the trustworthy result of philological investigation is a growth in this century. But now philology with its keen detective apparatus turns back upon the race problems set forth in the tenth chapter of Genesis and declares that they were in the main correctly solved. It calls upon us to reverence the solid scientific character of the ancient scholarship behind this record, and to reverence the trustworthiness of ancient tradition. *Caverno.*

Philology and the Babel Story.

Confusion of tongues would tend to dispersion, and dispersion would tend to confusion of tongues. Either as cause would produce the other, and the effect would double back and reproduce the cause. The philologists have invented no better theory of the origin of language than this Babel story. In fact, philology has no other theory than that embodied in this story. The story of the confusion of tongues, then, is not a wild invention of the fancy of untutored man ; it is a synthesis which holds within itself a credible mode of origin of every dialect of every language spoken by man. *Caverno.*

OLD TESTAMENT, pp. 350-362.

One must study the Old Testament in order to have a complete system of knowledge respecting the Christian religion. One will find not

merely intellectual knowledge out of this study, but he will meet, all along, the germs of those moral truths which take on such high and beautiful coloring in the New. He will find as he reads the Old Testament, that he is not only increasing his historic knowledge, but that he is coming in contact with those salvatory moral elements which Paul said could be found there. Neither intellectually nor morally, then, can we afford to discard the Old Testament. *Caverno.*

Book of Isaiah.

There is hardly a generous, heroic impulse for the welfare of men but that can find its coin of expression already minted in the words of Isaiah. No apostle of Christ has explained the principles of his religion better than this prophet did seven hundred years before Christ appeared. In fact, you turn to the writings of this prophet rather than to any New Testament description for a summary of the fates and fortunes of the Saviour. The fifty-third chapter of Isaiah has dictated to Christendom its conception of Christ. *Caverno.*

Jonah, the Book and the Man.

Remember that it is from the Old Testament that you get the description of God as "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands and forgiving iniquity, transgression and sin;" and then ask yourself if that wealth of tenderness of spirit was not exhibited without break to Jonah; if long-suffering toward one unworthy of graciousness was not just what was shown throughout all his experiences. Could love leave a bad disposition more tenderly than by a question which would set it thinking? If, after his discipline was over, he repented and wrote this book about himself he shall rank among the good that are very great. Back from Nineveh of old, over the long reach of time, comes the loveliest picture ever limned by man, of One "whose tender mercies are over all his works." In the Book of Jonah we have a masterpiece of literature, and a representation of the character of God that by its very forth-setting, in its simplicity and loveliness, will forever charm and capture the human heart. *Caverno.*

The Man, Job.

Job began a man of integrity, and he has come out with a hunger and a thirst for a greater integrity, which will only grow

into greater mastery of his being as "the years of eternity roll." He began with kindness to man, and he has come out of his tribulation with undistinguishing, unselfish, forgiving love. *C. Caverno.*

NOTE. "The Claims of the Old Testament." By Stanley Leathes, D.D., Professor of Old Testament Exegesis in Kings College, London.

PREACHING AND PREACHERS, p. 391.

When Paul declares that he came presenting the gospel message without the studied graces of the rhetorician it was because he felt the supremacy of the truth he preached. The more tremendous the theme the less does it lend itself to ornament. There are men who would fresco the pyramids or wall-paper the Pantheon. But not so the great Apostle. He realized that the ultimate truths concerning God and man were emphasized when presented in their native simplicity, but obscured when overlaid with ornament which must be perforce incongruous. Never does turgid and affected oratory fail so utterly as in the pulpit. It is a lesson for all homilists to ponder. *W. C. Gray.*

NOTE. "Christ's Trumpet Call to the Ministry ; or, the Preacher and the Preaching for the Present Crisis." By D. S. Gregory, D.D.

PSALMS, pp. 432-436.

The Book of Psalms contains the whole music of the heart of man swept by the hand of his Maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathetic accent of his sorrow, the triumphant shout of his victory, the despairing sob of his defeat, the firm tone of his confidence, the rapturous note of his assured hope. In it is presented the anatomy of all parts of the human soul ; in it, as Heine says, are collected "sunrise and sunset, birth and death, promise and fulfillment—the whole drama of humanity." In the Psalms is painted, for all time, in fresh, un-

fading colors, the picture of the moral welfare of man, often baffled yet never wholly defeated, struggling upward to all that is best and highest in his nature, always aware how short of the aim falls the practice, how great is the abyss that severs the aspiration from the achievement. In them we find the revelation of a soul deeply conscious of sin, seeking, in broken accents of shame and penitence and hope, to renew personal communication with God, heart to heart, thought to thought, and face to face. It is this which gives to the Psalms their eternal truth. It is this which makes them at once the breviary and the viaticum of humanity. Here are gathered not only pregnant statements of the principles of religion, and condensed maxims of spiritual life, but a promptuary of manly effort, a summary of devotion, a manual of prayer and praise—and all this is clothed in language which is as rich in poetic beauty as it is universal and enduring in poetic verity. The Psalms, then, are a mirror in which each man may see the motions of his own soul. They express in exquisite words the affinity which every thoughtful human heart craves to find with a supreme, unchanging, loving God, who will be to him a protector, guardian, and friend. *Quarterly Review*, April, 1897.

RESURRECTION OF THE BODY, pp. 455-458.

God was in Jesus Christ reconciling the world to Himself. This work of reconciliation fell into three parts. The first was the Life. In this we had the Teaching by example and by precept, and also a full revelation of the character of God and of His disposition toward man. The second was the Death. In this we had the marvelous act of divine self-sacrifice for man. It transcends the Life in impressiveness and importance so much that, wonderful in its moral and spiritual beauty as that Life was, it is almost shut off from the view of many minds by the cross. When Our Lord said, "It is finished," He evidently alluded to His sacrificial work; but His full task was not yet complete. What remained was of such importance that Paul made all that had been done before depend upon it. Without the Resurrection, the Life and the Death, though they were fraught with verities of transcendent importance to man, would have been meaningless to him. Without the Resurrection man could have seen no purpose in, nor reason for, the Life and the Death. That these might be understood, it was necessary that He should bring Immortality to light. The Resurrection was the outbreak of the Eternal Sun, filling not only the Life and Death of

Christ with its effulgence, but all the past also, and all the future. In it man attained the vision of an angel. His eyes pierced the heavens and could look down along the eternities. The Resurrection was a revelation transcending all other revelations. In no aspect did any former revelation compare with it. The foreboding question of all time, "If a man die shall he live again?" was answered by Christ's triumph over death. That the answer might be so complete as to satisfy every other longing for knowledge of the future, we were shown, not only that we shall live again, but what that life shall be. It shall be the life of the glorified Redeemer. We shall be, and we shall live, like Him. It is not for us to inquire which of the three is the most important, the Life, the Death, or the Resurrection. The three are one. As we behold the completed mission of Our Lord, we can only wonder at its divine love, wisdom, and glory. *W. C. Gray.*

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